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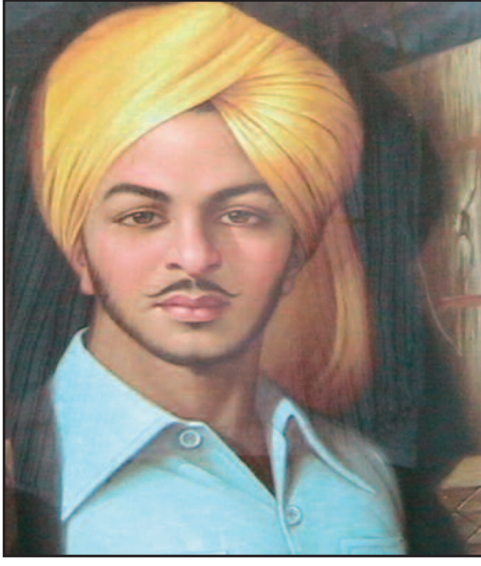


ਬਾਬਾ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ 481ਵਾਂ ਜੋਤੀ ਜੋਤ ਗੁਰਪੁਰਬ 22 ਸਤੰਬਰ 2020 ਨੂੰ ਗੁਰਦੁਆਰਾ ਦਰਬਾਰ ਸਾਹਿਬ ਕਰਤਾਰਪੁਰ ਸਾਹਿਬ (ਪਾਕਿਸਤਾਨ) ਵਿੱਚ ਸ਼ਰਧਾ ਨਾਲ ਮਨਾਇਆ ਗਿਆ।
 (ਬਾਬਰ ਜਲੰਧਰੀ ਦੀ ਰਿਪੋਰਟ ਅਤੇ ਤਸਵੀਰਾਂ ਦੇਖੋ ਸਫ਼ਾ 12 'ਤੇ)

ਪੰਜਾਬ-ਹਰਿਆਣਾ ਸਮੇਤ ਭਾਰਤ ਦੇ ਕਈ ਰਾਜਾਂ ਵਿੱਚ ਖੇਤੀਬਾੜੀ ਬਿਲਾਂ ਦਾ ਜੋਰਦਾਰ ਵਿਰੋਧ ਜਾਰੀ

ਨਵੀਂ ਦਿੱਲੀ (ਬਿਊਰੋ)- ਖੇਤੀ ਬਿੱਲਾਂ ਖਿਲਾਫ ਕਿਸਾਨ ਯੂਨੀਅਨਾਂ ਵਲੋਂ 25 ਸਤੰਬਰ ਨੂੰ ਦਿੱਤੇ ਪੰਜਾਬ ਬੰਦ ਦੇ ਸੱਦੇ ਦਾ ਕਈ ਸਾਰੀਆਂ ਵਿਰੋਧੀ ਪਾਰਟੀਆਂ ਅਤੇ ਗਰੁੱਪਾਂ ਵਲੋਂ ਸਮਰਥਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਕ੍ਰਿਕਟਰ ਤੋਂ ਸਿਆ-ਸਤਦਾਨ ਬਣੇ ਨਵਜੋਤ ਸਿੰਘ ਸਿੱਧੂ ਲੰਬੀ ਚੁੱਪ ਤੋਂ ਬਾਅਦ ਮੁੜ ਸਰਗਰਮ ਹੋ ਗਏ ਹਨ। ਖੇਤੀਬਾੜੀ ਬਿੱਲਾਂ ਖਿਲਾਫ ਟਵਿੱਟਰ 'ਤੇ ਕਿਸਾਨਾਂ ਦਾ ਸਾਥ ਦੇਣ ਦਾ ਐਲਾਨ ਕਰਨ ਤੋਂ ਬਾਅਦ ਅੱਜ ਸਿੱਧੂ ਨੇ ਅੰਮ੍ਰਿਤਸਰ 'ਚ ਪੋਸਟਰ ਦਿਖਾ ਕੇ ਬਿੱਲਾਂ ਦਾ ਵਿਰੋਧ ਕੀਤਾ। ਸਿੱਧੂ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਸਮਰਥਕਾਂ ਨੇ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਹਾਲ ਗੇਟ ਵਿਖੇ ਧਰਨਾ ਲਗਾਇਆ। ਉਹ ਰੋਸ ਮਾਰਚ ਕਰਦਿਆਂ ਭੰਡਾਰੀ ਪੁਲ ਤੋਂ ਹਾਲ ਗੇਟ ਪਹੁੰਚੇ। ਸਿੱਧੂ ਨੇ ਕਿਹਾ, 'ਕਿਸਾਨ ਸਾਡੀ ਪੱਗ ਹਨ ਤੇ ਇਨ੍ਹਾਂ ਨਾਲ ਹੀ ਸਾਡਾ ਵਜੂਦ ਹੈ। ਕੌਂਸਲ ਸਰਕਾਰ ਨੇ ਸਾਡੀ ਪੱਗ ਨੂੰ ਹੱਥ ਪਾਇਆ ਹੈ ਜਿਸ ਨੂੰ ਕਿਸੇ ਕੀਮਤ 'ਤੇ ਬਰਦਾਸ਼ਤ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ, ਜਿਸ ਦਾ ਜਵਾਬ ਦੇਣਾ ਪਵੇਗਾ।' ਖੇਤੀਬਾੜੀ ਬਿੱਲਾਂ ਨੂੰ ਲੈ ਕੇ ਸੰਸਦ 'ਚ ਹੋਏ ਹੰਗਾਮੇ ਤੋਂ ਬਾਅਦ ਵਿਰੋਧੀ ਪੱਖ ਅੱਜ ਰਾਸ਼ਟਰਪਤੀ ਰਾਮਨਾਥ ਕੋਵਿੰਦ ਨਾਲ ਮਿਲਿਆ। ਵਿਰੋਧੀ ਪਾਰਟੀ ਨੇ ਰਾਜ ਸਭਾ ਸੈਸ਼ਨ ਦਾ ਬਾਇਕਾਟ ਕੀਤਾ ਸੀ। ਵਰਣਨਯੋਗ ਕਿ ਜਿਨ੍ਹਾਂ ਵਿਰੋਧੀ ਪਾਰਟੀਆਂ ਨੇ ਰਾਜ ਸਭਾ ਸੈਸ਼ਨ ਦਾ ਬਾਇਕਾਟ ਕੀਤਾ ਸੀ। ਉਨ੍ਹਾਂ ਨੇ ਸਦਨ 'ਚ ਗੁਲਾਮ ਨਬੀ ਆਜ਼ਾਦ ਦੇ ਸਮਾਗਮ 'ਚ ਇਕ ਬੈਠਕ ਕੀਤੀ ਹੈ। ਪਾਸ ਹੋਏ ਖੇਤੀਬਾੜੀ ਬਿੱਲ ਨੂੰ ਲੈ ਕੇ ਅੱਗੇ ਦੀ ਰਣਨੀਤੀ 'ਤੇ ਚਰਚਾ ਕੀਤੀ ਗਈ ਤੇ ਇਹ ਤੈਅ ਕੀਤਾ ਗਿਆ ਕਿ ਇਸ ਮੁੱਦੇ 'ਤੇ ਰਾਸ਼ਟਰਪਤੀ ਨਾਲ ਮੁਲਾਕਾਤ ਕੀਤੀ ਜਾਵੇਗੀ। ਅਜਿਹਾ ਮੰਨਿਆ ਜਾ ਰਿਹਾ ਹੈ ਕਿ ਇਸ ਮੁਲਾਕਾਤ ਰਾਹੀਂ ਵਿਰੋਧੀ ਪਾਰਟੀ ਰਾਸ਼ਟਰਪਤੀ ਕੋਵਿੰਦ ਤੋਂ ਮੰਗ ਕਰ ਸਕਦੇ ਹਨ ਕਿ ਉਹ ਇਸ ਬਿੱਲ ਨੂੰ ਮਨਜ਼ੂਰੀ ਨਾ ਦੇਣ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਮੰਗਲਵਾਰ ਨੂੰ ਗੁਲਾਮ ਨਬੀ ਆਜ਼ਾਦ ਨੇ ਦੱਸਿਆ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਰਾਸ਼ਟਰਪਤੀ ਰਾਮ ਨਾਥ ਕੋਵਿੰਦ ਨੂੰ ਕਿਸਾਨੀ ਬਿੱਲ ਨੂੰ ਲੈ ਕੇ ਚਿੰਠੀ ਵੀ ਲਿਖੀ ਹੈ। ਉਨ੍ਹਾਂ ਲਿਖਿਆ ਕਿ ਜੇ ਬਿੱਲ ਪਾਸ ਕੀਤਾ ਗਿਆ ਹੈ ਉਨ੍ਹਾਂ 'ਚ ਪ੍ਰਕਿਰਿਆਵਾਂ ਦਾ ਆਯੋਜਨ ਨਹੀਂ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸਲਈ ਉਹ ਇਸਲਈ ਮਨਜ਼ੂਰੀ ਨਾ ਦੇਣ।

ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਇਹ ਫੈਸਲਾ ਲਿਆ ਗਿਆ ਸੀ ਕਿ ਕੋਰੋਨਾ ਵਾਇਰਸ ਮਮਹਮਾਰੀ ਕਾਰਨ, ਵਿਰੋਧੀ ਪਾਰਟੀਆਂ ਸਿਰਫ ਪੰਜ ਨੁਮਾਇੰਦਗੀ- ਕਾਂਗਰਸ, ਠੰਡ, ਫ, ਨੂੰ ਤੋਂ ਧੰਖ- ਸੰਸਦ 'ਚ ਆਪਣੀ ਗਿਣਤੀ ਦੇ ਆਧਾਰ 'ਤੇ ਬੈਠਕ 'ਚ ਹਿੱਸਾ ਲੈਣਗੇ। ਰਾਜ ਸਭਾ 'ਚ ਕੁੱਲ 25 ਬਿੱਲ ਪੇਸ਼ ਕੀਤੇ ਗਏ। ਇਸ 'ਚ ਖੇਤੀਬਾੜੀ ਨਾਲ ਸਬੰਧਿਤ ਤਿੰਨ ਤੇ ਕਿਰਤ ਸੁਧਾਰ ਨਾਲ ਜੁੜੇ ਤਿੰਨ ਬਿੱਲ ਸ਼ਾਮਲ ਹਨ।



ਮਹਾਨ ਸ਼ਹੀਦੇ ਆਜਮ ਭਗਤ ਸਿੰਘ ਜੀ ਦੇ ਜਨਮ ਦਿਨ (28 ਸਤੰਬਰ) 'ਤੇ ਉਹਨਾਂ ਦੀ ਮਹਾਨ ਕੁਰਬਾਨੀ ਨੂੰ ਯਾਦ ਕਰਦਿਆਂ ਅਦਾਰਾ 'ਦੇਸ਼ ਦੁਆਬਾ' ਭਾਵ ਭਿੰਨੀ ਸ਼ਰਧਾਂਜਲੀ ਭੇਂਟ ਕਰਦਾ ਹੈ। (ਹੋਰ ਜਾਣਕਾਰੀ ਲਈ ਕੁਲਦੀਪ ਸਿੰਘ ਨੰਗਲ ਦਾ ਲੇਖ ਦੇਖੋ ਸਫ਼ਾ 24)

2 ਲੱਖ ਲੋਕਾਂ ਦਾ ਕੋਰੋਨਾ ਨਾਲ ਮਰ ਜਾਣਾ ਸ਼ਰਮ ਵਾਲੀ ਗੱਲ-ਡੋਨਾਲਡ ਟਰੰਪ

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Sandeep Jony Bagga

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DHAN DHAN SRI GURU RAVIDASS JI
Bole' So Nirbhay! Guru Ravidass Maharaj Ki Jai!

Guru- Piari Sadh Sangat Ji,

Sri Guru Ravidass Temple Pittsburg- Committee has decided to open the Gurudwara Sahib on Sundays, from 10:00 AM to 1:00 PM, starting September 6, 2020. Kitchen and Langar hall will remain closed until the conditions improve. Sangat is requested to follow Contra Costa County's COVID-19 health and safety guidelines. Everyone must wear a face mask and wash hands before entering Darbar Hall and maintain 6 feet distance from others to avoid the spread of CORONA Virus. If you are not feeling well, please pray at home but do not come to Gurughar as a precaution.

Committee is taking applications for new SEWADARS (board members) applications were sent to members last month. However, the election date has been postponed due to CORONA Virus. Sangat will be notified once the election date is re-scheduled.

Gurughar members are requested to renew their membership by paying their annual renewal fee. Your donations are greatly appreciated.

For any special needs, please contact the managing committee. We pray to Waheguru ji for the safety and good health of the entire Sangat.

"NANAK NAM CHARDI KALA TERE BHANE SARBAT DA BHALA"

Chairman
Jagtar Bhatia

President
Shinder Paul Narabut

Sangat
De Sewadar

General Secretary
Dharam Pal Chonkria

Treasurer
Vinod Kumar

ਨਿੱਕ ਸਹੋਤਾ ਵੱਲੋਂ ਸਿਲਮਾ ਸਕੂਲ ਬੋਰਡ ਦੀ ਚੋਣ ਲਈ ਵੋਟਰਾਂ ਨੂੰ ਅਪੀਲ

ਫਰਿਜ਼ਨੋ (ਕੈਲੀਫੋਰਨੀਆ) ਨੀਟਾ ਮਾਛੀਕੇ/ਕੁਲਵੰਤ ਧਾਲੀਆਂ- ਅਮਰੀਕਾ ਵਿੱਚ ਤਿੰਨ ਨਵੰਬਰ ਨੂੰ ਵੋਟਾਂ ਪੈਣ ਜਾ ਰਹੀਆਂ ਹਨ। ਇਹਨਾਂ ਵੋਟਾਂ ਦੌਰਾਨ ਵੱਖੋ ਵੱਖੋ ਅਸਾਮੀਆਂ ਲਈ ਪੰਜਾਬੀ ਉਮੀਦਵਾਰ ਵੀ ਆਪੋ ਆਪਣੀ ਕਿਸਮਤ ਅਜ਼ਮਾ ਰਹੇ ਹਨ। ਇਸੇ ਕਤੀਤਹਿਤ ਫਰਿਜ਼ਨੋ ਦੇ ਲਾਗਲੇ ਸ਼ਹਿਰ ਸਿਲਮਾ ਤੋਂ ਇੰਜੀਨੀਅਰ ਨਰਿੰਦਰ ਸਿੰਘ ਸਹੋਤਾ (ਨਿੱਕ ਸਹੋਤਾ) ਵੀ ਸਿਲਮਾ ਸਕੂਲ ਬੋਰਡ ਲਈ 2 ਲਈ ਟਰੱਸਟੀ ਦੀ ਚੋਣ ਲੜ ਰਹੇ ਹਨ। ਕੋਵਿਡ 19 ਦੇ ਚੱਲਦਿਆਂ ਪਿਛਲੇ ਦਿਨੀ ਸਿਲਮਾ ਵਿਖੇ ਆਪਣੇ ਦਫਤਰ ਵਿੱਚ ਉਹਨਾਂ ਗਿਣਤੀ ਦੇ ਆਪਣੇ ਸਪੋਂਟਰਾਂ ਨਾਲ ਮੀਟਿੰਗ ਕੀਤੀ ਅਤੇ ਮੀਡੀਏ ਜ਼ਰੀਏ ਪੰਜਾਬੀ ਭਾਈਚਾਰੇ ਨੂੰ ਵੋਟਾਂ ਵਿੱਚ ਉਹਨਾਂ ਦੀਮਦਦ ਕਰਨ ਦੀ ਅਪੀਲ ਕੀਤੀ। ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਸਕੂਲ ਬੋਰਡ ਵਿੱਚ ਬਹੁਤ ਕੁਝ ਐਸਾ ਹੈ, ਜਿਸਨੂੰ ਠੀਕ ਕਰਨ ਦੀ ਜ਼ਰੂਰਤ ਹੈ। ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਮੇਰੀ ਕੋਸ਼ਿਸ਼ ਹੋਵੇਗੀ ਕਿ ਸਕੂਲ ਬੋਰਡ ਲਈ ਬਰਾਬਰ ਫੰਡ ਮਿਲਣ, ਬੇਰੁਜ਼ਗਾਰ ਅਧਿਆਪਕਾਂ ਨੂੰ ਕੰਮ ਤੇ ਰੱਖਿਆ ਜਾਵੇ, ਬੱਚਿਆਂ ਨੂੰ ਕੋਵਿਡ ਕਰਕੇ ਇੰਟਰਨੈੱਟ ਦੀ ਮੁਸ਼ਕਲ ਨਾ ਆਵੇ, ਅਤੇ ਨਾਲੇ ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਮੈਂ ਪਹਿਲ ਦੇ ਆਧਾਰ ਤੇ ਸਿਲਮਾ ਸਕੂਲ ਬੋਰਡ ਦੇ ਸਕੂਲਾਂ ਵਿੱਚ ਪੰਜਾਬੀ ਕਲਾਸ ਸ਼ੁਰੂ

ਕਰਵਾਉਣ ਲਈ ਸਿਰਤੋੜ ਯਤਨ ਕਰਾਂਗਾ 'ਤਾਂ ਕਿ ਸਾਡੀਨਵੀ ਪੀੜੀ ਨੂੰ ਪੰਜਾਬੀਅਤ ਨਾਲ ਜੋੜਿਆ ਜਾ ਸਕੇ। ਉਹਨਾਂ ਵੋਟਰਾਂ ਨੂੰ ਅਪੀਲ ਕਰਦਿਆਂ ਕਿਹਾ ਕਿ ਮੈਂ ਪਿਛਲੇ ਤੀਹ ਸਾਲ ਤੋਂ ਫਰਿਜ਼ਨੋ ਏਰੀਏ ਵਿੱਚ ਰਹਿ ਰਿਹਾ ਹਾਂ ਅਤੇ ਵੱਖੋ ਵੱਖੋ ਕਲੱਬਾਂ ਅਤੇ ਸੰਸਥਾਵਾਂ ਜ਼ਰੀਏ ਕਮਿਊਨਿਟੀ ਦੀ ਸੇਵਾ ਕਰ ਰਿਹਾ ਹਾਂ। ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਮੈਂ ਰੋਟਰੀ ਕਲੱਬ ਦਾ ਸਾਬਕਾ ਪ੍ਰਧਾਨ ਵੀ ਰਿਹਾ ਹਾਂ ਅਤੇ ਉਦੋਂ ਤੋਂ ਹੀ ਅਸੀਂ ਸਿਲਮਾ ਸਕੂਲ ਬੋਰਡ ਦੇ ਬੱਚਿਆਂ ਦੀਮਦਦ ਕਰਦੇ ਆ ਰਹੇ ਹਾਂ। ਉਹਨਾਂ ਦੱਸਿਆ ਕਿ ਉਹ ਤਕਰੀਬਨ ਤੇਰਾਂ ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ ਅਮਰੀਕਾ ਆਇਆ ਸੀ, ਇੱਥੇ ਆਣਕੇ ਫਰਿਜ਼ਨੋ ਏਰੀਏ ਤੋਂ ਸਕੂਲਿੰਗ ਕੀਤੀ 'ਤੇ ਉਸ ਸਮੇਂ ਮੇਰੇ ਜੂੜਾ ਰੱਖਿਆ ਹੁੰਦਾ ਸੀ 'ਤੇ ਸਕੂਲ ਵਿੱਚ ਬਹੁਤ ਵਾਰੀ ਬੁਲਿੰਗਦਾ ਸ਼ਿਕਾਰ ਵੀ ਹੋਣਾ ਪਿਆ। ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਹੋਰ ਕਿਸੇ ਸਟੂ-ਡੈਂਟ ਨੂੰ ਮੇਰੇ ਵਰਗੇ ਹਲਾਤਾਂ ਵਿੱਚੋਂ ਨਾ ਲੰਘਣਾ ਪਵੇ ਇਸ ਕਰਕੇ ਮੈਸਕੂਲ ਬੋਰਡ ਦੇ ਟਰੱਸਟੀ ਦੀ ਚੋਣ ਲੜ ਰਿਹਾ ਹਾਂ ਅਤੇ ਮੈਨੂੰ ਉਮੀਦ ਹੈ ਕਿ ਕਮਿਊਨਿਟੀ ਮੈਨੂੰ ਆਪਣੀ ਅਵਾਜ਼ ਦੇ ਤੌਰ ਤੇ ਜ਼ਰੂਰਚੁਣਕੇ ਭੇਜੇਗੀ ਅਤੇ ਅਗਰ ਕਿਸੇ ਨੂੰ ਕੋਈ ਸ਼ੰਕਾ ਹੋਵੇ ਉਹ ਮੇਰੀ ਪ੍ਰੋਫਾਇਲ ਤੋਂ ੯4੯੯੮੮.੯੯੯ ਤੇ ਜਾਕੇ ਨਵਿੱਚਤ ਕਰਸਕਦਾ ਹੈ।



ਰਿਵਰਸਾਈਡ ਨਿਵਾਸੀ ਸਿੱਧੂ ਪਰਿਵਾਰ ਨੂੰ ਸਦਮਾ

ਰਿਵਰਸਾਈਡ (ਕੈਲੀਫੋਰਨੀਆ) ਨੀਟਾ ਮਾਛੀਕੇ/ ਕੁਲਵੰਤ ਧਾਲੀਆਂ - ਲਾਸ-ਏਂਜਲਸ ਦੇ ਨੇੜਲੇ ਸ਼ਹਿਰ

ਉਹ ਅਮਰੀਕਾ ਦੀ ਕਿਸੇ ਨੈਸ਼ਨਲ ਟੀਮ ਲਈ ਖੇਡੇ ਅਤੇ ਅਮਰੀਕਨ ਫੌਜ ਵਿੱਚ ਭਰਤੀ ਹੋਏ। ਲਾਕਡਾਊਨ ਦੇ ਚੱਲਦਿਆਂ ਗੇਮਾਂ ਬੰਦ ਸਨ, ਸਕੂਲ ਬੰਦ ਸਨ। ਇਸੇ ਦੌਰਾਨ ਉਸਦੇ ਕੋਚ ਦੀ ਮੌਤ ਹੋ ਗਈ, ਬੇੜੀ ਦੇਰ ਬਾਅਦ ਕੋਚ ਦੀ ਪਤਨੀ ਵੀ ਅਕਾਲ ਚਲਾਣਾ ਕਰ ਗਈ। ਇੱਕ ਮਾਮੂਲੀ ਸਕੂਲ ਦੇ ਟੈਸਟ ਵਿੱਚ ਫੇਲ੍ਹ ਹੋ ਗਈ। ਮਾੜੀ ਕਿਸਮਤ ਬੱਸ ਡਪਰੈਸ਼ਨ ਨੇ ਘੇਰ ਲਈ, ਅਤੇ ਕੁਝ ਦਿਨ ਬੇੜੀ ਚੁੱਪ ਚਾਪ ਰਹਿਣ ਉਪਰੰਤ ਮੌਤ ਨੂੰ ਗਲ੍ਹੇ ਲਗਾ ਗਈ। ਡਪਰੈਸ਼ਨ ਬੜੀਭੈੜੀ ਬਿਮਾਰੀ ਹੈ। ਅਗਰ ਬੱਚੇ ਸੁੰਨ-ਮੁੰਨ, ਚੁੱਪ ਚਾਪ ਰਹਿਣ ਤਾਂ ਉਹਨਾਂ ਨਾਲ ਗੱਲ ਕਰੋ। ਡਪਰੈਸ਼ਨ ਬਹੁਤ ਸਾਰੀਆਂ ਕੀਮਤੀ ਜਾਨਾਂ ਖਾ ਰਿਹਾ ਹੈ। ਬੱਚਿਆਂ ਨੂੰ ਇਸ ਤੋਂ ਜਾਗਰੂਕ ਕਰੋ। ਵਾਹਿਗੁਰੂ ਸਭਨੂੰ ਸਮੇਂਤ ਬਖਸ਼ੋ ਤੇ ਅਮਨੀਤ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿੱਚ ਨਿਵਾਸ ਬਖਸ਼ੋ।



ਮੈਨਟੀਕਾ ਨਿਵਾਸੀ ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਦਾ ਕਰੋਨਾਂ ਦੀ ਲਪੇਟ ਵਿੱਚ ਆਉਣ ਕਾਰਨ ਦਿਹਾਂਤ

ਮੈਨਟੀਕਾ (ਕੈਲੀਫੋਰਨੀਆ) ਨੀਟਾ ਮਾਛੀਕੇ/ ਕੁਲਵੰਤ ਧਾਲੀਆਂ- ਮੈਨਟੀਕਾ ਨਿਵਾਸੀ ਦੇਹਲ ਪਰਿਵਾਰ ਨੂੰ ਪਿਛਲੇ ਦਿਨੀ ਉਸ ਵਕਤ ਗਹਿਰਾ ਸਦਮਾਲੱਗਾ ਜਦੋਂ ਪਰਿਵਾਰ ਦਾ ਮੋਢੀ ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ 49 ਸਾਲ ਦੀ ਉਮਰੇ ਕੋਵਿਡ 19 ਨਾਲ ਜੂਝਦਿਆਂ ਪਿਛਲੇ ਦਿਨੀ ਆਪਣੀ ਸੰਸਾਰਕ ਯਾਤਰਾ ਪੂਰੀਕਰਦਿਆਂ ਗੁਰੂ ਮਹਾਰਾਜ ਦੇ ਚਰਨਾਂ ਵਿੱਚ ਜਾ ਬਿਰਾਜਿਆ। ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਦਾ ਜਨਮ ਫਰਵਰੀ 1971 ਵਿੱਚ ਪੰਜਾਬ ਦੇ ਪਿੰਡ ਪਾਸਲਾ ਜਿਲਾ ਜਲੰਧਰ ਵਿੱਚ ਸਵਰਗਵਾਸੀ ਸਰਦਾਰ ਸੋਹਣ ਸਿੰਘ ਅਤੇ ਮਾਤਾ ਗੁਰਮੀਤ ਕੌਰ ਦੇ ਘਰ ਹੋਇਆ ਜਗਰੂਪ ਸਿੰਘ ਦੇ ਭੈਣਾਂ ਸਰਬਜੀਤਕੌਰ ਤੇ ਕਮਲਜੀਤ ਕੌਰ ਦਾ ਇੱਕਲੌਤਾ ਭਾਈ ਸੀ। ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਲੱਗਭੱਗ 21 ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ ਆਪਣੇ ਅਤੇ ਪਰਿਵਾਰ ਦੇ ਉੱਜਲੇ ਭਵਿੱਖਦੀ ਆਸ ਨਾਲ 1992 ਵਿੱਚ ਅਮਰੀਕਾ ਆਇਆ ਸੀ, ਅਤੇ ਇੱਥੇ ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਬੇਏਰੀਏ ਵਿੱਚ ਟੈਕਸੀ ਚਲਾਉਣੀ ਸ਼ੁਰੂ ਕੀਤੀ। ਅਤੇ ਢਾਡੀ ਜੰਗੀਰ ਸਿੰਘ ਮਸਤ ਨਾਲ ਸੰਗਤ ਕਰਨ ਦਾ ਮੌਕਾ ਮਿਲਿਆ 'ਤੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋ ਗਿਆ। ਇਸੇ ਦੌਰਾਨ ਉਸਦਾ ਦਾ ਮੇਲ ਸ. ਸੁਖਮਿੰਦਰ ਸਿੰਘ ਮਾਂਗਟ ਹੋਰਾਂ ਨਾਲ ਹੋਇਆ ਅਤੇ 1995 ਵਿੱਚ ਕਮਰਸ਼ੀਅਲ ਲਾਈਸੈਂਸ

ਲੈਕੇ ਟਰੱਕ ਚਲਾਉਣਾ ਸ਼ੁਰੂ ਕੀਤਾ ਤੇ ਲਗਾਤਾਰ ਹੁਣ ਤੱਕ ਟਰੱਕ ਬਿਜਨਸ ਵਿੱਚ ਹੀ ਰਿਹਾ। 1996 ਵਿੱਚ ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਦਾ ਵਿਆਹ ਬੀਬੀ ਜਤਿੰਦਰ ਕੌਰ ਨਾਲ ਹੋਇਆ, ਅਤੇ ਦੋ ਮੁੰਡਿਆਂ ਦੀ ਦਾਤ ਵਾਹਿਗੁਰੂ ਨੇ ਬਖਸ਼ੀ ਤੇ ਜ਼ਿੰਦਗੀਪਰਿਵਾਰਕ ਰੂਪ ਵਿੱਚ ਸ਼ੁਰੂ ਹੋ ਗਈ ਅਤੇ ਸੰਨ 2001 ਵਿੱਚ ਮੈਨ-ਟੀਕਾ ਕੈਲੀਫੋਰਨੀਆ ਵਿੱਚ ਬਹੁਤ ਸੁੰਦਰ ਘਰ ਖਰੀਦਿਆ ਤੇ ਬੜੀ ਖੁਸ਼ੀ ਤੇ ਆਸ ਨਾਲ ਬੇਏਰੀਏ ਦੇ ਹੇਵਰਡ ਸ਼ਹਿਰ ਤੋਂ ਮੈਨਟੀਕਾ ਆ ਕਿ ਆਪਣੇ ਨਵੇਂ ਘਰੇ ਰਹਿਣਾ ਸ਼ੁਰੂ ਕੀਤਾ। ਢਾਡੀ ਜੰਗੀਰ ਸਿੰਘ ਮਸਤ ਦੇ ਸੰਪਰਕ ਵੇਚ ਆਉਣ ਉਪਰੰਤ ਪੂਰਾ ਪਰਿਵਾਰ ਅੰਮ੍ਰਿਤਧਾਰੀ ਹੋ ਗਿਆ, ਜ਼ਿੰਦਗੀ ਮਸਤ ਚਾਲ ਚੱਲ ਰਹੀ ਸੀ ਕਿ ਪਰਿਵਾਰ ਤੇ ਅਚਾਨਕ ਕਹਿਰ ਦਾ ਪਹਾੜ ਡਿੱਗਿਆ ਜਿਸ ਨੇ ਸਮੁੱਚੇ ਭਾਈਚਾਰੇ ਨੂੰ ਸੁੰਨ ਕਰ ਦਿੱਤਾ। ਇਸ ਹੱਸਦੇ ਵਸਦੇ ਮਿਹਨਤੀ ਪਰਿਵਾਰ ਦੇ ਮੁੱਖੀ ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਨੂੰ ਕਰੋਨਾ ਨਾਮ ਦੀ



ਭਿਆਨਕ ਬਿਮਾਰੀ ਨੇ ਅਜੇਹਾ ਘੇਰ ਲਿਆ ਕਿ ਉਹ ਸਦਾ ਲਈ ਅਲਵਿਦਾ ਆਖ ਗਿਆ, ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਨੂੰ ਲੱਗਭੱਗ ਮਹੀਨਾ ਡਾਕਟਰਜ਼ ਹਸਪਤਾਲ ਮਨਟੀਕਾ ਵਿੱਚ ਰੱਖ ਕਿ ਇਲਾਜ ਕੀਤਾ ਗਿਆ ਜਿੱਥੇ ਉਹ ਪੂਰੀ ਹੋਸ਼ ਹਵਾਸ ਵਿੱਚ ਸੀ ਪਰ ਅਚਾਨਕ ਪਿਛਲੇ ਹਫਤੇ ਫੇਫੜਿਆ ਵਿੱਚ ਨੁਕਸ ਪੈ ਜਾਣ ਤੇ ਯੂ. ਸੀ. ਸੈਨਟਰਲ ਸਿਕੋ ਸਿਸਟਮ ਕੀਤਾ ਗਿਆ ਜਿੱਥੇ ਉਹਨਾ ਨੇ ਨੈਲਗਜ ਵਿੱਚ ਸਵੀਅਰ ਇੰਨਫੈਕਸ਼ਨ ਹੋਣ ਕਰਕੇ ਲੰਗਜ਼ ਟਰਾਂਸਪਲਾਂਟ ਕਰਨ ਦਾ ਪਰਸੀਜਰ ਚੱਲ ਰਿਹਾ ਸੀ, ਪਰ ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਟੈਸਟ ਹੋਣੇ ਜ਼ਰੂਰੀ ਸਨਜੋ ਕੀਤੇ ਤੇ ਸਹੀ ਹੋਏ, ਪਰ ਕਿਸਮਤ ਨੂੰ ਇਹ ਮਨਜ਼ੂਰ ਨਹੀਂ ਸੀ ਸਰਜਰੀ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਹੱਸਮੁੱਖ, ਗੁਰਸਿੱਖ ਨੌਜਵਾਨ ਨੂੰ ਸਟਰੋਕ ਹੋ ਗਿਆ ਤੇ ਦੀਮਾਗ ਵਿੱਚ ਖੂਨ ਪੈਣ ਨਾਲ ਜ਼ਿੰਦਗੀ ਮੌਤ ਦੀ ਲੜਾਈ ਵਿੱਚ ਮੌਤ ਮੂਹਰੇ ਹਾਰ ਗਿਆ। ਗੁਰੂ ਮਹਾਰਾਜ ਅੱਗੇ ਅਰਦਾਸ ਹੈ ਕਿ ਵਿੱਛੜੀ ਰੂਹ

ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਵਿੱਚ ਸਦੀਵੀ ਨਿਵਾਸ ਬਖਸ਼ਣ ਤੇ ਪਰਿਵਾਰ ਨੂੰ ਇਸ ਮਾੜੇ ਸਮੇਂ ਵਿੱਚੋਂ ਨਿਕਲਣ ਦੀ ਹਿੰਮਤ ਤੇ ਭਾਣਾ ਮੰਨਣ ਦਾ ਬੱਲ ਬਖਸ਼ਣ।
ਜਗਰੂਪ ਸਿੰਘ ਦੇਹਲ ਦੀ ਦੇਹ ਦੇ ਅੰਤਮ ਸਸਕਾਰ Park View Cemetery & Funeral Home 3661 French camp rd Manteca ca 95336 ਵਿਖੇ ਆਉਣ ਵਾਲੇ 27 ਸਤੰਬਰ ਦਿਨ ਐਤਵਾਰ ਨੂੰ ਸਵੇਰੇ 10 ਤੋਂ 12 ਵਜੇ ਕੀਤਾ ਜਾਵੇਗਾ। ਅਤੇ ਵਿੱਛੜੀ ਰੂਹ ਲਈ ਧੁਰ ਕੀ ਬਾਣੀ ਦੇ ਪਾਠਾਂ ਦੇਭੋਗ ਤੇ ਅਰਦਾਸ ਸ਼ਾਮੀ 2 ਵਜੇ ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਸਟਾਕਟਨ 1930 S Sikh Temple St, Stockton, CA 95206 ਵਿਖੇ ਹੋਵੇਗੀ। ਕਿਸੇਕਿਸਮ ਦੀ ਹੋਰ ਜਾਣਕਾਰੀ ਲੈਣ ਲਈ ਪਰਿਵਾਰਕ ਮਿੱਤਰ ਜਿਹੜੇ ਇੱਸ ਦੁੱਖ ਦੀ ਘੜੀ ਪਰਿਵਾਰ ਨਾਲ ਰਲ ਕਿ ਪਰਿਵਾਰਕ ਫਰਜ਼ਾਂ ਦੀ ਪੂਰਤੀ ਕਰ ਰਹੇ ਹਨ, ਤੁਸੀਂ ਇਹਨਾਂ ਨੰਬਰਾਂ ਤੇ ਸੰਪਰਕ ਕਰ ਸਕਦੇ ਹੋ
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ਸੈਟਰਲ ਵੈਲੀ ਫਰਿਜ਼ਨੋ ਵਿੱਚ ਰੀਪਬਲਿਕ ਪਾਰਟੀ ਦੇ ਉਮੀਦਵਾਰ ਡੇਵਿਡ ਵਲਡਿਉ ਲਈ ਫੰਡ ਰੇਜ਼ਰ “ਚਰਨਜੀਤ ਬਾਠ ਅਤੇ ਅਜੀਤ ਗਿੱਲ ਨੇ ਕੀਤਾ ਸਪਾਂਸਰ”



ਫਰਿਜ਼ਨੋ, ਕੈਲੀਫੋਰਨੀਆ (ਕੁਲਵੰਤ ਪਾਲੀਆ/ ਨੀਟਾ ਮਾਛੀਕੋ): ਸੈਟਰਲ ਵੈਲੀ ਫਰਿਜ਼ਨੋ ਦੇ ਬਿਜਨਸਮੈਨ ਅਜੀਤ ਸਿੰਘ ਗਿੱਲ ਅਤੇ ਫਾਰਮਰ ਚਰਨਜੀਤ ਸਿੰਘ ਬਾਠ ਵੱਲੋਂ ਆਪਣੇ ਸਹਿਯੋਗੀ ਨਿੱਕ ਸਹੋਤਾ, ਮਨਦੀਪ ਸਿੰਘ ਅਤੇ ਹੋਰਨਾ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਏ. ਜੀ. ਸੈਂਟਰ ਕਰੰਦਰਜ ਵਿਖੇ ਅਮਰੀਕਾ ਅੰਦਰ ਨਵੰਬਰ ਮਹੀਨੇ ਆ ਰਹੀ ਚੋਣ ਲਈ ਕਾਂਗਰਸ ਦੇ ਰੀਪਬਲਿਕ ਪਾਰਟੀ ਵੱਲੋਂ ਉਮੀਦਵਾਰ ਡੇਵਿਡ ਵਲਡਿਉ ਲਈ ਫੰਡ ਇਕੱਤਰ ਕੀਤਾ ਗਿਆ। ਜਿਸ ਸਮੇਂ ਇਲਾਕੇ ਦੀਆਂ

ਸਿਰਕੱਢ ਸ਼ਖਸੀਅਤਾਂ ਅਤੇ ਫਾਰਮਰ ਹਾਜ਼ਰ ਹੋਏ। ਇਸ ਸਮੇਂ ਸਟੇਜ ਦੀ ਸੁਰੂਆਤ ਨੌਜਵਾਨ ਆਗੂ ਨਿੱਕ ਸਹੋਤਾ ਨੇ ਸਭ ਨੂੰ ਜੀ ਆਇਆ ਕਹਿਣ ਨਾਲ ਕੀਤੀ।
ਜਦ ਕਿ ਫੰਡ ਰੇਜ਼ਰ ਦੇ ਮੁੱਖ ਪ੍ਰਬੰਧਕਾਂ ਵਿੱਚੋਂ ਅਜੀਤ ਸਿੰਘ ਗਿੱਲ ਨੇ ਡੇਵਿਡ ਵਲਡਿਉ ਨੂੰ 'ਜੀ ਆਇਆ ਕਹਿੰਦੇ ਹੋਏ' ਸਮੁੱਚੇ ਭਾਈਚਾਰੇ ਨਾਲ ਜੁੜੀਆਂ ਸਮੱਸਿਆ ਬਾਰੇ ਦੱਸਿਆ। ਇਸੇ ਤਰ੍ਹਾਂ ਚਰਨਜੀਤ ਸਿੰਘ ਬਾਠ ਨੇ ਸਥਾਨਿਕ ਖੇਤੀ-ਬਾੜੀ ਸੰਬੰਧੀ ਵਿਚਾਰਾ ਕਰਦੇ ਹੋਏ ਸਮਰਥਨ ਦੇਣ ਦੀ

ਵਚਨਬੱਧਤਾ ਪ੍ਰਗਟਾਈ। ਇਸੇ ਤਰ੍ਹਾਂ ਬਾਕੀ ਬੁਲਾਰਿਆਂ ਵਿੱਚ ਮਨਦੀਪ ਸਿੰਘ, ਹਰਜਿੰਦਰ ਚਿੱਲੋ, ਰੂਬੀ ਧਾਲੀਵਾਲ, ਨੈਨਦੀਪ ਚੰਨ ਅਤੇ ਹੋਰ ਅਮੈਰੀਕਨ ਭਾਈਚਾਰੇ ਦੇ ਹਾਜ਼ਰ ਲੋਕਾਂ ਨੇ ਵਿਚਾਰਾ ਦੀ ਸਾਂਝ ਪਾਈ। ਜਦ ਕਿ ਆਪਣੇ ਮੁੱਖ ਭਾਸ਼ਨ ਵਿੱਚ ਬੋਲਦਿਆਂ ਡੇਵਿਡ ਵਲਡਿਉ ਨੇ ਹਾਜ਼ਰੀਨ ਦੀਆਂ ਸਮੱਸਿਆਵਾਂ ਨੂੰ ਹਰ ਸੰਭਵ ਤਰੀਕੇ ਨਾਲ ਹੱਲ ਕਰਨ ਦਾ ਵਾਇਦਾ ਕੀਤਾ। ਇਸੇ ਤਰ੍ਹਾਂ ਇੰਮੀਗਰੇਸ਼ਨ ਦੇ ਮਸਲੇ ਬਾਰੇ ਵੀ ਸਮੱਸਿਆਵਾਂ 'ਤੇ ਵਿਚਾਰਾ ਹੋਈਆਂ। ਇਸ ਸਮੇਂ ਪੰਜਾਬੀ ਭਾਈਚਾਰੇ ਤੋਂ ਬਿਨਾਂ

ਅਮੈਰੀਕਨ ਭਾਈਚਾਰੇ ਦੇ ਫਾਰਮਰ, ਬਿਜਨਸ ਆਗੂ ਅਤੇ ਰਾਜਨੀਤੀ ਵਿੱਚ ਦਿਲਚਸਪੀ ਰੱਖਣ ਵਾਲੀਆਂ ਬਹੁਤ ਸਾਰੀਆਂ ਸ਼ਖਸੀਅਤਾਂ ਨੇ ਹਾਜ਼ਰੀ ਭਰੀ। ਜਦ ਕਿ ਪ੍ਰਮੁੱਖ ਸ਼ਖਸੀਅਤਾਂ ਵੱਲੋਂ ਆਪਣੀ ਯੋਗਤਾ ਅਨੁਸਾਰ ਫੰਡ ਇਕੱਤਰਤਾ ਵਿੱਚ ਵੱਧ ਚੜ੍ਹ ਕੇ ਹਿੱਸਾ ਪਾਇਆ ਗਿਆ। ਅੰਤ ਡੇਵਿਡ ਵਲਡਿਉ ਨੇ ਹਾਜ਼ਰੀਨ ਨੂੰ ਸਹਿਯੋਗ ਦੀ ਅਪੀਲ ਕਰਦੇ ਹੋਏ ਧੰਨਵਾਦ ਕੀਤਾ। ਪ੍ਰੋਗਰਾਮ ਦੌਰਾਨ ਪ੍ਰਬੰਧਕਾਂ ਵੱਲੋਂ ਸਭ ਹਾਜ਼ਰੀਨ ਲਈ ਖਾਣੇ ਦਾ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਬੰਧ ਕੀਤਾ ਗਿਆ ਸੀ।

ਭਾਰਤੀ ਮੂਲ ਦਾ ਅਮਰੀਕੀ ਵਿਸ਼ਾਲ ਆਮਿਨ ਦੱਖਣ ਏਸ਼ੀਆ ਦਾ ਹਵਾਬਾਜ਼ੀ ਪ੍ਰਤੀਨਿੱਧ ਨਿਯੁਕਤ



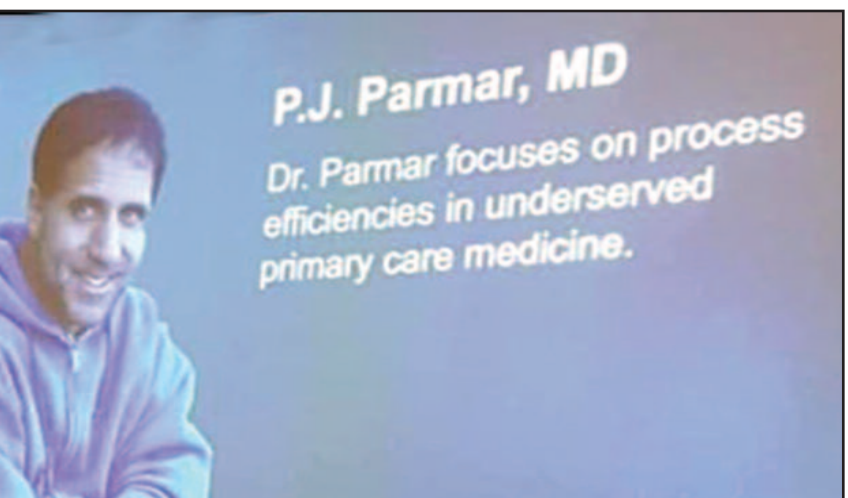
ਵਾਸ਼ਿੰਗਟਨ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ)—ਵਾਈਟ ਹਾਊਸ ਵੱਲੋਂ ਭਾਰਤੀ ਮੂਲ ਦੇ ਅਮਰੀਕੀ ਵਿਸ਼ਾਲ ਆਮਿਨ ਨੂੰ ਫੈਡਰੇਸ਼ਨ ਐਵੀਏਸ਼ਨ ਐਡਮਿਨਿਸਟ੍ਰੇਸ਼ਨ (ਐਫ ਏ ਏ) ਦਾ ਦੱਖਣ ਏਸ਼ੀਆ ਲਈ ਖੇਤਰੀ ਪ੍ਰਤੀਨਿੱਧ ਨਿਯੁਕਤ ਕਰਨ ਦਾ ਐਲਾਨ ਕੀਤਾ ਹੈ। ਉਹ ਦੱਖਣ ਏਸ਼ੀਆ ਵਿੱਚ ਅਮਰੀਕੀ ਸਿਵਲ ਐਵੀਏਸ਼ਨ ਲਈ ਚੋਟੀ ਦਾ ਅਧਿਕਾਰੀ ਹੋਵੇਗਾ। ਵਾਈਟ ਹਾਊਸ ਵੱਲੋਂ ਜਾਰੀ ਬਿਆਨ

ਅਨੁਸਾਰ ਵਿਸ਼ਾਲ ਕੌਮਾਂਤਰੀ ਹਵਾਬਾਜ਼ੀ ਸੁਰੱਖਿਆ ਨੂੰ ਮਜ਼ਬੂਤ ਕਰੇਗਾ ਤੇ ਇਸ ਸਬੰਧੀ ਲੋੜੀਂਦੇ ਕਦਮ ਚੁੱਕੇਗਾ। ਵਿਸ਼ਾਲ ਆਮਿਨ ਨੇ ਐਫ ਏ ਏ ਵਿੱਚ ਹਵਾਈ ਆਵਾਜਾਈ ਕੰਟਰੋਲਰ ਵਜੋਂ ਆਪਣਾ ਕੈਰੀਅਰ ਸ਼ੁਰੂ ਕੀਤਾ ਸੀ ਤੇ ਬਾਅਦ ਵਿੱਚ ਉਨਾਂ ਨੇ ਬਹੁਤ ਅਹਿਮ ਅਹੁਦਿਆਂ ਉਪਰ ਕੰਮ ਕੀਤਾ। ਉਨਾਂ ਨੇ ਅਮਰੀਕਨ ਏਅਰ ਫੋਰਸ ਵਿੱਚ ਵੀ 4 ਸਾਲ ਕੰਮ ਕੀਤਾ।

ਵਿਸ਼ਵ ਵਿੱਚ ਕੋਰੋਨਾ ਪੀੜਤਾਂ ਦੀ ਗਿਣਤੀ 3 ਕਰੋੜ ਤੋਂ ਟੱਪੀ, ਯੂਰਪ ਵਿੱਚ ਵਧ ਰਹੇ ਹਨ ਮਾਮਲੇ

ਵਾਸ਼ਿੰਗਟਨ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ)—ਵਿਸ਼ਵ ਵਿੱਚ ਕੋਵਿਡ-19 ਮਾਮਲਿਆਂ ਦੀ ਗਿਣਤੀ 3,03,42,881 ਹੋ ਗਈ ਹੈ ਜਦ ਕਿ 9,50,450 ਮੌਤਾਂ ਹੋ ਚੁੱਕੀਆਂ ਹਨ। ਵਿਸ਼ਵ ਸਿਹਤ ਸੰਗਠਨ ਅਨੁਸਾਰ ਵਧ ਰਹੇ ਮਾਮਲੇ ਤੇ ਮੌਤਾਂ ਤੋਂ ਸਪਸ਼ਟ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਵਾਇਰਸ ਨਿਰੰਤਰ ਆਪਣੀ ਰਫ਼ਤਾਰ ਨਾਲ ਵਿਸ਼ਵ ਨੂੰ ਪ੍ਰਭਾਵਿਤ ਕਰ ਰਿਹਾ ਹੈ। ਵਿਸ਼ਵ ਸਿਹਤ ਸੰਗਠਨ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਯੂਰਪ ਵਿੱਚ ਨਵੇਂ ਸਿਰੇ ਤੋਂ ਕੋਵਿਡ-19 ਦੇ ਮਾਮਲੇ ਵਧ ਰਹੇ ਹਨ। ਪਿਛਲੇ 2 ਹਫ਼ਤਿਆਂ ਦੌਰਾਨ ਯੂਰਪ ਵਿੱਚ 10% ਜਾਂ ਇਸ ਤੋਂ ਵਧ ਮਾਮਲੇ ਵਧੇ ਹਨ। ਕੋਵਿਡ-19 ਸਿਹਤ ਸੰਭਾਲ ਵਰਕਰਾਂ ਨੂੰ ਵੀ ਵੱਡੀ ਪੱਧਰ ਉਪਰ ਪ੍ਰਭਾਵਿਤ ਕਰ ਰਿਹਾ ਹੈ। ਵਿਸ਼ਵ ਦੀ ਕੁਲ ਆਬਾਦੀ ਦਾ ਸਿਹਤ ਵਰਕਰ 2 ਤੋਂ 3% ਤੱਕ ਹਨ ਪਰੰਤੂ 14% ਸਿਹਤ ਵਰਕਰ ਕੋਰੋਨਾ ਵਾਇਰਸ ਤੋਂ ਪੀੜਤ ਹਨ ਤੇ ਹੁਣ ਤੱਕ ਹਜ਼ਾਰਾਂ ਸਿਹਤ ਵਰਕਰ ਕੋਰੋਨਾ ਵਾਇਰਸ ਕਾਰਨ ਮੌਤ ਦੇ ਮੂੰਹ ਵਿੱਚ ਜਾ ਪਏ ਹਨ। ਜੌਹਨ ਹੋਪਕਿਨਜ਼ ਯੂਨੀਵਰਸਿਟੀ ਅਨੁਸਾਰ ਪਿਛਲੇ ਇੱਕ ਹਫ਼ਤੇ ਦੌਰਾਨ ਅਮਰੀਕਾ ਦੇ 6 ਰਾਜਾਂ ਵਿੱਚ ਕੋਰੋਨਾ ਵਾਇਰਸ ਦੇ ਰਿਕਾਰਡ ਮਾਮਲੇ ਦਰਜ ਹੋਏ ਹਨ ਜਦ ਕਿ 4 ਰਾਜਾਂ ਵਿੱਚ ਰਿਕਾਰਡ ਮੌਤਾਂ ਹੋਈਆਂ ਹਨ। ਅਮਰੀਕਾ ਵਿੱਚ 68,74,596 ਕੋਰੋਨਾ ਦੇ ਮਾਮਲੇ ਹਨ ਤੇ ਹੁਣ ਤੱਕ 2,02,213 ਮੌਤਾਂ ਹੋ ਚੁੱਕੀਆਂ ਹਨ।

ਡਾਕਟਰ 'ਤੇ ਬੰਦੂਕ ਤਾਨਣ ਵਾਲੇ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਨੂੰ ਕੀਤਾ ਮੁਅੱਤਲ



ਕੈਲੀਫੋਰਨੀਆ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ)—ਕੋਲੋਰਾਡੋ ਦੇ ਇੱਕ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਨੂੰ ਭਾਰਤੀ ਮੂਲ ਦੇ ਇੱਕ ਅਮਰੀਕੀ ਡਾਕਟਰ ਉਪਰ ਬੰਦੂਕ ਤਾਨਣ ਦੇ ਮਾਮਲੇ ਵਿੱਚ ਇੱਕ ਹਫ਼ਤੇ ਲਈ ਮੁਅੱਤਲ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਔਰਾਰਾ ਪੁਲਿਸ ਵਿਭਾਗ ਦੇ ਇੱਕ ਬੁਲਾਰੇ ਨੇ ਦੱਸਿਆ ਕਿ ਪੁਲਿਸ ਅਫਸਰ ਜਸਟਿਨ ਹੌਂਡਰਸਨ ਨੂੰ ਮੁਅੱਤਲੀ ਦੇ ਸਮੇਂ ਦੀ ਤਨਖਾਹ ਨਹੀਂ ਮਿਲੇਗੀ। ਉਸ ਨੂੰ ਆਪਣੇ ਵਿਵਹਾਰ ਵਿੱਚ ਸੁਧਾਰ ਲਈ ਟਰੇਨਿੰਗ ਵਿੱਚ ਵੀ ਸ਼ਾਮਿਲ ਹੋਣਾ ਪਵੇਗਾ। ਇਹ ਘਟਨਾ ਬਹੁਤ ਚਰਚਿਤ ਹੋਈ ਸੀ। ਡਾਕਟਰ ਪੀ ਜੇ ਪਰਮਾਰ ਵੱਲੋਂ ਰਾਹ ਵਿੱਚ ਖੜੀ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਦੀ ਕਾਰ ਨੂੰ ਪਾਸੇ ਕਰਨ

ਲਈ ਜਦੋਂ ਹਾਰਨ ਮਾਰਿਆ ਗਿਆ ਤਾਂ ਗੁੱਸੇ ਵਿੱਚ ਆਏ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਨੇ ਉਸ ਉਪਰ ਬੰਦੂਕ ਤਾਨ ਲਈ ਤੇ ਉਸ ਨੂੰ ਆਪਣੀ ਕਾਰ ਵਿੱਚ ਹੀ ਬੈਠੇ ਰਹਿਣ ਲਈ ਕਿਹਾ। ਡਾਕਟਰ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਗੋਰੇ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਨੇ ਨਸਲ ਕਾਰਨ ਮੇਰੇ ਨਾਲ ਬਦਤਮੀਜ਼ੀ ਕੀਤੀ ਹੈ।
ਉਨਾਂ ਕਿਹਾ ਸੀ ਕਿ ਪੁਲਿਸ ਨੂੰ ਖੁਲ ਦਿੱਤੀ ਹੋਈ ਹੈ, ਉਹ ਜੋ ਚਹੁੰਦੀ ਹੈ ਕਰਦੀ ਹੈ। ਪਰਮਾਰ ਦੇ ਵਕੀਲ ਡੇਵਿਡ ਲੇਨ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਉਹ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਵੱਲੋਂ ਕੀਤੀ ਧੱਕੇਸ਼ਾਹੀ ਵਿਰੁੱਧ ਸੰਘੀ ਅਦਾਲਤ ਵਿੱਚ ਪਟੀਸ਼ਨ ਦਾਇਰ ਕਰ ਰਹੇ ਹਨ।

ਸੜਕ ਦਾ ਨਾਂ ਜਾਰਜ ਫਲਾਇਡ ਰਖੇ ਜਾਣ ਲਈ ਸਿਟੀ ਕੌਂਸਲ ਨੇ ਦਿੱਤੀ ਪ੍ਰਵਾਨਗੀ

ਕੈਲੀਫੋਰਨੀਆ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ)—ਮਿਨੀਆਪੋਲਿਸ ਸਿਟੀ ਕੌਂਸਲ ਨੇ ਸਰਬਸੰਮਤੀ ਨਾਲ ਉਸ ਤਜਵੀਜ਼ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰ ਲਿਆ ਹੈ ਜਿਸ ਤਹਿਤ ਸ਼ਹਿਰ ਦੀ ਇੱਕ ਸੜਕ ਦਾ ਨਾਂ ਜਾਰਜ ਫਲਾਇਡ ਰਖਿਆ ਜਾਵੇਗਾ ਜਿਸ ਦੀ ਇਸ ਸਾਲ 25 ਮਈ ਨੂੰ ਇੱਕ ਪੁਲਿਸ ਅਧਿਕਾਰੀ ਵੱਲੋਂ ਆਪਣੇ ਗੋਡੇ ਨਾਲ ਉਸ ਦੀ ਧੌਣ ਦਬਾਉਣ ਕਾਰਨ ਮੌਤ ਹੋ ਗਈ ਸੀ। ਮਿਨੀਆਪੋਲਿਸ ਦੇ ਡਾਇਰੈਕਟਰ ਪਬਲਿਕ ਵਰਕਸ ਰੋਬਿਨ ਹੁਚਸਨ ਨੇ ਕਿਹਾ ਹੈ ਕਿ ਇਹ ਫੈਸਲਾ ਜਾਰਜ

ਫਲਾਇਡ ਨੂੰ ਸਨਮਾਨ ਦੇਣ ਲਈ ਕੀਤਾ ਗਿਆ ਹੈ। ਉਨਾਂ ਕਿਹਾ ਕਿ ਸੜਕ ਦਾ ਨਾਂ ਜਾਰਜ ਫਲਾਇਡ ਰਖਣ ਨਾਲ ਇਸ ਸੜਕ ਉਪਰ ਪੈਂਦੇ ਘਰਾਂ ਦੇ ਪਤਿਆਂ ਵਿੱਚ ਕੋਈ ਫਰਕ ਨਹੀਂ ਪਵੇਗਾ। ਇਹ ਸੜਕ 38 ਵੀ ਸਟਰੀਟ ਏ ਤੇ ਸ਼ਿਕਾਗੋ ਐਵਨਿਊ ਦੇ ਅੰਦਰਨੀ ਹਿੱਸੇ ਵਿੱਚ ਆਉਂਦੀ ਹੈ। ਇਥੇ ਵਰਣਨਯੋਗ ਹੈ ਕਿ ਜਾਰਜ ਫਲਾਇਡ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਕਾਲੇ ਲੋਕਾਂ ਵੱਲੋਂ ਵੱਡੀ ਪੱਧਰ ਉਪਰ ਪ੍ਰਦਰਸ਼ਨਾਂ ਦਾ ਸਿਲਸਲਾ ਸ਼ੁਰੂ ਹੋਇਆ ਸੀ ਜੋ ਅੱਜ ਵੀ ਕਿਸੇ ਨਾ ਕਿਸੇ ਰੂਪ ਵਿੱਚ ਜਾਰੀ ਹੈ।

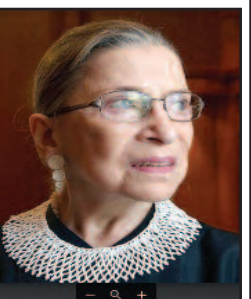
ਭਾਰਤੀ ਮੂਲ ਦੇ ਦੋ ਵਿਦਿਆਰਥੀਆਂ ਨੇ ਜਿੱਤਿਆ ਕੌਮਾਂਤਰੀ ਯੰਗ ਈਕੋ ਹੀਰੋ ਪੁਰਸਕਾਰ

ਕੈਲੀਫੋਰਨੀਆ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ)—ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਦੋ ਨਬਾਲਗ ਭਾਰਤੀ ਮੂਲ ਦੇ ਅਮਰੀਕੀ ਵਿਦਿਆਰਥੀਆਂ ਅਦਰਸ਼ ਅੰਬਾਤੀ ਤੇ ਇਸ਼ਾਨ ਗੋਇਲ ਨੇ 2020 ਇੰਟਰਨੈਸ਼ਨਲ ਯੰਗ ਈਕੋ ਹੀਰੋ ਐਵਾਰਡ ਜਿੱਤਿਆ ਹੈ। ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਸੈਨਹੋਜੇ ਸ਼ਹਿਰ ਵਿੱਚ ਰਹਿੰਦੇ ਇਹਨਾਂ ਦੋਨਾਂ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਉਮਰ 15 ਸਾਲ ਹੈ। ਐਕਸ਼ਨ ਫਾਰ ਨੇਚਰ ਆਰਗੇਨਾਈਜ਼ੇਸ਼ਨ ਵੱਲੋਂ ਕੀਤੇ ਐਲਾਨ ਅਨੁਸਾਰ ਚੁਣੇ ਗਏ ਕੁਲ 17 ਯੰਗ ਵਾਤਾਵਰਣ ਕਾਰਕੁੰਨਾਂ ਵਿੱਚ ਅਦਰਸ਼ ਅੰਬਾਤੀ ਤੇ ਇਸ਼ਾਨ ਗੋਇਲ ਨੂੰ ਸ਼ਾਮਿਲ ਕੀਤਾ ਗਿਆ ਹੈ। ਕੌਮਾਂਤਰੀ ਯੰਗ ਈਕੋ ਹੀਰੋ ਪੁਰਸਕਾਰ ਲਈ 8 ਤੋਂ 16 ਸਾਲਾਂ ਦੇ ਨਬਾਲਗਾਂ ਦੀ ਚੋਣ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।



ਸੁਪਰੀਮ ਕੋਰਟ ਦੀ ਜੱਜ ਰੂਥ ਬੇਡਰ ਗਿਨਜਬਰਗ ਦਾ 87 ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ ਦੇਹਾਂਤ

ਵਾਸ਼ਿੰਗਟਨ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ)—ਲਿੰਗ ਬਰਾਬਰਤਾ ਲਈ ਸੰਘਰਸ਼ੀਲ ਰਹੀ ਸੁਪਰੀਮ ਕੋਰਟ ਦੀ ਜੱਜ ਰੂਥ ਬੇਡਰ ਗਿਨਜਬਰਗ ਦਾ 87 ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ ਦੇਹਾਂਤ ਹੋ ਗਿਆ। ਉਹ ਦੂਸਰੀ ਔਰਤ ਹੈ ਜਿਸ ਨੇ ਦੇਸ਼ ਦੀ ਸਰਬ ਉੱਚ ਅਦਾਲਤ ਵਿੱਚ ਜੱਜ ਦੀਆਂ ਸੇਵਾਵਾਂ ਨਿਭਾਈਆਂ ਹਨ। ਉਹ ਕੌਂਸਰ ਤੋਂ ਪੀੜਤ ਸੀ ਇਸ ਦੇ ਬਾਵਜੂਦ ਉਹ ਜੱਜ ਵਜੋਂ ਸੇਵਾਵਾਂ ਨਿਭਾਉਂਦੀ ਰਹੀ। ਇਸ ਸਾਲ ਜੁਲਾਈ ਵਿੱਚ ਉਸ ਨੇ ਐਲਾਨ ਕੀਤਾ ਸੀ ਕਿ ਜਦੋਂ ਤੱਕ ਉਹ ਪੂਰੀ ਮੁਸਤੱਈ ਨਾਲ ਕੰਮ ਕਰਦੀ ਰਹੇਗੀ ਉਦੋਂ ਤੱਕ ਉਹ ਅਦਾਲਤ ਵਿੱਚ ਬਣੀ ਰਹੇਗੀ।



ਦੋ ਪੰਜਾਬੀ ਟਰੱਕ ਡਰਾਈਵਰਾਂ ਵਲੋਂ ਮਾਮੂਲੀ ਗੱਲ ਤੇ ਇੱਕ ਦੂਸਰੇ 'ਤੇ ਚਾਕੂ ਨਾਲ ਹਮਲਾ, ਦੋਸ਼ੀ ਗ੍ਰਿਫ਼ਤਾਰ



ਕੈਲੀਫੋਰਨੀਆ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ) ਅਮਰੀਕਾ ਤੇ ਕਨੇਡਾ ਦੇ ਪੰਜਾਬੀ ਟਰੱਕ ਡਰਾਈਵਰਾਂ ਦੇ ਨਿੱਤ ਦਿਨ ਨਵੇਂ ਕਿੱਸੇ ਸੁਣਨ ਨੂੰ ਮਿਲ ਰਹੇ ਹਨ ਇਨ੍ਹਾਂ ਕਿੱਸਿਆਂ ਕਰਕੇ ਬਿਨਾਂ ਸ਼ੱਕ ਪੰਜਾਬੀ ਡਰਾਈਵਰਾਂ ਦੀ ਹੋਣੀ ਹੋਈ ਹੈ ਇਵੇਂ ਹੀ ਹੋਈ ਨਵੀਂ ਘਟਨਾ ਵਿੱਚ

ਅੱਜ ਇੱਕ ਪੈਟਰੋ ਟਰੱਕ ਸਟਾਪ ਉੱਤੇ ਦੋ ਪੰਜਾਬੀ ਟਰੱਕ ਡਰਾਈਵਰਾਂ ਵਿਚਾਲੇ ਹੋਏ ਮਾਮੂਲੀ ਝਗੜੇ ਤੋਂ ਬਾਅਦ ਸੈਕਰਾਮੈਂਟੋ ਵਾਸੀ ਕੁਲਦੀਪ ਸਿੰਘ ਸੰਧੂ ਨਾਮੀ ਟਰੱਕ ਡਰਾਈਵਰ ਨੇ ਦੂਸਰੇ ਡਰਾਈਵਰ ਉਪਰ ਚਾਕੂ ਨਾਲ ਹਮਲਾ ਕਰਕੇ ਉਸ ਨੂੰ ਗੰਭੀਰ ਰੂਪ

ਵਿੱਚ ਜ਼ਖਮੀ ਕਰ ਦਿੱਤਾ। ਸੰਧੂ ਨੂੰ ਇਰਾਦਾ ਕਤਲ ਦੇ ਦੋਸ਼ਾਂ ਤਹਿਤ ਮਰਸਿਡ ਕਾਉਂਟੀ ਸੈਰਫ ਨੇ ਗ੍ਰਿਫ਼ਤਾਰ ਕੀਤਾ ਹੈ। ਇਹ ਘਟਨਾ ਅੱਜ ਸਵੇਰੇ 9 ਵਜੇ ਦੀ ਹੈ। ਪਤਾ ਲੱਗਾ ਹੈ ਕਿ ਜ਼ਖਮੀ ਹੋਇਆ ਦੂਸਰਾ ਡਰਾਈਵਰ ਵੀ ਪੰਜਾਬੀ ਹੀ ਹੈ ਉਸਦੀ ਹਾਲਤ ਗੰਭੀਰ ਦੱਸੀ

ਜਾਂਦੀ ਹੈ, ਉਸ ਨੂੰ ਗੰਭੀਰ ਹਾਲਤ ਵਿੱਚ ਹੈਲੀਕਾਪਟਰ ਰਾਹੀਂ ਹਸਪਤਾਲ ਪਹੁੰਚਾਇਆ ਗਿਆ ਹੈ। ਹਾਲਾਂਕਿ ਇਸ ਦੇ ਅਸਲ ਕਾਰਨਾਂ ਦਾ ਪਤਾ ਨਹੀਂ ਲੱਗ ਸਕਿਆ ਪਰ ਦਸਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਟਰੱਕ ਦੀ ਪਾਰਕਿੰਗ ਨੂੰ ਲੈ ਕੇ ਦੋਨਾਂ ਵਚਾਲੇ ਤਕਰਾਰ ਹੋਇਆ ਸੀ।

ਸੈਕਰਾਮੈਂਟੋ ਵਿੱਚ ਪੰਜਾਬੀ ਦੇ "ਚੀਨਾ ਜਿਊਲਰਜ਼" ਵਿੱਚੋਂ ਲੁਟੇਰਿਆਂ ਨੇ ਕੀਤੀ ਕਰੋੜਾਂ ਦੀ ਲੁੱਟ

ਕੈਲੀਫੋਰਨੀਆ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ) — ਸੈਕਰਾਮੈਂਟੋ, ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਮਸ਼ਹੂਰ ਸੁਨਿਆਰੇ "ਚੀਨਾ ਜਿਊਲਰਜ਼" ਨੂੰ ਬੜੇ ਢੰਗ ਨਾਲ ਗਏ ਦਿਨ ਲੁਟਿਆ ਗਿਆ ਇਸ ਦੌਰਾਨ ਚੋਰ ਕਰੋੜਾਂ ਦਾ ਸੋਨਾ ਤੇ ਗਹਿਣੇ ਲੁੱਟ ਕੇ ਲੈ ਗਏ।

ਦਰਮਿਆਨ ਆਏ ਤੇ ਛੱਤ ਨੂੰ ਤਿੰਨਾਂ ਥਾਵਾਂ ਤੋਂ ਕੱਟਕੇ 4 ਜਣੇ ਅੰਦਰ ਵੜ ਗਏ। ਪਹਿਲਾਂ ਉਨ੍ਹਾਂ ਨੇ ਸਾਰੇ ਕੈਮਰੇ ਭੰਨੇ ਤੇ ਨਾਲ ਲਿਆਂਦੇ ਗੈਸ ਸਿਲੰਡਰ ਨਾਲ ਵੱਡਾ ਸੇਫ ਕਟਕੇ ਕਰੋੜਾਂ ਦਾ ਮਾਲ ਲੈ ਗਏ। ਜਿਸ ਵਿਚ ਡਾਇਮੰਡ, ਸੋਨਾ, ਚਾਂਦੀ ਤੇ



ਗਹਿਣੇ ਸ਼ਾਮਲ ਹਨ। ਲੁਟੇਰੇ ਪਿਛਲਾ ਦਰਵਾਜ਼ਾ ਕਟਕੇ ਬਾਹਰ ਨਿਕਲ ਗਏ। ਜਾਣਕਾਰੀ ਦਿੰਦਿਆਂ ਚੀਨਾ ਜਿਊਲਰ ਦੇ ਮਾਲਕ ਇੰਦਰਜੀਤ ਸਿੰਘ ਜੋ ਸਾਮਾਜਿਕ ਕੰਮਾਂ ਚ ਹਿੱਸਾ ਵੀ ਲੈਂਦੇ ਹਨ ਨੇ ਦੱਸਿਆ ਕਿ ਹਰ ਰੋਜ ਵਾਂਗ ਉਹ ਕੰਮ ਨਿਬੇੜ ਕਿ ਘਰ ਗਏ ਸਨ ਤੇ ਜਦੋਂ ਉਹ ਸਵੇਰੇ ਦੂਸਰੇ ਦਿਨ ਕੰਮ ਤੇ ਆਏ ਤਾਂ ਇਹ

ਸਭ ਕੁਝ ਦੇਖ ਕੇ ਹੈਰਾਨ ਪ੍ਰਸ਼ਾਨ ਹੋ ਗਏ ਤੇ ਉਸਤੋਂ ਬਾਅਦ ਉਨ੍ਹਾਂ ਪੁਲਿਸ ਨੂੰ ਸੂਚਨਾ ਦਿੱਤੀ ਤੇ ਬਾਦ ਚ ਕਾਫੀ ਸਮਾਂ ਪੁਲੀਸ ਨੇ ਤਫਦੀਸ਼ ਕੀਤੀ ਤੇ ਅਜੇ ਵੀ ਪੁਲੀਸ ਤਫਦੀਸ਼ ਚ ਲੱਗੀ ਹੋਈ ਹੈ ਥਾਂ ਥਾਂ ਤੋਂ ਫਿੰਗਰ ਪ੍ਰਿੰਟ ਲਏ ਗਏ ਹਨ। ਉਹਨਾਂ ਕਿਹਾ ਕਿ ਸਾਡਾ ਸਾਰਾ ਪਰਿਵਾਰ ਇਥੇ ਹੀ ਕੰਮ ਕਰਦਾ ਸੀ।

ਅਦਾਲਤ ਵੱਲੋਂ ਐਚ-1ਬੀ ਤੇ ਐਚ-4 ਭਾਰਤੀ ਵਰਕਰਾਂ ਨੂੰ ਕੋਈ ਰਾਹਤ ਦੇਣ ਤੋਂ ਨਾਂਹ

ਵਾਸ਼ਿੰਗਟਨ (ਹੁਸਨ ਲੜੋਆ ਬੰਗਾ) — ਭਾਰਤੀ ਮੂਲ ਦੇ ਇੱਕ ਅਮਰੀਕਨ ਜੱਜ ਅਮਿਤ ਮਹਿਤਾ ਨੇ ਐਚ-1 ਬੀ ਤੇ ਐਚ-4 ਭਾਰਤੀ ਵਰਕਰਾਂ ਨੂੰ ਮੁੱਢਲੇ ਤੌਰ 'ਤੇ ਕੋਈ ਰਾਹਤ ਦੇਣ ਤੋਂ ਨਾਂਹ ਕਰ ਦਿੱਤੀ ਹੈ ਜੋ ਰਾਸ਼ਟਰ-ਪਤੀ ਡੋਨਾਲਡ ਟਰੰਪ ਵੱਲੋਂ ਲਾਈ ਪਾਬੰਦੀ ਕਾਰਨ ਭਾਰਤ ਵਿਚ ਰੁਕੇ ਹੋਏ ਹਨ ਤੇ ਅਮਰੀਕਾ ਆਉਣ ਲਈ ਇਜਾਜ਼ਤ ਦੇਣ ਦੀ ਮੰਗ ਕਰ ਰਹੇ ਹਨ। ਇਸ ਸਬੰਧੀ ਪਟੀਸ਼ਨ ਅਟਾਰਨੀ ਬਾਰਡਲੋ ਬਨੀਅਸ ਨੇ ਚੰਦਨ ਪਾਂਡਾ ਤੇ 168 ਹੋਰ ਭਾਰਤੀਆਂ ਵੱਲੋਂ ਦਾਇਰ ਕੀਤੀ ਹੈ ਜੋ ਅਮਰੀਕਾ ਵਿਚ ਕੰਮ ਕਰਦੇ ਸਨ ਪਰ ਵੱਖ ਵੱਖ ਕਾਰਨਾਂ ਕਾਰਨ ਭਾਰਤ ਵਾਪਿਸ ਚਲੇ ਗਏ ਸਨ। ਇਹ ਭਾਰਤੀ ਹੁਣ ਰਾਸ਼ਟਰਪਤੀ ਵੱਲੋਂ ਲਾਈ ਪਾਬੰਦੀ ਕਾਰਨ ਅਮਰੀਕਾ ਨਹੀਂ ਆ ਸਕਦੇ। ਇਥੇ ਵਰਣਨਯੋਗ

ਹੈ ਕਿ ਇਸ ਸਾਲ 22 ਜੂਨ ਨੂੰ ਰਾਸ਼ਟਰਪਤੀ ਨੇ ਇੱਕ ਹੁਕਮ ਰਾਹੀਂ ਐਚ-1ਬੀ ਤੇ ਐਚ-4



ਵੀਜ਼ਾਧਾਰਕਾਂ ਦੇ ਜੀਵਨ ਸਾਥੀਆਂ ਦਾ ਅਮਰੀਕਾ ਵਿਚ ਦਾਖਲਾ 31 ਦਸੰਬਰ 2020 ਤੱਕ ਮੁਲਵਤੀ ਕਰ ਦਿੱਤਾ ਸੀ।



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ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸਮੁੱਚੀ ਮਾਨਵਤਾ ਨੂੰ ਧਰਮਾਂ ਤੋਂ ਉਪਰ ਉਠ ਕੇ "ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ" ਦਾ ਸੰਦੇਸ਼ ਦਿੱਤਾ-ਇਸ ਸੰਦੇਸ਼ ਨੂੰ ਮੁੱਖ ਰੱਖਦੇ ਹੋਏ ਸਾਰੇ ਮਤਭੇਦ ਭੁਲਾ ਕੇ ਸਮੂਹ ਭਾਈਚਾਰੇ ਨੂੰ ਇਕ ਨਿਸ਼ਾਨ ਹੇਠ ਇਕੱਤਰ ਹੋਣ ਦੀ ਅਪੀਲ "ਇਕ ਪੰਥ ਇਕ ਸੋਚ" ਸਰਬਤ ਦੇ ਭਲੇ ਲਈ ਸਿੱਖ ਏਕਤਾ ਲਹਿਰ ਸੈਟਰਲ ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਕੋਆਰਡੀਨੇਟਰ ਭਾਈ ਪਰਮਪਾਲ ਸਿੰਘ ਨੇ ਸੰਗਤਾਂ ਨੂੰ ਕੀਤੀ।

ਭਾਈ ਘਨੂੰਈਆ ਜੀ ਮਿਸ਼ਨ ਸੇਵਾ ਸੁਸਾਇਟੀ (ਰਜਿ) ਦੇ ਮੁੱਖ ਸੇਵਾਦਾਰ ਭਾਈ ਤਰਨਜੀਤ ਸਿੰਘ ਨਿਮਾਣਾ ਲੁਧਿਆਣਾ (ਪੰਜਾਬ) ਦੀ ਪ੍ਰੇਰਨਾ ਸਦਕਾ ਰੈੱਡ ਕਰਾਸ ਸੁਸਾਇਟੀ ਦੇ ਬਾਨੀ ਸੇਵਾ ਸਿਮਰਨ ਤੇ ਨਿਮਰਤਾ ਦੇ ਪੁੰਜ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਦਾ 316ਵਾਂ ਮਲੂਮ ਪੱਟੀ ਦਿਵਸ ਨੂੰ ਸਮਰਪਿਤ ਭਾਈ ਘਨੂੰਈਆ ਜੀ ਮਿਸ਼ਨ ਸੇਵਾ ਸੁਸਾਇਟੀ (ਰਜਿ) ਪੰਜਾਬ ਪ੍ਰਬੰਧਕੀ ਬੋਰਡ ਦੇ ਮੈਂਬਰ ਡਾਕਟਰ ਸੁਖਵੀਰ ਸਿੰਘ ਐਮ.ਡੀ ਵਲੋਂ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੀ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਤੇ ਮੁੱਖ ਸੇਵਾਦਾਰ ਬਾਬਾ ਕਰਤਾਰ ਸਿੰਘ ਦੇ ਪੂਰਨ ਸਹਿਯੋਗ

ਨਾਲ ਕੀਰਤਨ ਤੇ ਕਥਾ ਸਮਾਗਮ ਕਰਵਾਇਆ ਗਿਆ। ਇਸ ਸਮਾਗਮ ਵਿੱਚ ਗੁਰੂ ਘਰ ਦੇ ਕੀਰਤਨੀਏ ਭਾਈ ਹਰਭਜਨ ਸਿੰਘ ਨੇ ਕੀਰਤਨ ਰਾਹੀਂ ਸੰਗਤਾਂ ਨੂੰ ਨਿਹਾਲ ਕੀਤਾ। ਅਤੇ ਭਾਈ ਪਰਮਪਾਲ ਸਿੰਘ ਨੇ ਸੰਗਤਾਂ ਨੂੰ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ ਤੇ ਮਲੂਮ ਪੱਟੀ ਦਿਵਸ ਦੇ ਇਤਿਹਾਸ ਤੇ ਚਾਨਣ ਪਾਉਂਦਿਆਂ ਦਸਿਆ ਕਿ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਨੇ ਜੰਗ ਦੇ ਮੈਦਾਨ ਵਿੱਚ ਬਿਨਾਂ ਭੇਦ-ਭਾਵ ਦੁਸ਼ਮਣਾਂ ਨੂੰ ਪਾਣੀ ਪਿਲਾਇਆ। ਸਿੱਖਾਂ ਨੇ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਾਰਾਜ ਜੀ ਪਾਸ ਜਾ ਕੇ ਸ਼ਿਕਾਇਤ ਕੀਤੀ ਕਿ ਅਸੀਂ ਦੁਸ਼ਮਣਾਂ ਨੂੰ ਜ਼ਖਮੀ ਕਰਕੇ ਸੁਟ ਦਿੰਦੇ ਹਾਂ ਤੇ ਭਾਈ



ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਉਨ੍ਹਾਂ ਨੂੰ ਪਾਣੀ ਪਿਲਾ ਦਿੰਦੇ ਹਨ ਅਤੇ ਦੁਸ਼ਮਣ ਸਾਡੇ ਨਾਲ ਫਿਰ ਤੋਂ ਲੜਨ ਲੱਗ ਪੈਂਦੇ ਹਨ। ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਾਰਾਜ ਜੀ ਨੇ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਤੁਸੀਂ ਦੁਸ਼ਮਣਾਂ ਨੂੰ ਪਾਣੀ ਪਿਲਾਇਆ ਹੈ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਾਰਾਜ ਜੀ ਨੂੰ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਨੇ ਜਵਾਬ ਦਿੰਦੇ ਹੋਏ ਕਿਹਾ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਮੈਂ ਕਿਸੇ ਦੁਸ਼ਮਣ ਨੂੰ ਪਾਣੀ ਨਹੀਂ ਪਿਲਾਇਆ, ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਆਪ ਜੀ ਦਾ ਰੂਪ ਸਮਝ ਕੇ ਹੀ ਸਾਰਿਆਂ ਨੂੰ ਪਾਣੀ ਪਿਲਾਇਆ ਹੈ ਜੀ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਾਰਾਜ ਜੀ ਨੇ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਦੇ ਇਸ ਉਤਰ ਤੋਂ ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਨੂੰ ਗਲਵੱਕਤੀ

ਵਿੱਚ ਲੈ ਲਿਆ ਤੇ ਅਸ਼ੀਰਵਾਦ ਦੇ ਕੇ ਮਲੂਮ ਦੀ ਡੱਬੀ ਤੇ ਪੱਟੀ ਦਿੰਦੇ ਹੋਏ ਕਿਹਾ ਕਿ ਅਕਾਲ ਪੁਰਖ ਨਿਰੰਕਾਰ ਨੇ ਮੈਨੂੰ ਸੰਸਾਰ ਦੇ ਸਾਰੇ ਜੀਵਾਂ ਵਿੱਚ ਪਰਮੇਸ਼ੁਰ ਦਿਖਾਇਆ ਹੈ ਕਿ ਉਹ ਇਕ ਹੈ ਤੇ ਹਰੇਕ ਜੀਵ ਵਿੱਚ ਵਸਦਾ ਹੈ।

ਭਾਈ ਘਨੂੰਈਆ ਸਿੰਘ ਜੀ ਹੁਣ ਤੁਹਾਨੂੰ ਵੀ ਹਰੇਕ ਜੀਵ ਵਿੱਚ ਪਰਮਾਤਮਾ ਦਿੱਸਣ ਲੱਗ ਪਿਆ ਹੈ। ਭਾਈ ਸਾਹਿਬ ਨੇ ਬਿਨੈ ਕਰ ਕਿਹਾ ਕਿ ਆਪ ਜੀ ਨੇ ਜੰਗ ਦੇ ਮੈਦਾਨ ਵਿੱਚ ਇਹ ਭਾਵ ਸੇਵਕ ਅੰਦਰ ਪੈਦਾ ਕਰਕੇ ਆਪ ਜੀ ਨੇ ਹੀ ਇਹ ਕਲਾ ਵਰਤਾਈ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਪ੍ਰਸੰਨ ਹੋ ਕੇ ਕਿਹਾ ਕਿ ਤੁਸੀਂ ਜੰਗ ਦੇ ਮੈਦਾਨ ਵਿੱਚ ਜ਼ਖਮੀਆਂ ਨੂੰ ਪਾਣੀ ਪਿਲਾਉਣ ਦੀ ਸੇਵਾ ਕਰਦੇ ਹੋ ਅੱਗੇ ਤੋਂ ਜ਼ਖਮੀਆਂ ਨੂੰ ਮਲੂਮ ਪੱਟੀ ਦੀ ਸੇਵਾ ਵੀ ਕਰਿਆ ਕਰੋ। ਨਾਂ ਕੋਈ ਵੈਰੀ ਨਹੀਂ ਬਿਗਾਨਾ ਦੇ ਇਸ ਸਿੱਧਾਂਤ ਨੂੰ ਅਪਨਾ ਕੇ ਹੀ ਸਰਬਤ ਦੇ ਭਲੇ ਲਈ ਸਿੱਖ ਏਕਤਾ ਹੋ ਸਕਦੀ ਹੈ। ਮੌਕੇ ਤੇ ਸੰਗਤਾਂ ਵਿੱਚ ਗੁਰੂ ਘਰ ਦੇ ਸੇਵਾਦਾਰ, ਕਮੇਟੀ ਮੈਂਬਰ ਹਾਜ਼ਰ ਸਨ।

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Amarjit Sandhu

17th September 1943

ਦਿ ਇੰਡੀਅਨ ਫੈਡਰੇਸ਼ਨ ਆਫ ਲੇਬਰ ਸੰਸਥਾ ਦੀ ਤਰਫੋਂ 'ਆਲ ਇੰਡੀਆ ਟਰੇਡ ਯੂਨੀਅਨ ਵਰਕਰਜ਼ ਸਟੈਂਡੀ ਕੈਂਪ' ਦਾ ਆਯੋਜਨ 8 ਤੋਂ 17 ਸਤੰਬਰ 1943 ਤੱਕ ਦਿੱਲੀ ਵਿੱਚ ਕੀਤਾ ਗਿਆ ਸੀ।

ਅੱਜ ਦੇ ਦਿਨ 17 ਸਤੰਬਰ 1943 ਨੂੰ ਹੋਏ ਇਸ ਪ੍ਰੋਗਰਾਮ ਦੇ ਆਖ਼ਰੀ ਸੈਸ਼ਨ ਵਿੱਚ ਡਾ ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਜੀ ਨੇ ਭਾਸ਼ਣ ਦਿੱਤਾ। ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਭਾਸ਼ਣ ਵਿੱਚ ਕਿਹਾ ਸੀ ਕਿ

ਸਰਕਾਰ ਤੇ ਕਾਬਜ਼ ਕਰਨਾ ਮਜ਼ਦੂਰਾਂ ਦਾ ਟੀਚਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ

19th September 1932

ਅੱਜ ਦੇ ਦਿਨ ਬੀ ਆਰ ਅੰਬੇਡਕਰ ਜੀ ਦੁਆਰਾ ਗਾਂਧੀ ਦੇ ਮਰਨ ਵਰਤ ਉੱਤੇ ਇੱਕ ਬਿਆਨ ਜਾਰੀ ਕੀਤਾ ਅੰਬੇਡਕਰ ਜੀ ਨੇ ਕਿਹਾ ਕਿ

ਗਾਂਧੀ ਨੇ ਮਰਨ ਵਰਤ ਰੱਖਣ ਦਾ ਇਰਾਦਾ ਜ਼ਾਹਰ ਕੀਤਾ, ਮੈਂ ਇਹ ਪੜ੍ਹ ਕੇ ਬਹੁਤ ਹੈਰਾਨ ਹੋਇਆ, ਜੇ ਗਾਂਧੀ ਨੇ ਦੇਸ਼ ਦੀ ਆਜ਼ਾਦੀ ਲਈ ਇਹ ਕਦਮ ਚੁੱਕਿਆ ਹੁੰਦਾ, ਤਾਂ ਇਸ ਨੂੰ ਜਾਇਜ਼ ਠਹਿਰਾਇਆ ਜਾਣਾ ਸੀ।

ਜਦੋਂ ਮੈਂ ਗੋਲ ਟੇਬਲ ਕਾਨਫਰੰਸ ਵਿਚ ਗਾਂਧੀ ਦਾ ਵਿਰੋਧ ਕੀਤਾ, ਤਾਂ ਦੇਸ਼ ਵਿਚ ਮੇਰੇ ਖਿਲਾਫ ਕਾਫੀ ਹੰਗਾਮਾ ਕੀਤਾ

ਆਪਣੇ ਆਪ ਨੂੰ ਰਾਸ਼ਟਰੀ ਅਖਬਾਰ ਦੱਸਣ ਵਾਲੇ ਅਖਬਾਰਾਂ ਨੇ ਮੈਨੂੰ ਦੇਸ਼ਧੋਰੀ ਕਹਿਣ ਦੀ ਸਾਜਿਸ਼ ਰਚੀ ਸੀ

ਰਿਸ਼ਵਤ ਦਾ ਲਾਲਚ ਦਿੱਤਾ ਗਿਆ।

ਕੁਝ ਹਿੰਸਕ ਘਟਨਾਵਾਂ ਨੂੰ ਵੀ ਅੰਜਾਮ ਦਿੱਤਾ ਗਿਆ।

ਬਹੁਜਨ ਸਮਾਜ ਪਾਰਟੀ

ਜਿਲ੍ਹਾ ਫਰੀਦਕੋਟ

ਜਿਲ੍ਹਾ ਇੰਚਾਰਜ	ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਚੌਹਾਨ	9814663712	
ਜਿਲ੍ਹਾ ਇੰਚਾਰਜ	ਬਲਬੀਰ ਸਿੰਘ ਬਾਹੀਆ	9501051860	
ਜਿਲ੍ਹਾ ਇੰਚਾਰਜ	ਕਿੱਕਰ ਸਿੰਘ ਚਾਲੀਵਾਲ	99154-88123	

ਸੰਤ ਸਮਾਜ ਦੀ ਅਗਵਾਈ ਹੇਠ ਤੁਗਲਕਾਬਾਦ ਮੰਦਰ ਸਬੰਧੀ ਨਵਾਂ ਸ਼ਹਿਰ ਵਿਖੇ ਹੋਇਆ ਵਿਸ਼ਾਲ ਇਕੱਠ

ਜੈਤੋ (ਬਿਊਰੋ)- ਪੰਜਾਬ ਦੇ ਸਮੂਹ ਸੰਤ ਸਮਾਜ ਦੀ ਅਗਵਾਈ ਹੇਠ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਇਤਿਹਾਸਕ ਅਸਥਾਨ ਤੁਗਲਕਾਬਾਦ ਸਬੰਧੀ ਸਰਕਾਰ ਵੱਲੋਂ ਬਣਾਈ ਕਮੇਟੀ ਅਤੇ ਸੁਪਰੀਮ ਕੋਰਟ ਵੱਲੋਂ ਤੁਗਲਕਾਬਾਦ ਮੰਦਰ ਦੀ ਉਸਾਰੀ ਲਈ ਅਲਾਟ ਕੀਤੀ ਜ਼ਮੀਨ ਸਬੰਧੀ ਵਿਚਾਰ ਜਾਨਣ ਲਈ ਅਤੇ ਸੰਘਰਸ਼ ਦੀ ਅਗਲੀ ਰੂਪ ਰੇਖਾ ਤਿਆਰ ਕਰਨ ਲਈ ਗੁਰੂ ਰਵਿਦਾਸ ਨਾਮਲੇਵਾ ਸੰਗਤਾਂ ਅਤੇ ਬੁੱਧੀ-ਜੀਵੀਆਂ ਦਾ ਵਿਸ਼ਾਲ ਇਕੱਠ ਸਤਿਗੁਰੂ ਰਵਿਦਾਸ ਵੈਲਫੇਅਰ ਆਰਗੇਨਾਈਜ਼ੇਸ਼ਨ ਇੰਟਰਨੈਸ਼ਨਲ (ਰਜਿ.) ਦੇ ਪ੍ਰਬੰਧਾਂ ਹੇਠ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਨਗਰ ਨਵਾਂ ਸ਼ਹਿਰ ਵਿਖੇ ਹੋਇਆ। ਇਸ ਇਕੱਠ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਾਧੂ ਸੰਪ੍ਰਦਾਵਾਂ, ਆਦਿ ਧਰ ਸਾਧੂ ਸਮਾਜ ਭਾਰਤ, ਆਲ ਇੰਡੀਆ ਆਦਿ ਧਰਮ ਮਿਸ਼ਨ (ਰਜਿ.) ਭਾਰਤ ਦੇ ਸੰਤ ਮਹਾਂਪੁਰਸ਼ ਸ਼ਾਮਲ ਸਨ। ਇਸ ਸਮੇਂ ਸੰਤ ਸਰਵਣ ਦਾਸ ਜੀ ਬੋਹਣ ਸਰਪ੍ਰਸਤ ਆਦਿ ਧਰਮ ਸਾਧੂ ਸਮਾਜ ਚੇਅਰਮੈਨ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਾਧੂ ਸੰਪ੍ਰਦਾਇ ਸੁਸਾਇਟੀ (ਰਜਿ.) ਪੰਜਾਬ, ਸੰਤ ਸਤਵਿੰਦਰ ਹੀਰਾ ਰਾਸ਼ਟਰੀ ਪ੍ਰਧਾਨ ਆਲ ਇੰਡੀਆ ਆਦਿ ਧਰਮ ਮਿਸ਼ਨ (ਰਜਿ.) ਭਾਰਤ, ਸੰਤ ਸਰਵਣ ਦਾਸ ਰਾਸ਼ਟਰੀ ਪ੍ਰਧਾਨ ਆਦਿ ਧਰਮ ਸਾਧੂ ਸਮਾਜ, ਮਹੰਤ ਪ੍ਰਸ਼ੋਤਮ ਲਾਲ ਚੱਕ ਹਕੀਮ ਮੀਤ ਪ੍ਰਧਾਨ, ਸੰਤ ਪਰਮਜੀਤ ਦਾਸ ਨਗਰ ਕੈਸ਼ੀਅਰ, ਸੰਤ ਕੁਲਵੰਤ ਰਾਮ ਭਰੋਮਜਾਰਾ, ਸੰਤ ਮਹਿੰਦਰਪਾਲ ਪੰਡਵਾਂ, ਸੰਤ ਜਸਵਿੰਦਰ ਸਿੰਘ ਡਾਂਡੀਆਂ, ਸੰਤ ਧਰਮਪਾਲ ਸ਼ੇਰਗੜ੍ਹ, ਸੰਤ ਨਿਰਮਲ ਸਿੰਘ ਆਵਾਦਾਨ, ਸੰਤ ਜਗਵਿੰਦਰ ਲਾਂਬਾ, ਸੰਤ ਹਰੀ ਮਾਹਿਲਪੁਰ, ਸੰਤ ਦੇਸ ਰਾਜ ਫਗਵਾੜਾ, ਸੰਤ ਕੁਲਦੀਪ ਦਾਸ ਬਸੀ ਮਰੂਫ, ਸੰਤ ਪ੍ਰਮੇਸ਼ਵਰੀ ਦਾਸ ਸੇਖੇ ਤੋਂ ਇਲਾਵਾ ਸਰਪੰਚ ਸੁਖਵਿੰਦਰ ਕੋਟਲੀ ਬਹੁਜਨ ਸਮਾਜ ਆਗੂ, ਹਰਗੋਪਾਲ ਸਿੰਘ ਸਾਬਕਾ ਵਿਧਾਇਕ ਆਦਿ ਬੁੱਧੀਜੀਵੀਆਂ ਵੱਲੋਂ ਏਕੇ ਦਾ ਸਬੂਤ ਦਿੰਦਿਆਂ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਮੰਦਰ ਤੁਗਲਕਾਬਾਦ ਲਈ ਬਣਾਈ ਗਈ ਮੌਜੂਦਾ ਕਮੇਟੀ ਨੂੰ ਨਾਮਨਜ਼ੂਰ ਕਰ ਦਿੱਤਾ ਅਤੇ ਇਸਨੂੰ ਭੰਗ ਕਰਕੇ ਸਮੂਹ ਸਾਧ ਸੰਗਤ ਦੀ ਪ੍ਰਵਾਨਗੀ ਨਾਲ ਕਮੇਟੀ ਬਣਾਉਣ ਸਬੰਧੀ ਆਵਾਜ਼ ਬੁਲੰਦ ਕੀਤੀ। ਸਮੂਹ ਸੰਤ ਸਮਾਜ ਨੇ ਕਿਹਾ ਕਿ ਸੁਪਰੀਮ ਕੋਰਟ ਵੱਲੋਂ ਤੁਗਲਕਾਬਾਦ ਮੰਦਰ ਦੀ ਉਸਾਰੀ ਲਈ ਅਲਾਟ ਕੀਤੀ ਜ਼ਮੀਨ ਵੀ ਮਨਜ਼ੂਰ ਨਹੀਂ ਹੈ ਅਤੇ ਮੰਦਰ ਦੀ ਪੂਰੀ ਜ਼ਮੀਨ ਸਮਾਜ ਦੇ ਹਵਾਲੇ ਕੀਤੀ ਜਾਵੇ। ਇਹਨਾਂ ਮਹਾਂਪੁਰਸ਼ਾਂ ਨੇ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਨਾਮਲੇਵਾ ਸੰਗਤਾਂ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਸਮਾਜਿਕ ਭਾਈਚਾਰੇ ਦੀਆਂ ਮੰਗਾਂ

ਨੂੰ ਨੇਪਰੇ ਚਾੜ੍ਹਨ ਲਈ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਾਧੂ ਸੰਪ੍ਰਦਾਵਾਂ ਆਦਿ ਧਰਮ ਸਾਧੂ ਸਮਾਜ, ਆਲ ਇੰਡੀਆ ਆਦਿ ਧਰਮ ਮਿਸ਼ਨ (ਰਜਿ.) ਭਾਰਤ ਵੱਲੋਂ ਪਾਸ ਕੀਤੇ ਇਹਨਾਂ ਮਤਿਆਂ ਤੇ ਪਹਿਰਾ ਦੇਣ ਅਤੇ ਮੰਦਰ ਦੀ ਸਾਰੀ ਜ਼ਮੀਨ ਪ੍ਰਾਪਤੀ ਦੇ ਸੰਘਰਸ਼ ਨੂੰ ਏਕਤਾ, ਭਾਈਚਾਰੇ ਅਤੇ ਅਨੁਸ਼ਾਸਨਬੱਧ ਤਰੀਕੇ ਨਾਲ ਚਲਾਉਣ ਲਈ ਸਹਿਯੋਗ ਕਰਨ। ਸਮੂਹ ਸੰਤ ਸਮਾਜ ਨੇ 2013-14 ਤੋਂ ਲਗਾਤਾਰ ਗਰੀਬ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਵਜ਼ੀਫੇ ਘੋਟਾਲੇ ਸਬੰਧੀ ਕਿਹਾ ਕਿ ਅਨੁਸੂਚਿਤ ਜਾਤੀ ਦੇ ਬੱਚਿਆਂ ਦਾ ਭਵਿੱਖ ਸਾਜਿਸ਼ ਤਹਿਤ ਖਰਾਬ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਵਜ਼ੀਫਾ ਸਕੀਮ ਘੋਟਾਲਾ ਕਰਨ ਵਾਲਾ ਚਾਹੇ ਕੋਈ



ਮੰਤਰੀ ਹੋਵੇ ਜਾਂ ਸਰਕਾਰੀ, ਗੈਰ ਸਰਕਾਰੀ ਉਚ ਅਧਿਕਾਰੀ ਹੋਵੇ, ਇਸਦੀ ਸੀ. ਬੀ. ਆਈ. ਜਾਂਚ ਹੋਵੇ ਅਤੇ ਘੋਟਾਲਾ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਜੇਲ੍ਹਾਂ ਵਿਚ ਡੱਕਿਆ ਜਾਵੇ। ਸੰਤ ਸਮਾਜ ਗਰੀਬ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਭਵਿੱਖ ਨਾਲ ਖਿਲਵਾਤ ਸਹਿਣ ਨਹੀਂ ਕਰੇਗਾ। ਇਸ ਸਮੇਂ ਸੰਤ ਸਮਾਜ ਨੇ ਸਤਿਗੁਰੂ ਰਵਿਦਾਸ ਵੈਲਫੇਅਰ ਆਰਗੇਨਾਈਜ਼ੇਸ਼ਨ ਇੰਟਰਨੈਸ਼ਨਲ (ਰਜਿ.) ਦਾ ਧੰਨਵਾਦ ਕੀਤਾ, ਜਿਹਨਾਂ ਨੇ ਅੱਜ ਦੇ ਪ੍ਰੋਗਰਾਮ ਦਾ ਪ੍ਰਬੰਧ ਕੀਤਾ। ਇਸ ਸਮੇਂ ਨਿੱਕੂ ਰਾਮ ਜਨਾਗਲ, ਸਤੀਸ਼ ਕੁਮਾਰ ਲਾਲ, ਰਮਨ ਕੁਮਾਰ ਮਾਨ, ਸੁਨੀਲ ਕੁਮਾਰ, ਬਲਵਿੰਦਰ ਮਹੇ ਵੱਲੋਂ ਸੰਗਤਾਂ ਨੂੰ ਪਹੁੰਚਣ ਦੀ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਸਮੇਂ ਸ੍ਰੀ ਬੀਰ ਚੰਦ ਸੁਰੀਲਾ, ਓਮ ਪ੍ਰਕਾਸ਼ ਰਾਣਾ, ਭਾਈ ਪਰਗਟ ਸਿੰਘ ਪਾਤੜਾਂ, ਭਾਈ ਸਤਿਗੁਰ ਸਿੰਘ ਮੈਨੋਜਰ, ਭਾਈ ਰੋਹਿਤ ਕੁਮਾਰ ਵੀ ਹਾਜ਼ਰ ਸਨ।

ਬੀਤੇ ਦਿਨੀਂ ਯਾਦਗਾਰੀ ਹਾਲ ਜਲੰਧਰ ਵਿਖੇ ਕਵੀ ਪਾਸ ਦੀ ਯਾਦ ਵਿਚ ਕਵੀ ਦਰਬਾਰ ਕਰਵਾਇਆ ਗਿਆ, ਜਿਸ ਵਿਚ ਸੁਰਜੀਤ ਪਾਤਰ ਨੇ ਪੱਤਰਕਾਰ ਰਵੀਸ਼ ਕੁਮਾਰ ਦੇ ਨਾਂ ਲਿਖੀ ਨਜ਼ਮ ਪੇਸ਼ ਕੀਤੀ।

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ਪੋਸਟ ਮੈਟ੍ਰਿਕ ਸਕੋਲਰਸ਼ਿਪ ਘੋਟਾਲੇ ਦੇ ਵਿਰੋਧ ਵਿਚ ਬਹੁਜਨ ਸਮਾਜ ਪਾਰਟੀ ਹੁਸ਼ਿਆਰਪੁਰ ਨੇ ਕੀਤਾ ਰੋਸ ਅੰਦੋਲਨ ਸਮਾਜ ਲਈ ਦਿਨ ਰਾਤ ਲੜਾਈ ਜਾਰੀ ਰਹੇਗੀ। ਲੁਧਿਆਣੇ ਤੋਂ ਮਲੋਰਕੋਟਲਾ 40 ਕਿਲੋਮੀਟਰ, ਮਲੋਰਕੋਟਲੇ ਸੰਗਰੂਰ 40 ਕਿਲੋਮੀਟਰ, ਸੰਗਰੂਰ ਤੋਂ ਪਾਤੜਾ 40 ਕਿਲੋਮੀਟਰ, ਪਾਤੜਾਂ ਤੋਂ ਮੂਨਕ 26 ਕਿਲੋਮੀਟਰ, ਕੁਲ ਸਫ਼ਰ 146 ਕਿਲੋਮੀਟਰ। ਆਉਣ ਜਾਣ 292 ਕਿਲੋਮੀਟਰ ਦਾ ਸਫ਼ਰ ਤਹਿ ਕਰ ਕੇ ਸਾਬੀਆਂ ਨਾਲ ਬਹੁਜਨ ਸਮਾਜ ਦੇ ਮਹਾਂਪੁਰਸ਼ਾਂ ਦਾ ਅੰਦੋਲਨ ਪੂਰਾ ਕਰਨ ਲਈ ਮੀਟਿੰਗ ਕੀਤੀ ਗਈ ਮੂਨਕ ਜਿਲਾ ਸੰਗਰੂਰ ਵਿਖੇ ਮੀਟਿੰਗ ਵਿਚ ਕੁਲ ਸਾਬੀ 20 ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਇਕ ਸਾਬੀ ਵੀ ਅੰਦੋਲਨ ਨੂੰ ਸਮਾਜ ਗਿਆ ਸਾਡਾ ਮੀਟਿੰਗ ਕਰਨਾ ਸਫਲ ਮੇਰੇ ਨਾਲ ਸਾਬੀ ਲਹਿਰਾਗਾਗਾ ਤੋਂ ਤੋ ਕਮਲ ਬੋਧ ਜੀ ਮਲੋਰਕੋਟਲਾ।

-ਮਿਸ਼ਨਰੀ ਗਾਇਕ ਵਿੱਕੀ ਬਹਾਦਰਕੇ

22 ਸਤੰਬਰ 2020 ਨੂੰ ਬਾਬਾ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦਾ 481ਵਾਂ ਜੋਤੀ ਜੋਤ ਗੁਰਪੁਰਬ ਗੁਰਦੁਆਰਾ ਦਰਬਾਰ ਸਾਹਿਬ ਕਰਤਾਰਪੁਰ ਨਾਰੋਵਾਲ ਵਿਚ ਸ਼ਰਧਾ ਨਾਲ ਮਨਾਇਆ ਗਿਆ। ਪਹਿਲੀ ਵਾਰੀ ਇਤਿਹਾਸ ਵਿਚ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਕਰਤਾਰਪੁਰ ਵਿਖੇ ਸਭ ਨੂੰ ਭਾਰਤ-ਪਾਕਿਸਤਾਨ ਬਾਰਡਰ ਜ਼ੀਰੋ ਲਾਈਨ ਤੇ ਲਿਜਾਇਆ ਗਿਆ। ਹਜ਼ਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿਚ ਸੰਗਤ ਨੇ ਸ਼ਮੂਲੀਅਤ ਕੀਤੀ। ਪਾਕਿਸਤਾਨ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਸ. ਸਤਵੰਤ ਸਿੰਘ ਜੀ ਆਖਿਆ ਕਿ ਅਸੀਂ ਚਾਹੁੰਦੇ ਹਾਂ ਕਿ ਭਾਰਤ ਤੋਂ ਵੀ ਸੰਗਤ ਪਾਕਿਸਤਾਨ ਇਸ ਜੋਤੀ-ਜੋਤ ਨਗਰ ਕੀਰਤਨ ਵਿਚ ਹਾਜ਼ਰੀ ਭਰੇ। ਇਸ ਸਾਲ ਨਵੰਬਰ 2020 ਵਿਚ ਬਾਬਾ ਨਾਨਕ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜੇ ਤੇ ਭਾਰਤ ਤੋਂ ਅਤੇ ਸਾਰੇ ਜਗਤ ਦੀ ਸੰਗਤ ਪਾਕਿਸਤਾਨ ਆਵੇ ਅਤੇ ਗੁਰਪੁਰਬ ਪੂਰਨ ਸ਼ਰਧਾ ਅਤੇ ਉਤਸ਼ਾਹ ਨਾਲ ਮਨਾਇਆ ਜਾਵੇ।
 - ਬਾਬਰ ਜਲੰਧਰੀ
 ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਕਰਤਾਰਪੁਰ ਨਾਰੋਵਾਲ, ਪਾਕਿਸਤਾਨ



ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਸਮਾਧ ਦੀ ਇਕ ਝਲਕ



ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਮਜ਼ਾਰ ਦੀ ਇਕ ਝਲਕ



ਖੇਤੀ ਆਰਡੀਨੈਂਸ

ਮੱਚ ਗਈ ਹਾਹਾਕਾਰ ਸੋਹਣਿਆ ਲੱਗੀਆਂ ਹੋਣ ਪੜਤਾਲਾਂ ਕਰਤੇ ਚੱਕੇ ਜਾਮ ਵੇ ਮੱਖਣਾ ਹੋ ਗਈਆਂ ਹੜਤਾਲਾਂ ਦੁਸ਼ਮਣ ਦਿੱਲੀ ਫੋਰ ਬਣੀ ਕਹਿੰਦੇ ਪਾ ਗਈ ਅੱਖੀਂ ਘੱਟਾ ਬਣਿਆ ਕੀ ਕਾਨੂੰਨ ਖੇਤੀ ਲਈ ਮੈਨੂੰ ਦੱਸੀ ਵੇ ਜੱਟਾ

ਪਤੀ- ਦੱਸਦੇ ਨਾ ਇੱਥੇ ਕੀ ਕੁਝ ਹੋਣਾ ਕਾਨੂੰਨ ਘੜੀ ਤਾਂ ਜਾਂਦੇ ਭਾਗਵਾਨੇ ਹੁਣ ਦੇਖੀ ਜਾ ਸਭ ਪੁਲਿਸ ਵਾਲੇ ਫੜੀ ਜਾਂਦੇ ਹਿੰਤ ਸਾਡੇ ਦੀ ਗੱਲ ਨਾ ਕੀਤੀ ਪੈ ਗਿਆ ਗੱਲ ਵਿਚ ਫੰਦਾ ਵੇਚ ਕੇ ਪਰੇ ਜ਼ਮੀਨ ਆਪਣੀ ਕਰੀਏ ਕੋਈ ਕੰਮ ਧੰਦਾ।

ਪਤਨੀ- ਖੇਤੀ ਖਸਮਾਂ ਸੋਤੀ ਬਣ ਗਈ ਨਾ ਪਿਓ ਦਾਦੇ ਕੁਝ ਖੱਟਿਆ ਖੱਟਣਾ ਵੀ ਦੱਸ ਕੀ ਵੇ ਸੋਹਣਿਆ ਜਾਂਦਾ ਨਾ ਕੁਝ ਵੱਟਿਆ ਵਿਹਲੇ ਬੈਠ ਕਾਨੂੰਨ ਤਾਂ ਘੜਦੇ ਲਾਉਂਦੇ ਸਾਰੇ ਹੀ ਸੱਟਾਂ ਬਣਿਆ ਕੀ ਕਾਨੂੰਨ ਖੇਤੀ ਲਈ ਦੱਸੀ ਵੇ ...

ਪਤੀ- ਪੁੱਤ ਪੋਤਾ ਲਹੁੰਦੇ ਕਰਜਾ ਮਰ ਗਿਆ ਹੋ ਗਏ ਹੱਥ ਖੜ੍ਹੇ ਜਿਣਸ ਖਰੀਦੋ ਕਿਤੇ ਵੇਚ ਦਿਓ ਹਰ ਥਾਂ ਜੱਟ ਲੜੇ ਮਰਦਾ ਕੀ ਨਾ ਕਰਦਾ ਜੱਟਾ ਚੱਕ ਲਿਆ ਹੁਣ ਝੰਡਾ ਵੇਚ ਕੇ ਪਰੇ ਜ਼ਮੀਨ ਆਪਾਂ ਵੀ ਕਰੀਏ

ਖੂਹ ਦੀ ਮਿੱਟੀ ਖੂਹ ਨੂੰ ਲੱਗਦੀ ਗੱਲ ਖਾਨੇ ਵਿਚ ਪੈ ਗਈ ਛੱਡ ਕੇ ਤੁਰ ਗਿਆ ਮੁਲਖ ਬੇਗਾਨੇ ਸਰਕਾਰ ਜੜ੍ਹਾਂ 'ਚ ਬਹਿ ਗਈ ਤਾਹੀਉ 'ਦੇਵ ਘੋਲੀਏ' ਵਾਲੇ ਦਾ ਮਨ ਹੋ ਗਿਆ ਸੀ ਖੱਟਾ ਬਣਿਆ ਕੀ ਕਾਨੂੰਨ ਖੇਤੀ ਲਈ ਮੈਨੂੰ ਦੱਸੀ ਵੇ ਜੱਟਾ ...

ਪਤੀ- ਇੱਥੇ ਕਰਕੇ ਪਾਸ ਕਾਨੂੰਨ ਲੋਕਾਂ ਲਈ ਪਿੱਛੋਂ ਗੱਲ ਤਾਂ ਕਰਦੇ ਚਿੜੀਆਂ ਚੁਸ ਜਾਣ ਖੇਤ ਜਦੋਂ ਪਿੱਛੋਂ ਡਿਹਿ ਡਿਹਿ ਕੇ ਜੱਟ ਮਰਦੇ ਫਿਰ ਲਾ ਲੈਂਦੇ ਹੱਥਕੜੀਆਂ ਤੇ ਖੜਕਾਵੇ ਪੁਲਿਸ ਵੀ ਡੰਡਾ ਵੇਚ ਕੇ ਪਰੇ ਜ਼ਮੀਨ ਆਪਾਂ ਵੀ ਕਰੀਏ ਕੋਈ ਕੰਮ ਧੰਦਾ।



-ਦੇਵ ਘੋਲੀਆ ਖੁਰਦ
(ਫਰਿਜ਼ਨੋ)
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ਪਹਿਲਾਂ ਮਾਰਤੀ ਜਵਾਨੀ, ਹੁਣ ਰੋਲਤੀ ਕਿਸਾਨੀ, ਲੋਕਾਂ ਦੇ ਪੱਲੇ ਪੈ ਗਈ ਲੀਡਰਾਂ ਦੀ ਬੇਈਮਾਨੀ

ਪੰਜਾਬ ਦੇ ਭਵਿੱਖ ਵਿੱਚ ਆਉਣ ਵਾਲੇ ਹਾਲਾਤਾਂ ਬਾਰੇ ਬਹੁਤ ਸਾਰੇ ਲੋਕਾਂ ਚਿੰਤਕਾਂ ਅਤੇ ਬੁੱਧੀਜੀਵੀਆਂ ਨੇ ਬਹੁਤ ਸਮਾਂ ਪਹਿਲਾਂ ਹੀ ਲੋਕਾਂ ਨੂੰ ਸਾਵਧਾਨ ਕੀਤਾ ਸੀ ਕਿ ਇਨ੍ਹਾਂ ਰਾਜਨੀਤਕ ਲੀਡਰਾਂ ਨੇ ਪੰਜਾਬ ਨੂੰ ਲੁੱਟ ਪੁੱਟ ਲੈਣਾ ਅਫ਼ਸਰਸ਼ਾਹੀ ਨੇ ਬੇੜਾ ਗਰਕ ਕਰ ਦੇਣਾ ਪਰ ਕਿਸੇ ਨੇ ਵੀ ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਨੂੰ ਗੰਭੀਰਤਾ ਨਾਲ ਨਹੀਂ ਲਿਆ ਜੇਕਰ ਪਿਛਲੇ ਪੱਚੀ ਤੀਹ ਸਾਲ ਦਾ ਹੀ ਪੰਜਾਬ ਦਾ ਲੋਖਾ ਜੋਖਾ ਕਰੀਏ ਜੋ ਮਾੜੇ ਹਾਲਾਤ ਇਨ੍ਹਾਂ ਤਿੰਨ ਦਹਾਕਿਆਂ ਵਿੱਚ ਹੋਏ ਹਨ ਉਹ ਕਦੇ ਵੀ ਨਹੀਂ ਹੋਏ। ਪਹਿਲਾਂ ਪੰਜਾਬ ਦੀ ਸਿੱਖ ਜਵਾਨੀ ਨੂੰ ਖਾੜਕੂਵਾਦ ਦੌਰਾਨ ਮਾਰ ਮੁਕਾਇਆ ਫਿਰ ਉਨ੍ਹਾਂ ਨੂੰ ਨਸ਼ਿਆਂ ਦੀ ਭੱਟ ਚੜਾ ਕੇ ਮਾਰਿਆ ਗਿਆ ਬੋੜੀ ਬਹੁਤ ਪੜ੍ਹੇ ਲਿਖੇ ਨੌਜਵਾਨ ਬੱਚੇ ਪੰਜਾਬ ਦੇ ਮਾੜੇ ਹਾਲਾਤਾਂ ਨੂੰ ਦੇਖਦਿਆਂ ਕੈਨੇਡਾ ਅਮਰੀਕਾ ਆਸਟਰੇਲੀਆ ਆਦਿ ਹੋਰ ਮੁਲਕਾਂ ਵਿੱਚ ਚਲੇ ਗਏ ਇਹ ਸਭ ਕੁਝ ਪੰਜਾਬ ਦੇ ਮਾੜੇ ਰਾਜਨੀਤਕ ਸਿਸਟਮ ਕਾਰਨ ਹੋਇਆ ਹੁਣ ਅਗਲੀ ਮਾਰ ਪੰਜਾਬ ਦਾ ਅੰਨਦਾਤਾ ਜੋ ਸਾਰੇ ਦੇਸ਼ ਨੂੰ ਅਨਾਜ ਖਿਲਾਉਂਦਾ ਸੀ ਉਹ ਵੀ ਗਰੀਬੀ ਦੀ ਮਾਰ ਅਤੇ ਖੁਦਕੁਸ਼ੀਆਂ ਦੇ ਵੱਸ ਪੈ ਗਿਆ ਰਹਿੰਦੀ ਖੁੰਹਦੀ ਕਸਰ ਕੱਚਰ ਸਰਕਾਰ ਨੇ ਕੱਢ ਦਿੱਤੀ ਕਿ ਉਸ ਦੀ ਫਸਲ ਖਰੀਦਣ ਵੇਚਣ ਦੇ ਸਾਰੇ ਹੱਕ ਵੀ ਖੋਹ ਲਏ ਹਨ ਇਸ ਤੋਂ ਅੱਗੇ ਸਾਰੀਆਂ ਰਾਜਨੀਤਕ ਪਾਰਟੀਆਂ ਕਿਸਾਨਾਂ ਦੀ ਦਿਲੋਂ ਮਦਦ ਕਰਨ ਦੀ ਬਜਾਏ ਉਨ੍ਹਾਂ ਉਤੇ ਆਪਣੀ ਰਾਜਨੀਤੀ ਕਰ ਰਹੀਆਂ ਹਨ ਕਿਸੇ ਰਾਜਨੀਤਕ ਪਾਰਟੀ ਨੂੰ ਕਿਸਾਨ ਦਾ ਫਿਕਰ ਨਹੀਂ, ਸਿਰਫ ਆਪਣੀ ਅਗਲੀ ਸਰਕਾਰ ਬਣਾਉਣ ਦਾ ਜਾਂ ਅਗਲੀ ਸਰਕਾਰ ਜਾਣ ਦਾ ਫਿਕਰ ਲੱਗਿਆ ਹੋਇਆ ਹੈ ਜਦ ਕਿ

ਬਹੁਤ ਸਾਰੀਆਂ ਕਿਸਾਨ ਯੂਨੀਅਨ ਅਤੇ ਕਿਸਾਨ ਅਵਾਮ ਆਪਣੇ ਹੱਕਾਂ ਲਈ ਸੜਕਾਂ ਦੇ ਉਤੇ ਨਿੱਤਰਿਆ ਹੋਇਆ ਹੈ ਪਰ ਰਾਜਨੀਤਕ ਪਾਰਟੀਆਂ ਕਿਸਾਨਾਂ ਦੇ ਸੰਘਰਸ਼ ਵਿੱਚ ਵੀ ਕਿਸਾਨਾਂ ਦੇ ਫਾਇਦੇ ਦੀ ਬਜਾਏ ਆਪਣਾ ਫਾਇਦਾ ਲੱਭ ਰਹੀਆਂ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਪੰਜਾਬ ਦੇ ਵਿੱਚ ਦਿਨੋ ਦਿਨ ਖੇਡਾਂ ਦਾ ਅਤੇ ਖੇਡ ਸੱਭਿਆਚਾਰ ਦਾ ਸੱਤਿਆਨਾਸ ਹੋ ਰਿਹਾ ਹੈ ਸਾਰੇ ਖੇਡ ਵਿੱਚ ਬੰਦ ਹੋ ਗਏ ਹਨ ਖਿਡਾਰੀਆਂ ਲਈ ਮਹਿਕਮਿਆਂ ਨੇ ਨੌਕਰੀਆਂ ਬੰਦ ਕਰ ਦਿੱਤੀਆਂ ਹਨ। ਬਿਜਲੀ ਬੋਰਡ ਨੇ ਆਪਣਾ ਖੇਡ ਸੈੱਲ ਹੀ ਖਤਮ ਕਰ ਦਿੱਤਾ ਹੈ ਪੰਜਾਬ ਪੁਲਿਸ ਨੇ ਖਿਡਾਰੀਆਂ ਨੂੰ ਨੌਕਰੀਆਂ ਤੋਂ ਹੀ ਝੱਗਾ ਚੱਕ ਦਿੱਤਾ ਹੈ ਮੰਡੀ ਬੋਰਡ ਅਤੇ ਹੋਰ ਸਰਕਾਰੀ ਅਦਾਰਿਆਂ ਵਿੱਚ ਵਿੱਚ ਪਹਿਲਾਂ ਹੀ ਖੇਡਾਂ ਦੀ ਕਹਾਣੀ ਖਤਮ ਹੋ ਚੁੱਕੀ ਹੈ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੇ ਖੇਡਾਂ ਜਾਂ ਸਿੱਖਿਆ ਦੀ ਤਾਂ ਗੱਲ ਹੀ ਕੀ ਕਰਨੀ ਆਂ ਉਹ ਤਾਂ ਆਪਣੇ ਹੀ ਸਿੱਖ ਇਤਿਹਾਸ ਨੂੰ ਹੀ ਕਲੰਕਿਤ ਕਰਨ ਲੱਗੀ ਹੋਈ ਹੈ। ਇਕ ਅੱਧੇ ਖੇਤਰ ਦੇ ਸਿਸਟਮ ਵਿੱਚ ਖਰਾਬੀ ਹੋਵੇ ਤਾਂ ਕਿਸੇ ਸੁਝਾਅ ਦੀ ਵੀ ਗੱਲ ਕਰੀਏ ਪਰ ਇੱਥੇ ਤਾਂ ਸਾਰਾ ਆਵਾ ਹੀ ਉੱਤਿਆ ਫਿਰਦਾ ਹੈ।

ਜਿੱਥੇ ਕਦੇ ਕਿਸੇ ਸਮੇਂ ਖਾਲਸੇ ਦਾ ਰਾਜ ਹੁੰਦਾ ਸੀ ਜੰਮੂ ਕਸ਼ਮੀਰ ਵਰਗੇ ਸਟੇਟ ਦੇ ਵਿੱਚ ਵੀ ਕੱਚਰ ਸਰਕਾਰ ਨੇ ਇੱਕ ਯੋਜਨਾ ਤਹਿਤ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਖਤਮ ਕਰ ਦਿੱਤਾ ਗਿਆ ਹੈ ਅਤੇ ਪੰਜਾਬ ਵਿੱਚ ਵੀ ਮਾਂ ਬੋਲੀ ਪੰਜਾਬੀ ਨੂੰ ਇੱਕ ਸਾਜਿਸ਼ ਤਹਿਤ ਖੁੰਝੇ ਲਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਨਸ਼ਿਆਂ ਦੀ ਦਲ ਦਲ ਚਿੱਟੇ ਸਮੇਕ ਨੇ ਪੰਜਾਬ ਦੀ ਜਵਾਨੀ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਜਕੜਿਆ ਹੋਇਆ ਹੈ। ਕਿਸਾਨੀ

ਦਾ ਹੱਕ ਮੰਗ ਰਹੇ ਸਾਡੇ ਬਿਰਧ ਮਾਪਿਆਂ ਅਤੇ ਨੌਕਰੀਆਂ ਮੰਗ ਰਹੇ ਨੌਜਵਾਨਾਂ ਤੇ ਸਰਕਾਰ ਡਾਂਗਾਂ ਫੇਰ ਰਹੀ ਹੈ ਸਮਝ ਨਹੀਂ ਆ ਰਹੀ ਹੈ ਕਿ ਪੰਜਾਬ ਕਿੱਧਰ ਨੂੰ ਜਾ ਰਿਹਾ ਹੈ ਉਥੇ ਪੰਜਾਬ ਦਾ ਭਵਿੱਖ ਵਿੱਚ ਕੀ ਬਣੇਗਾ ਇਹ ਤਾਂ ਪਤਾ ਨਹੀਂ ਪਰ ਪੰਜਾਬੀਓ ਤੁਸੀ ਜਿਉਣਾ ਹੈ ਕਿ ਮਰਨਾ ਤੁਹਾਡੇ ਹੱਥ ਵਿੱਚ ਹੈ?



ਜਗਰੂਪ ਸਿੰਘ ਜਰਖੜ
98143-00722

ਬੇਸ਼ੱਕ ਆਪਣੇ ਹੱਕਾਂ ਲਈ ਸੰਘਰਸ਼ ਜਾਰੀ ਰੱਖੋ ਪਰ ਜੇ ਪਿਛਲੇ 70 ਸਾਲ ਤੋਂ ਪੰਜਾਬ ਦੇ ਰਾਜਨੀਤੀ ਦੇ ਪੁਰਾਣੇ ਘੜ੍ਹਕੇ ਤੇ ਹਰ ਪੰਜ ਸਾਲ ਬਾਅਦ ਨਵੀਂ ਤਰਪਾਲ ਪਾਉਂਦੇ ਹੋ ਜੇ ਤਾਂ 2022 ਵਿੱਚ ਇਸ ਤਰਪਾਲ ਦੇ ਨਾਲ ਰਾਜਨੀਤੀ ਦਾ ਘੜ੍ਹਕਾ ਵੀ ਨਵਾਂ ਲਿਆਵੋਗੇ ਤਾਂ ਫਿਰ ਪੰਜਾਬ ਦੇ ਚੰਗੇ ਭਵਿੱਖ ਦੀ ਕੁਝ ਆਸ ਦੀ ਕਿਰਨ ਨਵਿਆਂ ਵਿੱਚੋਂ ਦਿਸ ਸਕਦੀ ਹੈ ਕਿਉਂਕਿ ਪੁਰਾਣੇ ਅਕਾਲੀ ਕਾਂਗਰਸੀਆਂ ਨੇ ਤਾਂ ਫਿਰ ਵੀ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿੱਚ ਪਹਿਲਾਂ ਵਾਲੇ ਹੀ ਕੜੀ ਘੋਲਣੀ ਹੈ ਇਹ ਹੁਣ ਵਕਤ ਹੀ ਦੱਸੇਗਾ ਕਿ ਪੰਜਾਬ ਦਾ ਅਵਾਮ ਪੰਜਾਬ ਨੂੰ ਬਚਾਉਂਦਾ ਹੈ ਜਾਂ ਫਿਰ ਰਾਜਨੀਤਕ ਪਾਰਟੀਆਂ ਬਾਕੀ ਜੋ ਅੱਜ ਦੇ ਹਾਲਾਤ ਹਨ ਉਥੇ ਪੰਜਾਬ ਦਾ ਰੱਬ ਹੀ ਰਾਖਾ !

ਕਾਂਗਰਸੀ ਨੇਤਾ ਟਾਇਟਲਰ ਦੇ ਪੋਸਟਰ ਲਗਾਉਣ ਵਾਲੇ 'ਤੇ ਹਮਲਾ

ਅੰਮ੍ਰਿਤਸਰ- ਕਾਂਗਰਸੀ ਨੇਤਾ ਜਗਦੀਸ਼ ਟਾਇਟਲਰ ਦੇ ਸ਼ਹਿਰ ਵਿਚ ਪੋਸਟਰ ਲਗਵਾਉਣ ਵਾਲੇ ਕਰਮਜੀਤ ਸਿੰਘ ਗਿੱਲ 'ਤੇ ਮੰਗਲਵਾਰ ਦੀ ਰਾਤ ਕੁੱਝ ਲੋਕਾਂ ਨੇ ਹਮਲਾ ਕਰ ਦਿੱਤਾ। ਹਮਲੇ ਵਿਚ ਉਹ ਬਾਲ-ਬਾਲ ਬਚੇ। ਲੇਕਿਨ ਮੁਲਜ਼ਮਾਂ ਨੇ ਉਨ੍ਹਾਂ ਦੀ ਕਾਰ ਦਾ ਸ਼ੀਸ਼ਾ ਤੋੜ ਦਿੱਤਾ। ਉਧਰ, ਘਟਨਾ ਬਾਰੇ ਪਤਾ ਚੱਲਦੇ ਹੀ ਪੁਲਿਸ ਮੌਕੇ 'ਤੇ ਪਹੁੰਚ ਗਈ।

ਮੁਲਜ਼ਮਾਂ ਨੇ ਕਰਮਜੀਤ ਸਿੰਘ ਦੇ ਸੁਰੱਖਿਆ ਮੁਲਾਜ਼ਮਾਂ 'ਤੇ ਵੀ ਹਮਲਾ ਕਰਨਾ ਚਾਹਿਆ। ਲੇਕਿਨ ਉਹ ਕਾਮਯਾਬ ਨਹੀਂ ਹੋ ਸਕੇ। ਕਾਂਗਰਸੀ ਨੇਤਾ ਕਰਮਜੀਤ ਸਿੰਘ ਗਿੱਲ ਨੇ ਦੱਸਿਆ ਕਿ ਰਾਤ ਨੂੰ ਉਹ ਆਪਣੀ ਕਾਰ ਵਿਚ ਸਵਾਰ ਹੋ ਕੇ ਘਰ ਦੀ ਤਰਫ ਜਾ ਰਹੇ ਸਨ। ਇਸ ਵਿਚ ਰਸਤੇ ਵਿਚ ਇਕ ਸਵਿਫਟ ਕਾਰ ਅਤੇ ਸਕਾਰਪਿਓ ਨੇ ਉਨ੍ਹਾਂ ਦਾ ਰਸਤਾ

ਰੋਕ ਲਿਆ। ਉਨ੍ਹਾਂ ਦੀ ਕਾਰ ਉਥੋਂ ਨਿਕਲ ਨਹੀਂ ਸਕਦੀ ਸੀ। ਦੇਖਦੇ ਹੀ ਦੇਖਦੇ ਨਿਹੰਗ ਦੀਆਂ ਪੋਸ਼ਾਕਾਂ ਪਹਿਨੇ ਕੁੱਝ ਲੋਕ ਉਨ੍ਹਾਂ ਦੀ ਤਰਫ ਭੱਜੇ ਅਤੇ ਮੁੱਕਾ ਮਾਰ ਕੇ ਉਨ੍ਹਾਂ ਦੀ ਕਾਰ ਦਾ ਸ਼ੀਸ਼ਾ ਤੋੜ ਦਿੱਤਾ।

ਹਮਲਾਵਰ ਉਨ੍ਹਾਂ ਨੂੰ ਜਾਨੋ ਮਾਰਨ ਅਤੇ ਮਜ਼ਾ ਚਖਾਉਣ ਦੀ ਧਮਕੀਆਂ ਦੇ ਰਹੇ ਸਨ। ਜਦੋਂ ਉਨ੍ਹਾਂ ਦੇ ਸੁਰੱਖਿਆ ਮੁਲਾਜ਼ਮਾਂ ਨੇ ਵਿਚ ਬਚਾਅ ਕਰਨਾ ਚਾਹਿਆ ਤਾਂ ਮੁਲਜ਼ਮਾਂ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਵੀ ਧਮਕਾਇਆ। ਜਿਕਰਯੋਗ ਹੈ ਕਿ ਕਾਂਗਰਸੀ ਨੇਤਾ ਜਗਦੀਸ਼ ਟਾਇਟਲਰ ਦੇ ਪੋਸਟਰ ਲਗਾਉਣ ਦੇ ਦੋਸ਼ ਵਿਚ ਸ਼ਹਿਰ ਦੀ ਕੁੱਝ ਸਿੱਖ ਜੱਥੇਬੰਦੀਆਂ ਨੇ ਵਿਰੋਧ ਕੀਤਾ ਸੀ ਅਤੇ ਕਰਮਜੀਤ ਸਿੰਘ ਗਿੱਲ ਨੂੰ ਧਮਕੀਆਂ ਵੀ ਦਿੱਤੀਆਂ ਸੀ।

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ਮਨੁੱਖਵਾਦ ਦੇ ਘੋਰ ਵਿਰੋਧੀ ਪੈਰੀਅਰ ਰਾਮਾ ਸੁਆਮੀ ਨਾਇਕਰ ਜੀ

ਤਾਮਿਲਨਾਡੂ ਰਾਜ ਦੇ ਇਰੋਡ ਪਿੰਡ ਚ ਪੈਰੀਅਰ ਦਾ ਜਨਮ ਹੋਇਆ ਸੀ। ਆਪ ਦਾ ਜਨਮ 17 ਸਤੰਬਰ 1879 ਨੂੰ ਹੋਇਆ ਸੀ। ਉਨ੍ਹਾਂ ਦੇ ਪਿਤਾ ਦਾ ਨਾਮ ਵੱਕਟਾ ਨਾਇਕਰ ਸੀ। ਉਨ੍ਹਾਂ ਦੀ ਮਾਤਾ ਦਾ ਨਾਮ ਚਿੰਤਾ ਬਾਈ ਸੀ। ਉਹ ਧਾਰਮਿਕ ਖਿਆਲਾਂ ਦੀ ਔਰਤ ਸੀ। ਪੈਰੀਅਰ ਦੇ ਪਿਤਾ ਦੱਖਣ ਭਾਰਤ ਦੇ ਪਿੱਛੇ ਵਪਾਰੀ ਸੀ। ਪੈਰੀਅਰ ਦੇ ਮਾਤਾ ਪਿਤਾ ਤੇ ਬ੍ਰਾਹਮਣਾਂ ਦੀ ਬਹੁਤ ਪ੍ਰਭਾਵ ਸੀ। ਇਨ੍ਹਾਂ ਦਾ ਪਰਿਵਾਰ ਅਛੂਤਾਂ ਤੋਂ ਬਹੁਤ ਦੂਰ

ਜਾਣ ਲਿਆ। ਪੈਰੀਅਰ ਦਾ ਵਿਆਹ ਨਾਗਮ ਬਾਈ ਨਾਲ ਹੋਇਆ। ਉਸ ਵਕਤ ਉਨ੍ਹਾਂ ਦੀ ਉਮਰ 29 ਸਾਲ ਦੀ ਸੀ। ਆਪ ਰਾਜਨੀਤੀ ਚ ਭਾਗ ਲੈਣ ਲੱਗੇ। ਆਪ ਨਗਰ ਪਾਲਿਕਾ ਦੇ ਪ੍ਰਧਾਨ ਬਣੇ। 1919 ਚ ਸ੍ਰੀ ਗਾਂਧੀ ਨੇ ਸਾਰੇ ਦੇਸ਼ ਚ ਨਾਮਿ-ਲਵਰਤਨ ਅੰਦੋਲਨ ਚਲਾਇਆ। ਪੈਰੀਅਰ ਦੀ ਅਗਵਾਈ ਚ ਦੱਖਣ ਭਾਰਤ ਵਿੱਚ ਇਹ ਅੰ-ਦੋਲਨ ਸਫਲ ਹੋਇਆ। ਕਾਂਗਰਸ ਪਾਰਟੀ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਤਾਮਿਲਨਾਡੂ ਰਾਜ ਕਾਂਗਰਸ ਦਾ ਪ੍ਰਧਾਨ ਬਣਾ ਦਿੱਤਾ। ਉਨ੍ਹਾਂ ਨੇ ਅਛੂਤਾਂ ਚ ਸ਼ਰਾਬ ਦੀ ਆਦਤ ਛੁਡਾਉਣ ਲਈ ਨਸ਼ਾਬੰਦੀ ਅੰ-ਦੋਲਨ ਚਲਾਇਆ। ਕੇਰਲਾ ਰਾਜ ਵਿੱਚ ਇੱਕ ਬੈਕਮ ਮੰਦਰ ਸੀ। ਮੰਦਰ ਦੇ ਆਲੇ ਦੁਆਲੇ ਦੀਆਂ ਸੜਕਾਂ ਉੱਤੇ ਅਛੂਤਾਂ ਦੇ ਆਉਣ ਜਾਣ ਤੇ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਪਾਬੰਦੀ ਲਗਾਈ ਸੀ। ਜੇ



ਅ ਛੂਤ ਸਵਰਨਾ ਵੱਲੋਂ ਇਸ ਮੰਗ ਦਾ ਵਿਰੋਧ ਕੀਤਾ ਗਿਆ। ਸਮਾਗਮ ਦੇ ਪ੍ਰਧਾਨ ਨੇ ਰਿਜ਼ਰਵੇਸ਼ਨ ਦੀ ਮੰਗ ਆ ਸਵੀਕਾਰ ਕਰ ਦਿੱਤੀ। ਪੈਰੀਅਰ ਨੇ ਬੈਕਮ ਅੰਦੋਲਨ ਜਾਰੀ ਰੱਖਿਆ। ਸ੍ਰੀ ਗਾਂਧੀ ਨੇ ਪੈਰੀਅਰ ਨੂੰ ਬਹੁਤ ਸਮਝਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਕਿ ਇਹ ਅੰਦੋਲਨ ਬੰਦ ਕਰ ਦਿਉ। ਪੈਰੀਅਰ ਨਾ ਮੰਨੇ। ਗਾਂਧੀ ਦੇ ਕਹਿਣ ਤੇ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਪਾਬੰਦੀ ਖੱਤਮ ਕਰ ਦਿੱਤੀ। ਪੈਰੀਅਰ ਨੇ, 1925 ਚ ਤਾਮਿਲਨਾਡੂ ਕਾਂਗਰਸ ਦੇ ਕਾਜੀਪੁਰਮ ਸਮਾਗਮ ਚ ਆਪਣੀ ਪੁਰਾਣੀ ਰਿਜ਼ਰਵੇਸ਼ਨ ਦੀ ਮੰਗ ਉਠਾਈ। ਇੱਥੇ ਕੀਤੇ ਜਾ ਰਹੇ ਸਮਾਗਮ ਵਿੱਚ ਸਵਰਨਾ ਨੇ ਪੈਰੀਅਰ ਤੇ ਇੱਟਾਂ ਪੱਥਰਾਂ ਨਾਲ ਹਮਲਾ ਕੀਤਾ। ਪੈਰੀਅਰ ਨੇ ਸਦਾ ਵਾਸਤੇ ਕਾਂਗਰਸ ਪਾਰਟੀ ਛੱਡ ਦਿੱਤੀ। ਪੈਰੀਅਰ ਨੇ ਆਪਣਾ ਸਮਾਜਿਕ ਸੰਗਠਨ ਬਣਾ ਲਿਆ। ਮਨੁੱਖਵਾਦ ਤੇ ਉਨ੍ਹਾਂ ਨੇ ਸਖਤ ਟਿੱਪਣੀਆਂ ਕੀਤੀਆਂ। ਆਪ ਨੇ ਬਹੁਜਨ ਸਮਾਜ ਨੂੰ ਜਾਗ੍ਰਤ ਕੀਤਾ। ਆਪ ਨੇ ਜਾਤ ਰਹਿਤ ਤੇ ਬਰਾਬਰੀ ਵਾਲਾ ਸਮਾਜ ਨਿਰਮਾਣ ਕਰਨ ਲਈ ਜਸਟਿਸ ਪਾਰਟੀ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ। 1944 ਚ ਜਸਟਿਸ ਪਾਰਟੀ ਦਾ ਨਾਮ ਬਦਲ ਕੇ ਦਰਾਵਤ ਕਜਗਮ ਪਾਰਟੀ ਰੱਖਿਆ। ਆਪ ਦੀ ਬਣਾਈ ਪਾਰਟੀ ਤਾਮਿਲਨਾਡੂ ਚ ਰਾਜ ਕਰ ਰਹੀ ਹੈ। ਤਾਮਿਲਨਾਡੂ ਰਾਜ ਚ ਬਹੁਜਨ ਸਮਾਜ ਲਈ 70% ਰਿਜ਼ਰਵੇਸ਼ਨ ਮਿਲ ਰਹੀ ਹੈ ਜੋ ਪੈਰੀਅਰ ਦੀ ਦੇਣ ਹੈ। ਪੈਰੀਅਰ ਨੇ ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਡੱਟ ਕੇ ਵਿਰੋਧ ਕੀਤਾ। ਆਪ ਨੇ ਬਹੁਜਨ ਸਮਾਜ ਦੀ ਮਾਨਸਿਕ ਗੁਲਾਮੀ ਖੱਤਮ ਕਰਨ ਲਈ ਬਹੁਤ ਯਤਨ ਕੀਤੇ। ਆਪ ਨੇ ਦੱਖਣ ਭਾਰਤ ਆਤਮ ਸਨਮਾਨ ਦੀ ਅੰਦੋਲਨ ਚਲਾਇਆ ਤੇ ਕਾਮਯਾਬ ਕੀਤਾ ਅੰਤ 1973 'ਚ ਆਪ ਜੀ ਮੌਤ ਹੋ ਗਈ।

ਜੈ ਪੈਰੀਅਰ, ਜੈ ਭੀਮ, ਜੈ ਭਾਰਤ ਲਈ ਤਿਰੂਨੇਲਵੇਲੀ ਚ ਸਮਾਗਮ ਹੋਇਆ। ਜਿਸ ਚ ਬਹੁਜਨ ਸਮਾਜ ਲਈ ਰਿਜ਼ਰਵੇਸ਼ਨ ਦੀ ਮੰਗ ਪੈਰੀਅਰ ਨੇ ਕੀਤੀ।

ਚਮਨ ਲਾਲ ਚੁਟਕੋਆ, ਸਾਬਕਾ ਸਰਪੰਚ

ਰਹਿੰਦਾ ਸੀ। ਭਾਵ ਅਛੂਤਾਂ ਤੋਂ ਭਿੱਟ ਚੜਨ ਤੋਂ ਡਰਦੇ ਸਨ। ਆਪਣੇ ਪੁੱਤਰ ਪੈਰੀਅਰ ਨੂੰ ਅਛੂਤ ਬੱਚਿਆਂ ਨਾਲ ਖੇਡਣ ਤੋਂ ਰੋਕਦੇ ਸਨ। ਪੈਰੀਅਰ ਨੂੰ 8 ਸਾਲ ਦੀ ਉਮਰ ਚ ਸਕੂਲ ਪੜਨ ਲਈ ਭੇਜਿਆ ਗਿਆ। ਦੋ ਸਾਲ ਬਾਅਦ ਪੈਰੀਅਰ ਨੇ ਸਕੂਲ ਛੱਡ ਦਿੱਤਾ। ਬਚਪਨ ਚ ਪੈਰੀਅਰ ਜਾਤੀ ਭੇਦਭਾਵ ਨੂੰ ਨਾ ਜਾਣਨ ਕਾਰਨ ਅਛੂਤ ਬੱਚਿਆਂ ਨਾਲ ਖੇਡਦੇ। ਬ੍ਰਾਹਮਣਾਂ ਨੂੰ ਪੈਰੀਅਰ ਦਾ ਇਹ ਸੁਭਾਅ ਚੰਗਾ ਨਾ ਲੱਗਿਆ। ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਪੈਰੀਅਰ ਦੇ ਪਿਤਾ ਕੋਲ ਸ਼ਿਕਾਇਤ ਕੀਤੀ। ਮਾਤਾ ਪਿਤਾ ਨੇ ਸੁਧਾਰ ਲਈ ਉਸ ਨੂੰ ਨਾਨਕੇ ਪਿੰਡ ਭੇਜ ਦਿੱਤਾ। ਨਾਨਕੇ ਪਿੰਡ ਰਹਿਣ ਨਾਲ ਵੀ ਪੈਰੀਅਰ ਦੇ ਸੁਭਾਅ ਵਿੱਚ ਕੋਈ ਤਬਦੀਲੀ ਨਹੀਂ ਆ ਸਕੀ। ਉਨ੍ਹਾਂ ਨੂੰ ਵਾਪਸ ਪਿੰਡ ਆਉਣਾ ਪਿਆ। ਪਿਤਾ ਨੇ ਫਿਰ ਸਕੂਲ ਵਿੱਚ ਭੇਜ ਦਿੱਤਾ। ਉਹ ਕੁਝ ਸਮੇਂ ਲਈ ਸਕੂਲ ਜਾਂਦੇ ਰਹੇ। ਉਹ ਹਿੰਦੂ ਸੰਸਕ੍ਰਿਤੀ ਤੋਂ ਤੰਗ ਆ ਗਏ। ਉਨ੍ਹਾਂ ਨੇ ਸਕੂਲ ਜਾਣਾ ਸਦਾ ਲਈ ਬੰਦ ਕਰ ਦਿੱਤਾ। ਪੈਰੀਅਰ ਨੇ ਘਰ ਚ ਬਹੁਤ ਕਿਤਾਬਾਂ ਪੜੀਆਂ ਜਿਨ੍ਹਾਂ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਮਹਾਨ ਕ੍ਰਾਂਤੀਕਾਰੀ ਬਣਾ ਦਿੱਤਾ। ਉਨ੍ਹਾਂ ਨੇ 11 ਸਾਲ ਦੀ ਉਮਰ ਚ ਬਰਾਹਮਣਵਾਦ ਵਾਰੇ ਸਭ ਕੁਝ

ਪੰਜਾਬ ਦੇ ਪ੍ਰਸਿੱਧ ਮਿਸ਼ਨਰੀ ਗਾਇਕ ਮਲਕੀਤ ਬਬੇਲੀ ਦਾ ਗੀਤ “ਮਜ਼ਦੂਰ”

ਜਲੰਧਰ ਵਿਖੇ ਵਿਸ਼ਵ ਪ੍ਰਸਿੱਧ ਗਾਇਕ, ਗੀਤਕਾਰ ਅਤੇ ਸੰਗੀਤਕਾਰ ਜੱਗੀ ਸਿੰਘ ਵੱਲੋਂ ਵਿਸ਼ਵ ਪੱਧਰ ਤੇ 6 ਸਤੰਬਰ ਨੂੰ ਰਿਲੀਜ਼ ਕੀਤਾ ਗਿਆ। ਇਸ ਗੀਤ ਨੂੰ ਕਲਮਬੱਧ ਕੀਤਾ ਹੈ ਪਵਨ ਮਾਹੀ ਯੂ ਐਸ ਏ ਨੇ, ਇਸ ਗੀਤ ਨੂੰ ਸਾਊਂਡ ਵੇਵਜ ਮਿਊਜ਼ਿਕ ਕੰਪਨੀ ਦੇ ਬੈਨਰ ਹੇਠ ਰਿਲੀਜ਼ ਕੀਤਾ ਗਿਆ। ਜਿਸ ਨੂੰ ਸੰਗੀਤਕ ਯੁੱਠਾਂ 'ਚ ਪਰੋਇਆ ਹੈ ਅਮਰੀਕ ਸਿੰਘ ਨੇ ਅਤੇ ਇਸ ਗੀਤ ਦੇ ਪ੍ਰੋਡਿਊਸਰ ਹਨ

ਰਣਜੀਤ ਮਾਹੀ। ਇਸ ਸੰਬੰਧੀ ਜਾਣਕਾਰੀ ਦਿੰਦੇ ਹੋਏ ਸਾਊਂਡ ਵੇਵਜ ਕੰਪਨੀ ਦੇ ਐਮ ਡੀ ਅਮਨ ਮਾਹੀ ਅਤੇ ਰਣਜੀਤ ਮਾਹੀ ਨੇ ਦੱਸਿਆ ਕਿ ਇਹ ਗੀਤ ਭਾਰਤ ਵਿੱਚ ਮਜ਼ਦੂਰਾਂ ਦੀ ਹਾਲਤ ਅਤੇ ਸਮਾਜ 'ਚ ਉਹਨਾਂ ਨਾਲ ਹੋ ਰਹੇ ਵਿਤਕਰੇ ਨੂੰ ਬਿਆਨ ਕਰਦਾ ਹੈ। ਇਸ ਮੌਕੇ ਜੱਗੀ ਸਿੰਘ ਜੀ ਨੇ ਸਮੁੱਚੀ ਟੀਮ ਨੂੰ ਵਧਾਈ ਦਿੰਦਿਆਂ ਕਿਹਾ ਕਿ ਇਹੋ ਜਿਹੇ ਸਾਫ ਸੁਥਰੇ ਗੀਤ ਅੱਜ ਕੱਲ ਬਹੁਤ ਘੱਟ ਸੁਣਨ ਨੂੰ ਮਿਲਦੇ ਹਨ ਜੋ ਕਿ ਦੇਸ਼ ਵਿੱਚ

ਮਜ਼ਦੂਰਾਂ ਦੀ ਅਸਲ ਤਸਵੀਰ ਨੂੰ ਪੇਸ਼ ਕਰਦੇ ਹਨ, ਸਾਨੂੰ ਸਾਰਿਆਂ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਇਹੋ ਜਿਹੇ ਗੀਤਾਂ ਨੂੰ ਪ੍ਰਮੋਟ ਕਰੀਏ। ਇਸ ਮੌਕੇ ਤੇ ਗਾਇਕਾ ਬਬੇਲੀ ਵਿਰਦੀ, ਗਾਇਕ ਰਾਜਾ ਘੁੰਮਣ, ਗਾਇਕਾ ਆਰਤੀ ਨਈਅਰ, ਵੀਡੀਓ ਡਾਇਰੈਕਟਰ ਜਸਵਿੰਦਰ ਬੱਲ, ਸੰਗੀਤਕਾਰ ਅਮਰੀਕ ਸਿੰਘ, ਅੰਬੇਡਕਰ ਟਾਇਗਰ ਫੋਰਸ ਪੰਜਾਬ ਪ੍ਰਧਾਨ ਰਮਨ ਮਾਹੀ, ਅੰਮ੍ਰਿਤ ਲਾਲ, ਹਨੀਸ਼ ਮੱਲ, ਗੁਰਚਰਨ ਗਾਟ, ਸੁਰਿੰਦਰ ਸ਼ਿੰਦਾ, ਲਵਿਸ਼ ਮਾਹੀ,

ਪੂਰਵ ਮਾਹੀ, ਭਵਨ ਨਈਅਰ ਆਦਿ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਹਾਜ਼ਰ ਸਨ। ਇਸ ਮੌਕੇ ਗਾਇਕ ਮਲਕੀਤ ਬਬੇਲੀ ਜੀ ਨੇ ਦੱਸਿਆ ਕਿ ਇਸ ਗੀਤ ਨੂੰ ਠੁਠਓ ਅਤੇ ਵੱਖ-ਵੱਖ ਸਾਇਟਾਂ ਉੱਪਰ ਅਪਲੋਡ ਕੀਤਾ ਗਿਆ ਹੈ ਅਤੇ ਵੱਖ-ਵੱਖ ਟੀ.ਵੀ ਚੈਨਲਾਂ ਉੱਪਰ ਦੇਖਣ ਨੂੰ ਮਿਲੇਗਾ। ਉਹਨਾਂ ਨੇ ਇਸ ਗੀਤ ਨੂੰ ਵੱਧ ਤੋਂ ਵੱਧ ਸਪੋਰਟ ਕਰਨ ਲਈ ਕਿਹਾ।

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ਅੱਜ 21 ਸਤੰਬਰ ਪੰਜਾਬ ਦੀ ਆਜ਼ਾਦੀ ਲਈ ਸ਼ਹੀਦ ਹੋਣ ਵਾਲੇ ਧਰਤੀ ਦੇ ਦਲੇਰ ਖੁੱਤਰ ਰਾਏ ਅਹਿਮਦ ਖ਼ਾਨ ਖਰਲ ਦਾ ਸ਼ਹੀਦੀ ਦਿਹਾੜਾ ਹੈ

ਜਿਥੇ ਪੰਜਾਬ ਦੀ ਧਰਤੀ ਦੀ ਝੰਗ ਰਾਜਾ ਪੋਰਸ, ਦੁੱਲਾ ਭੱਟੀ, ਭਗਤ ਸਿੰਘ ਸ਼ਹੀਦ ਹੋਰਾਂ ਲੜਈ ਓਥੇ ਰਾਏ ਅਹਿਮਦ ਖ਼ਾਨ ਖਰਲ ਨੇ ਵੀ ਅਪਣਾ ਸਿਰ ਪੰਜਾਬ ਦੀ ਧਰਤੀ ਲਈ ਨਜ਼ਰਾਨਾ ਦਿੱਤਾ ਅੱਜ ਵੀ ਲੋਕ ਇਹਨਾਂ ਦੇ ਗਾਵਣ ਗਾਵਦੇ ਨੇ। ਆਕਬ ਸੱਤਿਆ ਨਵੀ ਲਿਖਦੇ ਨੇ

ਅਸੀਂ ਵਾਸੀ ਦੇਸ ਪੰਜਾਬ ਦੇ ਸਾਡਾ ਵਿਰਸਾ ਲੋਕ ਵਿਰਾਗ ਅਸੀਂ ਬੋਲੀ ਬਾਹੁ ਦੀ ਬੋਲਦੇ । ਸਾਨੂੰ ਪੀਰ ਫਰੀਦ ਦੀ ਜਾਗ

ਜਿਵੇਂ ਮਿਹਰ ਮੁਰਾਦ ਦਲੀਲ ਦੇ । ਲਿਆ ਰੁਏ-ਏ- ਅਹਿਮਦ ਖ਼ਾਨ ਦਾ ਵੀਰ ਇੰਜ ਵੇਹੜਿਆ ਖਰਲ ਅੰਗਰੇਜ਼ ਨੂੰ । ਨਾ ਚਾਵਨ ਦਿੱਤਾ ਪੈਰ

ਅਸਾਂ ਕਾਲਾ ਪਾਣੀ ਭੋਗਿਆ । ਨਈਂ ਮੁੜ ਵੀ ਮੰਨੀ ਰਾਹ ਅਸੀਂ ਪਰੇਮੀ ਆਪਣੇ ਦੇਸ ਦੇ । ਸਾਨੂੰ ਰਹਿਤਲ ਨਾਲ ਏ ਪਿਆਰ

ਅਸਾਂ ਦੀਵਾ ਸਕਦਾ ਬਾਲਿਆ । ਅਸਾਂ ਵੇਖੇ ਸੁਖ ਦੇ ਖਾਬ ਸਾਡੀ "ਆਕਬ" ਝੋਕ ਰਨਗੀਲੜੀ । ਸ਼ਾਲਾ ਵਸੇ ਦੇਸ ਪੰਜਾਬ

ਅੰਗਰੇਜ਼ ਸਰਕਾਰ ਨੇ 1849 ਵਿਚ ਪੰਜਾਬ ਤੇ ਕਬਜ਼ਾ ਕਰਦਿਆਂ ਈ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਤੇ ਜ਼ੁਲਮ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦੇਤਾ। ਬੇਗੁਨਾਹ ਲੋਕਾਂ ਨੂੰ ਛੋਟੀਆਂ ਮੋਟੀਆਂ ਗੱਲਾਂ ਕਰ ਕੇ ਈ ਫਾਂਸੀ ਵਰਗੀਆਂ ਸਜ਼ਾਈਂ ਦਿੱਤੀਆਂ ਜਾਣ ਲੱਗੀਆਂ। ਤੇ ਨਾਲ ਦੀ ਨਾਲ ਈ ਪੰਜਾਬ ਦੀਆਂ ਮੁਕਾਮੀ ਸਾਂਤਾਂ ਨੂੰ ਤਬਾਹ ਬਰਬਾਦ ਕਰ ਕੇ ਸਾਰਾ ਮਾਲ ਇੰਗਲਿਸਤਾਨ ਲਿਜਾਣਾ ਸ਼ੁਰੂ ਕਰ ਦੇਤਾ ਇਸ ਨਾਲ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਦੇ ਮੁਆਸ਼ੀ ਹਾਲਾਤ ਕਮਜ਼ੋਰ ਹੋਏ ਤੇ ਲੋਕਾਈ ਵਿਚ ਅੰਗਰੇਜ਼ਾਂ ਖ਼ਿਲਾਫ਼ ਨਫ਼ਰਤ ਹੋਰ ਵਧਣ ਲੱਗੀ। ਤੇ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਬਹੁਤ ਸਾਰੇ ਸਾਧੂ ਸੰਤਾਂ ਨੂੰ ਵੀ ਸ਼ੱਕ ਕਾਰਨ ਫਾਂਸੀ ਲਾ ਦਿਤਾ।

ਪੰਜਾਬ ਦੇ ਸਰਹੱਦੀ ਇਲਾਕੇ ਵਿਚ ਰਹਿਣ ਵਾਲੇ ਅੰਗਰੇਜ਼ਾਂ ਦਾ ਕਲਕੱਤਾ ਤੇ ਲੰਦਨ ਨਾਲ ਰਾਬਤਾ ਕਰਾਚੀ ਦੇ ਜ਼ਰੀਏ ਰਹਿ ਗਿਆ ਸੀ। ਅੰਗਰੇਜ਼ ਸਰਕਾਰ ਚਾਹੁੰਦੀ ਸੀ ਸਿੰਧ ਪੰਜਾਬ ਦੇ ਅਮਨ ਰਵੇਤਾ ਕੇ ਜਰਨੈਲੀ ਸੜਕ ਅੰਗਰੇਜ਼ਾਂ ਲਈ ਆਉਣ ਜਾਵਣ ਲੀ ਖੁੱਲੀ ਰਹੇ ਸੁਣਨ ਤੇ ਪੜ੍ਹਨ ਚ ਆਇਆਂ ਕੇ ਇਸ ਕੰਮ ਦੀ ਜ਼ਿੰਮੇਦਾਰੀ ਪਟਿਆਲਾ ਤੇ ਨਾਬੇ ਦੇ ਰਾਜਿਆਂ ਨੇ ਲੈ ਲੀ। ਤੇ ਓਹਨੀ ਦਿਨੀਂ ਹੀ ਗੋਗੀਰਾ ਜ਼ਿਲੇ ਦਾ ਸਦਰ ਮੁਕਾਮ ਹੁੰਦਾ ਸੀ। ਤੇ ਇੰਨਾਂ ਈ ਦਿਨਾਂ ਚੇ ਇਸ ਇਲਾਕੇ ਚੇ ਰਾਏ ਅਹਿਮਦ ਖ਼ਾਨ ਖਰਲ ਦਾ ਨਾਂ ਵੱਜਦਾ ਸੀ ਰਾਏ ਅਹਿਮਦ ਖ਼ਾਨ ਪਿੰਡ ਝਾ ਮਰਾ ਦੇ ਰਹਿਣ ਵਾਲੇ ਸਨ ਤੇ ਪੰਜਾਬ ਦੀ ਧਰਤੀ ਤੇ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਨਾਲ ਬਹੁਤ ਮੋਹ ਕਰਦੇ ਸਨ। ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਜ਼ੁਲਮ ਨੂੰ ਬਰਦਾਸ਼ਤ ਨਾਂ ਕਰਦੇ ਹੋਏ 1857 ਚੇ ਪੰਜਾਬ ਦੀ ਆਜ਼ਾਦੀ ਦੀ ਲੜਾਈ ਲੜਨ ਦਾ ਫੈਸਲਾ ਕੀਤਾ। 16 ਸਤੰਬਰ 1857 ਨੂੰ ਰਾਏ ਅਹਿਮਦ ਖ਼ਾਨ ਖਰਲ ਨੇ ਗੋਗੀਰਾ ਤੇ ਝੰਗ ਦੇ ਸਰਦਾਰਾਂ ਨੂੰ ਇਕ ਜਗ੍ਹਾ ਇਕੱਠੀਆਂ ਕੀਤਾ ਤੇ ਅੰਗਰੇਜ਼ਾਂ ਦੀ ਗ਼ੁਲਾਮੀ ਤੋਂ ਆਜ਼ਾਦੀ ਲੈਣ ਲਈ ਇਕ ਮੁਠ ਹੋ ਕੇ ਲੜਨ ਦਾ ਆਖਿਆ ਸਭ



ਨੇ ਹਾਮੀ ਭਰੀ ਤੇ ਅਹਿਮਦ ਖ਼ਾਨ ਨੂੰ ਅਪਣਾ ਅੱਗੇ ਮਨ ਲਿਆ ਤੇ ਅੰਗਰੇਜ਼ਾਂ ਖ਼ਿਲਾਫ਼ ਲੜਨ ਦੀ ਤਿਆਰੀ ਸ਼ੁਰੂ ਕੀਤੀ ਆਪਣੀਆਂ ਈ ਗੱਦਾਰੀ ਕੀਤੀ ਤੇ ਇਸ ਗੱਲ ਦੀ ਸਾਰੀ ਖਬਰ

ਰਾਤੋ ਰਾਤ ਸਰ ਫ਼ਿਰਾਜ਼ ਖਰਲ ਨੇ ਅੰਗਰੇਜ਼ ਨੂੰ ਜਾ ਦਿੱਤੀ ਜੋ ਕੇ ਅੰਗਰੇਜ਼ ਸਰਕਾਰ ਦਾ ਮੁਖਬਰ ਸੀ। ਇਸ ਕਰਕੇ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਲੋਕਾਂ ਨੂੰ ਗ੍ਰਿਫ਼ਤਾਰ ਕਰਨਾਂ ਸ਼ੁਰੂ ਕਰ ਦੇਤਾ ਤੇ ਅਹਿਮਦ ਖ਼ਾਨ ਦੇ ਪਿੰਡ ਨੂੰ ਅੱਗ ਲਵਾ ਦਿੱਤੀ। ਜੋ ਮਨਸੂਬੇ ਅੰਗਰੇਜ਼ਾਂ ਖ਼ਿਲਾਫ਼ ਰਾਏ ਗੇ ਸਨ ਉਨ੍ਹਾਂ ਨੂੰ ਨਕਾਮੀ ਹਾਸਲ ਹੋਣ ਲੱਗੀ-ਏ- ਤੇ 20 ਸਤੰਬਰ 1857 ਨੂੰ ਫ਼ਤਿਹ ਪੁਰ ਜਾ ਮੋਰਚਾ ਲਾਇਆ ਤੇ ਅੰਗਰੇਜ਼ਾਂ ਨੂੰ ਓਥੋਂ ਨੱਸਣਾਂ ਪਿਆ। ਤੇ ਅਗਲੇ ਈ ਦਿਨ 21 ਸਤੰਬਰ 1857 ਨੂੰ ਅੰਗਰੇਜ਼ ਸਾਮਰਾਜ ਦੇ ਕਮਾਂਡਰ ਬਰਕਲੇ ਤੇ ਫ਼ੌਜਾਂ ਦੀ ਵੱਡੀ ਤਾਦਾਦ ਨਾਲ ਪਿੰਡ ਗਸਕੋਰੀ ਦੇ ਲਾਗਲੇ ਜੰਗਲ ਚੇ ਅਹਿਮਦ ਖ਼ਾਨ ਹੋਰਾਂ ਤੇ ਹੱਲਾ ਬੋਲ ਦੇਤਾ ਤੇ ਅਹਿਮਦ ਖ਼ਾਨ ਖਰਲ ਤੇ ਉਸਦੇ ਸਾਥੀ ਸਿਰ ਤੇ ਕਫ਼ਨ ਬਣ ਕੇ ਮੈਦਾਨ ਚ ਆਨ ਪੁਜੇ ਅੰਗਰੇਜ਼ਾਂ ਕੋਲ ਨੂੰ ਅਸਲਾ ਤੇ ਵਾਢੀ ਤਾਦਾਦ ਫ਼ੌਜੀਆਂ ਦੀ ਸੀ ਇਸ ਦੇ ਬਾਵਜੂਦ ਵੀ ਅੰਗਰੇਜ਼ ਘਬਰਾਇਆ ਹੋਇਆ ਸੀ ਲੜਾਈ ਜਾਰੀ ਸੀ ਤੇ ਲੋਢੇ ਦਾ ਵੇਲਾ ਹੋ ਗਿਆ ਅਹਿਮਦ ਖ਼ਾਨ ਅਸਰ ਦੀ ਨਮਾਜ਼ ਪੜ੍ਹਨ ਲੱਗੇ ਤੇ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਗੋਲੀਆਂ ਦਾ ਮੀਂਹ ਵਰ੍ਹਾ ਦੇਤਾ ਇਸ ਦਰਮਿਆਨ ਇਕ ਗੋਲੀ ਸਦੀ ਸੀਨੇ ਅਣ ਲੱਗੀ ਤੇ ਸ਼ਹੀਦ ਹੋਗੇ। ਇਸ ਤੋਂ ਬਾਅਦ ਅੰਗਰੇਜ਼ ਸਰਕਾਰ ਨੇ ਉਨ੍ਹਾਂ ਦਾ ਸਿਰ ਕੱਟ ਕੇ ਗੋਗੀਰਾ ਜੇਲ੍ਹ ਦੀ ਕੰਧ ਤੇ ਜਾ ਲਟਕਾਇਆ ਤਾ ਕੇ ਲੋਕਾਂ ਚੇ ਸਰਕਾਰ ਦਾ ਡਰ ਵਧੇ ਤੇ ਨਾਲ ਦੇ ਸਾਥੀ ਜਵਾਨਾਂ ਰਾਤੋ ਰਾਤ ਗੋਗੀਰਾ ਜੇਲ੍ਹ ਤੋਂ ਕੱਟਿਆ ਸਿਰ ਲਿਆਂਦਾ ਧੜ ਨਾਲ ਜੋੜਾ ਉਨ੍ਹਾਂ ਦੀ



- ਅੰਜੁਮ ਗਿਲ



ਪੇਸ਼ਕਸ਼- ਬਾਬਰ ਜਲੰਧਰੀ

ਆਖਰੀ ਰਸਮ ਪਿੰਡ ਝਾ ਮਰਾ ਜਾ ਨਿਭਾਈ। ਅੱਜ ਵੀ ਗੋਗੀਰਾ ਦੇ ਇਲਾਕੇ ਚੇ ਰਾਏ ਅਹਿਮਦ ਖ਼ਾਨ ਦੀ ਬਹਾਦਰੀ ਦੇ ਕਿੱਸੇ ਪੜ੍ਹੇ ਜਾਂਦੇ ਨੇ। ਇਹਨਾਂ ਸ਼ਹੀਦਾਂ ਦਾ ਕਰਜ਼ਾ ਇਸੀ ਕਦੇ ਨਹੀਂ ਦੇ ਸਕਦੇ।

ਸਲਾਮ ਸ਼ਹੀਦਾਂ ਨੂੰ

23 ਸਤੰਬਰ 2020 ਨੂੰ 23ਵੀਂ ਬਰਸੀ ਉੱਤੇ ਵਿਸ਼ੇਸ਼ ਲੇਖ

ਉਘੇ ਸਮਾਜ ਸੁਧਾਰਕ ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ

ਇਸ ਧਰਤੀ ਉੱਤੇ ਅਨੇਕਾਂ ਲੋਕ ਰੋਜ਼ਾਨਾ ਜਨਮ ਲੈਂਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਬਹੁਤੇ ਲੋਕ ਆਪਣਾ ਸਾਧਾਰਨ ਜੀਵਨ ਜੀਅ ਕੇ ਇਸ ਦੁਨੀਆ ਤੋਂ ਰੁਖ਼ਸਤ ਹੋ ਜਾਂਦੇ ਹਨ। ਪਰ ਲੱਖਾਂ ਵਿਅਕਤੀਆਂ ਵਿੱਚੋਂ ਕੋਈ ਇੱਕ ਵਿਅਕਤੀ ਅਜਿਹਾ ਵੀ ਹੁੰਦਾ ਹੈ ਜੋ ਆਪਣਾ

ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਦੇ ਸੰਘਰਸ਼ ਦੀ ਬਦੌਲਤ ਹੀ ਅੱਜ ਮੁਹੱਲਾ ਧਰਮਕੋਟ ਇੰਨੀ ਤਰੱਕੀ ਕਰ ਸਕਿਆ ਹੈ ਅਤੇ ਪੰਜਾਬ ਦੀਆਂ ਬਾਜ਼ੀਗਰ ਬਸਤੀਆਂ ਵਿੱਚੋਂ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਪ੍ਰਫੁੱਲਿਤ ਹੈ। ਮੁਹੱਲਾ ਧਰਮਕੋਟ ਦੀ ਅਗਵਾਈ ਕਰਦਿਆਂ ਜਿਸਦਾ ਪੁਰਾਣਾ ਨਾਮ ਝੁੱਗੀਆਂ ਜਾਂ ਬਾਜ਼ੀਗਰ ਬਸਤੀ ਸੀ, ਉਨ੍ਹਾਂ ਨੇ ਮੁਹੱਲਾ ਨਿਵਾਸੀਆਂ ਨੂੰ ਬਰਾਬਰ ਜ਼ਮੀਨ ਵੰਡ ਕੇ ਦਿੱਤੀ। ਜ਼ਮੀਨ ਵੰਡਣ ਦੌਰਾਨ ਉਨ੍ਹਾਂ ਨੇ ਸੜਕਾਂ ਅਤੇ ਗਲੀਆਂ ਦਾ ਪੂਰਾ ਖਿਆਲ ਰੱਖਿਆ। ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ ਦੀ ਇਹ ਦੂਰ-ਦ੍ਰਿਸ਼ਟੀ ਹੀ ਹੈ ਜਿਸ ਦੇ ਕਾਰਣ ਮੁਹੱਲਾ ਧਰਮਕੋਟ ਸਹੀ ਢੰਗ ਨਾਲ ਪਲੈਨ ਕਰਕੇ ਵਸਾਈ ਹੋਈ ਬਾਜ਼ੀਗਰ ਬਸਤੀ ਮੰਨੀ ਜਾਂਦੀ ਹੈ।

ਜਿਉਂਦਾ ਹੈ। ਅਜਿਹੇ ਲੋਕ ਆਪਣਾ ਪਰਿਵਾਰ ਆਪਣੇ ਸਮਾਜ ਨੂੰ ਹੀ ਮੰਨ ਕੇ ਆਪਣੇ ਸਮਾਜ ਦੀ ਤਰੱਕੀ ਲਈ ਜੁੱਟੇ ਰਹਿੰਦੇ ਹਨ। ਅਜਿਹੇ ਲੋਕਾਂ ਨੂੰ ਹੀ ਸਮਾਜ ਸੁਧਾਰਕ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਸਮਾਜ ਸੁਧਾਰਕ ਲੋਕਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਲੇਖਾ ਉਨ੍ਹਾਂ ਦੇ ਇਸ ਦੁਨੀਆ ਤੋਂ ਚਲੇ ਜਾਣ ਉਪਰੰਤ ਜਦੋਂ ਲੋਕ ਕਰਦੇ ਹਨ ਤਾਂ ਫਿਰ ਅਜਿਹੇ ਲੋਕਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਦਾ ਮਹੱਤਵ ਸਮਝ ਲੱਗਦਾ ਹੈ। ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ ਵੀ ਅਜਿਹੇ ਹੀ ਸਮਾਜ ਸੁਧਾਰਕਾਂ ਵਿੱਚੋਂ ਇੱਕ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਸਾਰੀ ਜ਼ਿੰਦਗੀ ਸਮਾਜ ਸੇਵਾ ਦੇ ਲੇਖੇ ਲਾ ਦਿੱਤੀ।



ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ

ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ ਦਾ ਜਨਮ 13 ਮਾਰਚ 1920 ਨੂੰ ਬਾਬਾ ਨਿਹਾਲਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ ਦੇ ਘਰ ਹੋਇਆ। ਉਨ੍ਹਾਂ ਦਾ ਵਿਆਹ ਸ਼੍ਰੀਮਤੀ ਮੰਧੀ ਦੇਵੀ ਨਾਲ 3 ਜਨਵਰੀ 1937 ਨੂੰ ਹੋਇਆ ਸੀ। ਉਨ੍ਹਾਂ ਦਾ ਇਕ ਬੇਟਾ ਹੈ ਕਰਤਾਰ ਚੰਦ, ਜਿਸ ਦਾ ਜਨਮ 5 ਅਕਤੂਬਰ, 1938 ਨੂੰ ਹੋਇਆ ਸੀ। ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਜੀ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਰੱਬ ਦੀ ਰਜ਼ਾ ਵਿੱਚ ਮਸਤ ਰਹਿਣ ਵਾਲੇ ਵਿਅਕਤੀ ਸਨ।

ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਜੀ ਆਪਣੇ ਸਮਾਜ ਦੇ ਲੋਕਾਂ ਦਾ ਮਨੋਬਲ ਉੱਪਰ ਚੁੱਕਣ ਲਈ ਕਿਹਾ ਕਰਦੇ ਸਨ ਕਿ ਗੋਆਰ ਸਮਾਜ ਇੱਕ ਬਹੁਤ ਮਹਾਨ ਸਮਾਜ ਹੈ ਜਿਸ ਵਿੱਚੋਂ ਬਾਬਾ ਹਾਥੀ ਰਾਮ (ਬਲਜੋਤ), ਬਾਬਾ ਬੱਲੂ ਰਾਏ ਨਾਇਕ (ਬਿੰਬਰਾਵਤ), ਬਾਬਾ ਲੱਖੀ ਸ਼ਾਹ ਬੰਜਾਰਾ (ਵੱਤੀਆ), ਭਾਈ ਮਨੀ ਸਿੰਘ (ਬਿੰਬਰਾਵਤ), ਬਾਬਾ ਦਿਆਲਾ ਜੀ (ਬਿੰਬਰਾਵਤ), ਬਾਬਾ ਬਚਿੱਤਰ ਸਿੰਘ (ਬਿੰਬਰਾਵਤ), ਬਾਬਾ ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣਾ, ਸੰਤ ਸੇਵਾਲਾਲ, ਬਾਪੂ ਬੋਪਰਵਾਹ, ਬਾਬਾ ਬਾਵਾ ਲਾਲ ਜੀ ਵਰਗੀਆਂ ਮਹਾਨ ਸ਼ਖ਼ਸੀਅਤਾਂ ਨੇ ਜਨਮ ਲਿਆ ਹੈ।

ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਨੇ ਆਪਣੇ ਗੋਆਰ ਸਮਾਜ ਦੇ ਲੋਕਾਂ ਨੂੰ ਹਮੇਸ਼ਾ ਯਾਦ ਕਰਵਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਕਿ ਸਾਡਾ ਇਤਿਹਾਸ ਸੁਨਹਿਰੀ ਇਤਿਹਾਸ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਹਮੇਸ਼ਾ ਮੰਗਣ ਦੀ ਪ੍ਰਥਾ ਦਾ ਵਿਰੋਧ ਕਰਦਿਆਂ ਆਪਣੇ ਗੋਆਰ ਸਮਾਜ ਨੂੰ ਸਮਝਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਕਿ ਸਾਨੂੰ ਆਪਣੇ ਜੱਦੀ ਪੁਰਖੀ ਕਿੱਤੇ ਵਪਾਰ ਨੂੰ ਅਪਣਾਉਣਾ ਚਾਹੀਦਾ ਹੈ। ਉਹ ਹਮੇਸ਼ਾ ਮੰਗਣ ਜਾਣ ਵਾਲੀਆਂ ਔਰਤਾਂ ਨੂੰ ਦੱਸਦੇ ਸਨ ਕਿ ਸਾਡੇ ਸਮਾਜ ਦੀਆਂ ਔਰਤਾਂ ਕਿਵੇਂ ਆਪਣੇ ਘਰੇਲੂ ਕੰਮ-ਕਾਰ ਦੇ ਨਾਲ ਨਾਲ ਸੂਈ ਖੰ-ਦੂਈ ਤੇ ਚੂੜੀਆਂ ਆਦਿ ਵੇਚ ਕੇ ਗੁਜ਼ਾਰਾ ਕਰਦੀਆਂ ਸਨ।

ਦਾਜ਼ ਦਹਿਜ ਦੀ ਪ੍ਰਥਾ ਦੇ ਵਿਰੁੱਧ ਅਤੇ ਨਸ਼ਿਆਂ ਤੋਂ ਦੂਰ ਰਹਿਣ ਲਈ ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਨੇ ਹਮੇਸ਼ਾ ਲੋਕਾਈ ਨੂੰ ਸੰਦੇਸ਼ ਦਿੱਤਾ। ਉਨ੍ਹਾਂ ਨੇ ਖੁਦ ਸਾਦਾ ਜੀਵਨ ਜੀ ਕੇ ਲੋਕਾਂ ਨੂੰ ਵੀ ਸਾਦਾ ਜੀਵਨ ਜੀਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕੀਤਾ।

ਨਾਲ ਮੁਹੱਲੇ ਦੀ ਅਗਵਾਈ ਵੀ ਕਰਦੇ ਰਹੇ। ਬਾਬਾ ਬੂਟਾ ਰਾਮ ਧਰਮਸੇਤ ਹਮੇਸ਼ਾ ਮੰਦਿਰ ਵਿੱਚ ਹੀ ਨਿਵਾਸ ਕਰਦੇ ਰਹੇ। 23 ਸਤੰਬਰ, 1997 ਨੂੰ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਸਵਾਸ ਤਿਆਗੇ। ਲੋਕ ਭਲਾਈ ਲਈ ਕੀਤੇ ਗਏ ਕੰਮਾਂ ਕਾਰਣ ਲੋਕ ਉਨ੍ਹਾਂ ਨੂੰ ਅੱਜ ਵੀ ਯਾਦ ਕਰਦੇ ਹਨ।



ਕਮਲ ਧਰਮਸੇਤ ਯੂ. ਐੱਸ. ਏ.

ਗੁਰਗੱਦੀ 'ਤੇ ਵਿਸ਼ੇਸ਼

ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ

ਮੁਗਲ ਬਾਦਸ਼ਾਹ ਹਮਾਯੂੰ ਦੀ ਹਕੂਮਤ ਦਾ ਸਮਾਂ ਸੀ। ਅਰਾਜਕਤਾ ਦਾ ਦੌਰ ਸੀ। ਉਸ ਸਮੇਂ ਸਿੱਖ ਧਰਮ ਦੇ ਦੂਸਰੇ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਅੰਗ ਦੇਵ ਸਾਹਿਬ ਜੀ ਨੇ 1539-1552 ਈ: 13 ਸਾਲ ਤੱਕ ਖਡੂਰ ਸਾਹਿਬ ਦੀ ਪਾਵਨ ਇਤਿਹਾਸਕ ਨਗਰੀ ਤੋਂ ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਜਾਰੀ ਰੱਖਿਆ। ਉਹਨਾਂ ਨੇ ਗੁਰਮਤਿ ਦੇ ਵਿਕਾਸ ਵਿਚ ਵੱਡਾ ਯੋਗਦਾਨ ਪਾਇਆ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਮਨੁੱਖਤਾ ਦੀ ਭਲਾਈ ਦੇ ਸੰਕਲਪ ਨੂੰ ਅਗਾਂਹ ਤੋਰਿਆ।

ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦਾ ਪ੍ਰਵਾਰਕ ਨਾਂ ਲਹਿਣਾ ਜੀ ਦਾ ਆਗਮਨ 31 ਮਾਰਚ 1504 ਵਿਚ ਮੱਤੇ ਦੀ ਸਰਾਂ ਜ਼ਿਲ੍ਹਾ ਫਿਰੋਜ਼ਪੁਰ ਵਿਖੇ ਭਾਈ ਫੇਰੂ ਜੀ ਅਤੇ ਮਾਤਾ ਦਇਆ ਕੌਰ (ਸਭਰਾਈ) ਦੇ ਗ੍ਰਹਿ ਵਿਖੇ ਹੋਇਆ। ਬਾਬਰ ਦੇ ਹਮਲਿਆਂ

ਵਿਚ ਮੱਤੇ ਦੀ ਸਰਾਂ ਦਾ ਟਿਕਾਣਾ ਉਜੜਨ ਕਰਕੇ ਉਹਨਾਂ ਦਾ ਪਰਿਵਾਰ ਖਡੂਰ ਸਾਹਿਬ ਵੱਸ ਗਿਆ। ਭਾਈ ਲਹਿਣਾ ਜੀ ਦਾ ਵਿਆਹ ਜਨਵਰੀ 1520 ਵਿਚ ਬੀਬੀ ਖੀਵੀ ਜੀ ਨਾਲ ਹੋਇਆ। ਇਕ ਦਿਨ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਭਾਈ ਜੋਧ ਸਿੰਘ ਜੀ ਪਾਸੋਂ, ਰੱਬੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਰਵਣ ਕੀਤੀ। ਬਾਣੀ ਦੇ ਅੰਮ੍ਰਿਤ ਰਸ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ ਗੁਰ ਦਰਸ਼ਨਾਂ ਦੀ ਤਾੱਘ 1533 ਵਿਚ ਕਰਤਾਰਪੁਰ ਖਿੱਚ ਲਿਆਈ। ਉਹ ਕਰਤਾਰਪੁਰ ਹੀ ਟਿਕ ਗਏ। ਉਹ ਨਾਮ ਸਿਮਰਨ ਤੇ ਸੇਵਾ ਦੇ ਰਾਹ ਤੇ ਤੁਰ ਪਏ।



ਗੁਰਮਿੰਦਰ ਸਿੰਘ ਪ੍ਰਵਾਨਾ
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ਗੁਰੂ ਨੂੰ ਆਪਾ ਸਮਰਪਣ ਕਰਕੇ ਕਰਤੀ ਘਾਲ ਘਾਲੀ। ਉਹ ਸੇਵਾ ਦੀ ਮਿਸਾਲ ਬਣ ਗਏ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਪਹਿਲੀ ਪਾਰਖੂ ਨਜ਼ਰ ਨਾਲ ਨਿਸਚਿਤ ਕੀਤਾ ਸੀ ਕਿ ਗੁਰਗੱਦੀ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਭਾਈ ਲਹਿਣਾ ਜੀ ਨੇ ਨਿਭਾਉਣੀ ਹੈ। ਪਰ ਸੰਗਤਾਂ ਦਾ ਵਿਸ਼ਵਾਸ ਜਿੱਤਣ ਲਈ ਪਰਖ ਅਤੇ ਸੇਵਾ ਦਾ ਮੌਕਾ ਦਿੱਤਾ। ਸੱਤ ਸਾਲ ਗੁਰੂ ਦੀ ਸੇਵਾ ਵਿਚ ਰਹਿਣ ਨਾਲ ਉਹਨਾਂ ਨੂੰ 22 ਸਤੰਬਰ 1539 ਵਿਚ ਗੁਰਗੱਦੀ ਦੀ ਬਖਸ਼ਿਸ਼ ਹੋਈ। ਉਹਨਾਂ ਨੂੰ ਅੰਗਦ ਦੇਵ ਦਾ ਨਾਂ ਮਿਲਿਆ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਆਗਿਆ ਅਨੁਸਾਰ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਖਡੂਰ ਸਾਹਿਬ ਆਪਣਾ ਪ੍ਰਚਾਰ ਕੇਂਦਰ ਬਣਾਇਆ। ਜਿੱਥੇ 1539 ਈ ਤੋਂ 1552 ਤੱਕ 13 ਸਾਲ ਦਾ ਗੁਰੂ ਕਾਲ ਦਾ ਸਮਾਂ ਬਤੀਤ ਹੋਇਆ। ਇੱਥੇ ਹੀ ਆਪ ਜੀ ਦਾ ਮੇਲ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨਾਲ ਹੋਇਆ। ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ 12 ਸਾਲ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੂੰ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਇਸ਼ਨਾਨ ਕਰਵਾਉਣ ਲਈ ਦਰਿਆ ਬਿਆਸ ਤੋਂ ਜਲ ਦੀ ਗਾਗਰ ਲਿਆਉਣ ਦੀ ਸੇਵਾ ਕੀਤੀ। ਉਹਨਾਂ ਨੇ ਨਿਥਾਣਿਆਂ ਦੀ ਥਾਂ, ਨਿਆਸਰਿਆਂ ਦਾ ਆਸਰਾ, ਨਿਓਟਿਆਂ ਦੀ ਓਅ ਵਰਗੀ ਉਪਮਾ ਦਾ ਵਰ ਪ੍ਰਾਪਤ ਕੀਤਾ। ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਸਾਹਿਬ ਜੀ ਨੇ ਗੁਰਮੁਖੀ ਲਿਪੀ ਨੂੰ ਬਣਾ ਸੰਵਾਰ ਕੇ ਗੁਰਬਾਣੀ ਲਿਖਣ ਲਈ ਪ੍ਰਪੱਕ ਇਜ਼ਾਜ਼ਤ ਕੀਤਾ। ਆਮ ਲੋਕਾਂ ਦੇ ਸਮਝਣ ਯੋਗ ਬਣਾਇਆ। ਸਿੱਖ ਆਪਣੇ ਧਾਰਮਿਕ ਗ੍ਰੰਥ ਬਿਨਾਂ ਕਿਸੇਸ਼ਕੇ ਦੇ ਸਮਝ ਸਕਣ, ਪ੍ਰਚਾਰ ਕਰ ਸਕਣ। ਧਰ ਕੀ ਬਾਣੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਸਮੇਂ ਦੇ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਇਕੱਤਰ ਕਰਕੇ ਪੋਥੀਆਂ ਅਤੇ ਗੁਟਕੇ ਤਿਆਰ ਕਰਕੇ ਦੂਰ-ਦਰਾਜ ਭੇਜਣ ਦਾ

ਕਾਰਜ ਆਰੰਭਿਆ। ਭਾਈ ਬਾਲਾ ਜੀ ਤੋਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਸਾਹਿਬ ਜੀ ਦਾ ਜੀਵਨ ਬਿਰਤਾਂਤ ਸੁਣਿਆ ਅਤੇ ਭਾਈ ਮੋਖੋ ਪੈੜੇ ਦੇ ਹੱਥੋਂ ਗੁਰਮੁਖੀ ਵਿਚ ਲਿਖਵਾਇਆ। ਬੱਚਿਆਂ ਲਈ ਬਾਲ ਬੋਧ ਤਿਆਰ ਕਰਵਾਏ। ਪੰਜਾਬੀ ਗੁਰਮੁਖੀ ਲਿਪੀ ਦੇ ਵਿਸਥਾਰ ਲਈ ਸਕੂਲ ਖੋਲ੍ਹੇ ਤਾਂ ਜੋ ਸਧਾਰਨ ਸੰਗਤ ਵੀ ਵਿਦਿਆ ਪ੍ਰਾਪਤ ਕਰਕੇ ਧਾਰਮਿਕ, ਰਾਜਨੀਤਿਕ, ਸਮਾਜਿਕ ਵਿਵਹਾਰਿਕ, ਅਧਿਆਤਮਕ ਚੇਤਨਾ ਨਾਲ ਆਪਣਾ ਜੀਵਨ ਪੱਧਰ ਉਚਾ ਚੁੱਕ ਸਕੇ। ਜਿੱਥੇ ਆਪ ਜੀ ਨੇ ਗੁਰਬਾਣੀ ਇਕੱਤਰ ਕੀਤੀ, ਉਥੇ ਆਪ ਜੀ ਨੇ ਖੁਦ ਵੀ ਗੁਰਬਾਣੀ ਦੀ ਰਚਨਾ ਕੀਤੀ। ਆਦਿ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਸੰਪਾਦਨਾ ਵਿਚ ਆਪ ਜੀ ਦੇ 62 ਸਲੋਕ 10 ਰਾਗਾਂ ਵਿਚ ਅੰਕਿਤ ਹਨ। ਆਤਮਕ ਬਿਰਤੀ ਅਤੇ ਨਰੋਈ ਸਿਹਤ ਲਈ ਨਸ਼ਾ ਮੁਕਤ ਸਮਾਜ ਦੀ ਉਸਾਰੀ

ਕੀਤੀ। ਗੁਰੂ ਜੀ ਨੇ ਕਸਰਤਾਂ ਕਰਨ ਲਈ ਮੱਲ ਅਖਾੜਾ ਬਣਵਾਇਆ, ਜਿੱਥੇ ਸੰਗਤਾਂ ਸਰੀਰਕ ਅਤੇ ਅਧਿਆਤਮਕ ਅਭਿਆਸ ਕਰਦੀਆਂ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਸਿਹਤਮੰਦ ਸਰੀਰ ਵਿਚ ਹੀ ਸਿਹਤਮੰਦ ਮਨ ਵੱਸ ਸਕਦਾ ਹੈ। ਉਹਨਾਂ ਖੇਡਾਂ, ਕੁਸ਼ਤੀਆਂ ਅਤੇ ਸਰੀਰਕ ਕਸਰਤਾਂ ਰਾਹੀਂ ਬੱਚਿਆਂ ਅਤੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਦੇਹ ਅਰੋਗਤਾ, ਰਿਸ਼ਟ-ਪੁਸ਼ਟ, ਤੰਦਰੁਸਤੀ ਚੜ੍ਹਦੀਕਲਾ ਅਤੇ ਸਰਬੱਤ ਦੇ ਭਲੇ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। ਬਰਾਬਰਤਾ ਦਾ ਅਹਿਸਾਸ ਦਿਵਾਉਣ ਲਈ ਲੰਗਰ ਦੀ ਪ੍ਰਥਾ ਨੂੰ ਆਪਣੀ ਨਿਗਰਾਨੀ ਹੇਠ ਚਲਾਇਆ। ਆਪ ਜੀ ਦੇ ਲੰਗਰਾਂ ਵਿਚ ਘਿਆਲੀ ਦੇਸੀ ਘਿਓ ਵਾਲੀ ਖੀਰ ਵਰਤਦੀ ਸੀ।

ਮਾਤਾ ਖੀਵੀ ਜੀ ਆਪਣੇ ਹੱਥੀਂ ਲੰਗਰ ਵਰਤਾਇਆ ਕਰਦੇ ਸਨ। ਜਿਸ ਨਾਲ ਇਸਤਰੀਆਂ ਨੂੰ ਧਰਮ ਪ੍ਰਬੰਧ ਵਿਚ ਅਗਵਾਈ ਦੇ ਕੇ ਮਾਣ ਬਖਸ਼ਿਆ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੀ ਕਮਾਈ ਦਾ ਦਸਵੰਧ ਲੋਕ ਭਲਾਈ ਦੇ ਕੰਮਾਂ ਵਿਚ ਲਗਾਉਣਾ, ਵੰਡ ਛਕਣਾ, ਨਿਸ਼ਕਾਮ ਸੇਵਾ, ਰੱਬ ਦੀ ਰਜ਼ਾ ਵਿਚ ਰਹਿਣਾ। ਦਿਖਾਵੇ ਤੋਂ ਦੂਰ ਰਹਿਣਾ। ਹਮੇਸ਼ਾ ਲੋੜਵੰਦਾਂ, ਬਿਮਾਰਾਂ ਦੀ ਸੇਵਾ ਵਿਚ ਰਹਿਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਬਾਦਸ਼ਾਹ ਹਮਾਯੂੰ ਦਾ ਹੰਕਾਰ ਤੋੜ ਕੇ ਨਿਮਰਤਾ ਵਿਚ ਰਹਿ ਕੇ ਧਰਮ ਅਤੇ ਨਿਆਂ ਤੇ ਚੱਲਣ ਦਾ ਅਹਿਸਾਸ ਕਰਵਾਇਆ।



ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਧਰਮ ਪ੍ਰਚਾਰ ਵਿਚ ਉਹਨਾਂ ਸਾਰੇ ਸਥਾਨਾਂ ਤੇ ਪ੍ਰਚਾਰ ਕੀਤਾ, ਜਿੱਥੇ ਜਿੱਥੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਸਾਹਿਬ ਜੀ ਵਿਚਰੇ ਸਨ। ਉਹਨਾਂ ਨੇ ਹੋਰ ਸੈਂਕੜੇ ਸਿੱਖ ਮੱਤ ਦੇ ਪ੍ਰਚਾਰ ਕੇਂਦਰ ਸਥਾਪਤ ਕੀਤੇ। ਉਹਨਾਂ ਦੀ ਕਾਰਜ ਸ਼ੈਲੀ ਵਿਚ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਪੱਖ ਇਹ ਹੈ ਕਿ ਉਹਨਾਂ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਹੁਨਰ ਨਿਪੁੰਨ ਨੂੰ ਅੱਗੇ ਤੋਰਿਆ।

ਇਕ ਨਵੇਂ ਧਰਮ ਨੂੰ ਵਿਸਥਾਰ ਦੇ ਰਾਹ ਪਾਇਆ। ਜਿਸਨੇ ਅੱਜ ਸੰਸਾਰ ਭਰ ਵਿਚ ਆਪਣੀ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਪਛਾਣ ਬਣਾਈ ਹੈ। ਉਹਨਾਂ ਨੇ ਜੋਗੀਆਂ, ਸੰਨਿਆਸੀਆਂ ਨਾਲ ਗੋਸ਼ਟੀ ਕਰਕੇ ਸਿੱਖ ਮੱਤ ਦੇ ਨਿਖਾਰ ਨੂੰ ਪੇਸ਼ ਕੀਤਾ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਸਾਹਿਬ ਜੀ ਦੇ ਆਰੰਭੇ ਧਾਰਮਿਕ ਅਤੇ ਅਧਿਆਤਮਕ ਗਿਆਨ ਪਾਪਤ ਕਰਕੇ ਅੱਗੇ ਤੀਸਰੇ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੂੰ ਸੌਂਪ ਦਿੱਤਾ। ਮਾਰਚ, 28, 1552 ਨੂੰ ਜੋਤੀ ਜੋਤ ਸਮਾਪਤ ਗਏ। ਗੁਰਗੱਦੀ ਤੇ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ ਜੀ ਨੂੰ ਬਿਰਾਜਮਾਨ ਕੀਤਾ। ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਸਾਹਿਬ ਜੀ ਵੱਲੋਂ ਆਰੰਭੇ ਗੋਂਦਵਾਲ ਨੂੰ ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ ਜੀ ਨੇ ਵਸਾਇਆ। ਅੰਤਿਕਾ: ਜਿਸ ਪਿਆਰੇ ਨਾਲ ਪਿਆਰ ਹੋਵੇ। ਅਹੰਕਾਰ ਛੱਡ ਕੇ ਉਸਦੇ ਸਨਮੁਖ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਸੰਸਾਰ ਵਿਚ ਉਸ ਤੋਂ ਬੇਮੁਖ ਹੋ ਕੇ ਜਿਊਣਾ, ਇਸ ਜੀਵਨ ਨੂੰ ਧਿਕਾਰ ਹੈ। ਅੰਗ 83

ਗੀਤ

ਜੇ ਆਪਣੇ ਦੁੱਖਾਂ ਨੂੰ ਮੰਨਦੇ ਰਹਿਣਾ ਰੱਬ ਦਾ ਭਾਣਾ ਹੈ ਫਿਰ ਤਾਂ ਖੁਦਕੁਸ਼ੀਆਂ ਦੇ ਰਾਹ ਹੀ, ਮਿੱਤਰੋ ਜਾਣਾ ਹੈ। ਆ ਫਿਰਦੇ ਧੀਆਂ ਪੁੱਤ ਤੁਹਾਡੇ ਟੋਲੇ ਬੇਰੁਜ਼ਗਾਰਾਂ ਦੇ ਜੇ ਹੁਣ ਨਹੀਂ ਪੈਣਾ ਫਿਰ ਕਦ ਪੈਣਾ ਗਲ ਸਰਕਾਰਾਂ ਦੇ।

ਆਹ ਮਹਿੰਗਾਈ ਨੇ ਕੀਤੀ ਔਖੀ ਜੂਨ ਹੰਦਾਉਣੀ ਹੈ। ਹੋਰ ਕਿੰਨਾ ਚਿਰ ਸਹਿਣਾ ਤੇ ਕਦ ਰੋਲੀ ਪਾਉਣੀ ਹੈ। ਚੁੱਪ ਤੋੜ ਬਣਾਈਏ ਬੋਲ ਇਸ ਦੇ ਲਲਕਾਰਾਂ ਦੇ। ਜੇ ਹੁਣ ਨਹੀਂ

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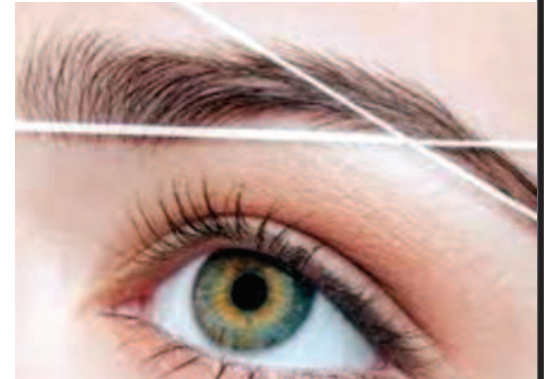


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Poona Pact, Affirmative Action and Dalit Social Mobility

Invited Editorial Article

Poona Pact (September 24, 1932) sets the stage for the institution of state affirmative action during the colonial administration in India, which in turn gave shape to a long drawn political struggle by the millions of the socially excluded sections of the Indian society for an egalitarian social order. It came into existence after the promulgation of the Communal Award on 16 August 1932 by the British Prime Minister, Ramsay MacDonald, which provided for separate electorates for the 'Depressed Classes' along with the Muslims, the Europeans, the Sikhs, the Anglo-Indians and the Indian-based Christians. The Communal Award, in turn, was based on the findings of the Indian Franchise Committee, called the Lothian Committee, and the detailed discussions that took place at the London Round Table Conferences 1930-32. The Lothian Committee was constituted in December 1931 under the Chairmanship of the Marquess of Lothian, C.H., Parliamentary Secretary of State for India. It consisted of 18 members of whom Dr. Ambedkar was one. The Committee began its work of hearing the views of the parties concerned and the provincial franchise committees constituted by the respective Provincial Legislatures on 1 February 1932 at Delhi. It conducted its enquires in Lahore on 31 March and 1 April 1932. The Ad Dharm Mandal and Dayanand Dalit Udhar Mandal represented the Depressed Classes of the Punjab before the Committee. The Ad Dharm Mandal delegation consisted of 18 members, including Mangu Ram Mugowalia (President), Hazara Ram Piplanwala (General Secretary), Hans Raj (Vice-President), Ram Chand Khera (Editor, Adi Danka), Pt. Hari Ram and Sant Ram (Ahir 1992: 8-9). Babu Mangu Ram Mugowalia laid emphasis on the special electoral rights of the lower castes in the legislative assembly while asserting that people belonging to Depressed Classes were neither Sikhs, Hindus, Christians nor Muslims. He reiterated that they were, in fact, the indigenous people of India whose religion was Ad Dharm. He also sent telegrams during the Round Table Conferences in London pledging Ad Dharm support for Dr. B. R. Ambedkar as the leader of the Untouchables in India instead of Mahatma Gandhi (Ram 2012: 682). Consequently, the Communal Award was proposed to find an amicable solution to the varied conflicting communal interests. It was built on the principle of separate electorates, which the British government had already put in place through the Indian Councils Act 1909, commonly known as the Morley-Minto Reforms (1909) and the Montagu-Chelmsford Reforms (1919). Under a separate electorates system, each community was allocated a number of seats in the legislatures and only members from these communities would be eligible to vote to elect a representative of

their respective community to legislative assemblies.

Mahatma Gandhi, who was in Yervada jail (Pune) at that time, interpreted the Communal Award as a British conspiracy to separate the Depressed Classes from the Hindu electorates in order to weaken the Indian freedom struggle. To stall its implementation, he announced his fast unto death and began the same on September 18, 1932. Dr. Bhimrao Ramji Ambedkar, who later became the Chairman of the Drafting Committee of the Constitution of Independent India, supported the Communal Award. He thought that it would empower the Depressed Classes (lower castes) and help them in their struggle for equality and dignified life. Dr. Ambed-



kar got tremendous support from the leaders of the Ad Dharm movement in Punjab. Babu Mangu Ram Mugowalia, President of the Ad Dharm Mandal, as mentioned above, took keen interest in the implementation of the Communal Award. When Mahatma Gandhi sat on fast-unto-death at Poona against the separate electorate for untouchables, Babu Mangu Ram Mugowalia followed suit declaring: 'Gandhi if you are prepared to die for your Hindus, then I am prepared to die for these untouchable.' The fast undertaken by him continued for 28 days from 20 September to 17 October 1932, until the pact was publicly received (Ram 2004: 335). He broke his fast-unto-death by accepting juice from Sant Sarwan Dass, the then head of the Dera Sachknd Ballan (Ram 2008: 1349). On this ground, Babu Mangu Ram Mugowalia was accused of being casteist: "The rift between the liberal Gandhian and radical untouchables was not healed, however, since each continued to perceive the other as an obstacle to achieving inter-caste harmony. Gandhi thought the untouchables' militant separatism was reinforcing the concept of caste and the untouchables thought Gandhi was trying to whitewash existing differences and to

deny untouchables their legitimate base of power. Both the perceptions were to some extent correct" (Juergensmeyer 2000: 230). The Untouchables found their fear justified when Dr. Ambedkar was forced to agree to a solution called Poona Pact under the duress of communal consequences of the death of Mahatma Gandhi as a result of his fast-unto-death.

Though in the Poona Pact Depressed Classes were able to achieve increased representation (147 reserved seats) in comparison to what they have granted in Communal Award (71 seats), Ambedkar complained of blackmail for the loss of the separate electorate provision that could have given the lower caste an exclusive identity of the own to

clusion of reservation provisions for the Scheduled Castes in the Government of India Act 1935 as well as the Constitution of the Republic of India. For Dr. Ambedkar, an e m i n e n t



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scholar, able administrator, jurist of world repute and a thorough democrat, the ultimate goal was to annihilate caste from the social soil of Bharat; and for that he was ready to sacrifice every thing that come in his way. He was also a practical statesman, who took twenty years to decide to embrace Buddhism and his Dhamma, as he documented in his magnum opus "Buddha and his Dhamma" published posthumously, to fulfil his vow not to die as a Hindu.

The Poona Pact cemented his resolve that social emancipation of the lower castes is as much an important issue as the political freedom of the country. He never compromised on these two most essential goals of his life. His love for Bharat and his people was indivisible. He was of the firm view that caste was the biggest hurdle on the way of independent Bharat. It must go for Bharat to deliver its message to the world. Dr. Ambedkar devoted his entire life for the emancipation and empowerment of the lower castes of India who for centuries were compelled to live in deplorable lives. He tried different ways to get rid of the graded caste inequality. First, he did his best to improve upon the situations through reforms within Hinduism. But soon, he realized that reforms within Hinduism will not work for the annihilation of caste because without caste the whole structure of Hinduism would come down like a house of cards and that would not be acceptable at all to its protagonists. "Annihilation of Caste", as he mentioned in this booklet, requires doing away with those Hindu Sastras (sacred scriptures/law books) that sanctioned caste divisions. The protagonists of Hinduism, he said, would never agree to comply with such suggestions. Thus the other way, he asserted, to seek casteless social order was to say good bye to Hinduism and construct a new society under a different religion for the Ex-Untouchables. Dr. Ambedkar finally left Hinduism and established a new social-religious order popularly known as Navayan-Buddhism (Buddha and His Dhamma) where no one is subjected to any social discrimination based on accretive and primordial notions of caste and creed. In between, Dr. Ambedkar battled many struggles for

(Contd. on next page)

Poona Pact, Affirmative Action and Dalit Social Mobility

(Continue from page 1)

the betterment of living conditions of the lower castes. Poona Pact was one of such major struggles.

It was through this historic Pact that Dr. Ambedkar got voice for his people in the provincial legislative structures in the form of certain fixed number of seats. That was September 24, 1932. A lot has changed since then. Under the current Neo-liberal regime, the State in India is fast withdrawing from its responsibilities towards the people. It firmly believes that market can save them from all the hardships they face. In other words Neo-liberalism is being projected as the messiah of downtrodden. In such a changed scenario, downtrodden have to rethink rather critically about the nature of a struggle that they have to wage for the acquisition and protection of their rights. Quite interestingly, there is an alternate viewpoint emerging from within the inner academic circles of the lower castes, which stipulates that the Neo-liberal market economy offers lots of opportunities to the socially excluded sections of the society, who no-longer face any

social exclusion in the aftermath of 1991 Globalizing India. This view-point also talks about Dalit Capitalism, Dalit billionaires and Dalit Chambers of Commerce; and English as a language of social emancipation and economic upliftment. It also calls for the 'Dalit English language movement' (Yengde 2020). What it, however, forgets is that in the free market economy only those are welcomed who have the required capital to invest. And the capital in India used to be the prerogative of the upper castes only. Lower castes were deliberately kept out of its reach by all possible means under the garb of a discriminatory and hegemonic socio-religious order. What about the millions of lower castes who do not have requisite capital to invest and enter into the so-called non-discriminatory market economy in India? Would they not be discriminated in this Neo-liberal economic order? Neo-liberalism is no more different from capitalism. Both Capitalism and Neo-liberalism thrive on accumulation of capital in the form of profit. There is no escape route available within both of them to run away

from the stairless multi-storey caste building. Both are quite comfortable with caste and its elusive socio-cultural paraphernalia. We must not forget that the two main enemies of the lower castes are, as cautioned by Dr. B. R. Ambedkar, are Capitalism and Brahmanism. For him Brahmanism is not a caste. It is a state of mind (what Dirks called 'Castes of Mind'). It is not a specific person of a particular caste. It is an ideology that can flourish within any caste group as well as economic model be it Capitalism, Neo-liberalism or any other subtlist variant of it at any point of time during its dialectical-material transformations. It is both a question of sociology and political economy that needs to be understood in juxtaposition of each other at the one and the same time. It needs to be rescued from the narrow social binaries of *Svarnas vs Avarnas*. To that extent, the teachings of Dr. B. R. Ambedkar seem to be of much more value today from the perspective of Poona pact, affirmative action and Dalit social mobility.

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MEMORANDUM SUBMITTED BY THE AD-DHARM MANDAL

OF THE PUNJAB, JULLUNDUR CITY TO THE INDIAN FRANCHISE COMMITTEE

In the first place we want to make it quite clear that we are not Hindus. There is no doubt that from time immemorial on account of political and economic pressure we have been kept in the fold of Hinduism. But this was done by the trickeries of the Hindus for their own political purposes. We are as separate from the Hindus as east is from the west and north is from the south.

We are the descendants of the aborigines of India who were the real sons of the soil. We were conquered by the Aryans, and since then we are treated as war captives and therefore something below humanity. Since then many kings have ruled this country, but our lot has not been bettered in the least.

We are treated by the Hindus as Untouchables; but strange to say that we are treated as Hindus in the census report; we are shown as Hindus, although no Hindu would eat food or drink water touched by a member of our class. A Brahman would take a bath if he were to touch our person nor would he act as priest over our ceremonies. No Hindu would tolerate our living with him; we are looked down upon by everybody. No Hindu barber will shave us, no Hindu washerman will wash our clothes, no Hindu water-carrier will supply water to us, no Hindu will shop from our shops. In short, no Hindu would like to enter into any dealing with us.

The Hindu religious sacred books have emphatically separated us from the high class Hindus. For example, we might quote the following:

(a) Manoo Smriti, chapter VIII, shloks 413, 414, 415, 267, 271, 272, 279, 280, 282, 283.

(b) Manoo Smriti, chapter XI, shlok 131

(c) Manoo Smriti, chapter IV, shloks 80, 81

(d) Walmiki Ramayan, Uttarakand

Sarf, 87

(e) Manoo Smriti, chapter X, shloks 125, 129, 96

(f) Manoo Smriti, chapter V, shloka 140

(g) Wishanoo Smriti, chapter I, shlok 15

(h) Dharam Sutar of Maharishi Gotam, Chapter IV, shlok 12.

It is, therefore, submitted that we are absolutely separate from the Hindus. Under no circumstances we are prepared to join the Hindus. We are a separate body and form a separate entity of our own. We would, therefore, urge that in justice separate representation ought to be given to us. Without this we cannot have any voice in the legislatures. It has always been unjust on the part of the Government to yoke us with the Hindus. This is why we have not been able to make any progress at all. We have been always exparted (exploited?) by the Hindus and now we refuse to be exparted (exploited?) by them anymore.

According to the Census 1921 we are nearly 40 lacs in the Punjab. We claim that in the 1931 census our number must be much more. It is true that in the census of 1921 we are given as Hindus or Sikhs; this is due to the absence of our awakening to the real state of affairs. We have not till lately bothered ourselves with political questions as the clever Hindus had always thrown dust in our eyes. In this respect the movement for our uplift dates back from 1925, and since then we have claimed to be separated with the result that in the 1931 census more than four lacs were recorded Adi-Dharmis in opposition to Hindus and Sikhs. You know the atrocities committed on us by the Hindus and Sikhs for having insisted on our recording ourselves Adi-Dharmis. But for these atrocities our number must have

been recorded in the census of 1921 much more than it has been done.

This being the case we insist that we must be given separate representation on the population basis. At the time of the preparation of the electoral roll every member of our community must be asked whether he would like to vote with the Hindus, Muslims or Sikhs or with the Depressed Classes. It is only then that our real voting strength will be realized. We want separate representation, because if this is not given, the Hindus will monopolise our seats as they have always done. A number of depressed classes must vote for a member of the Depressed Classes as a Hindu for a Hindu, a Muslim for a Muslim, and so on. We want adult franchise because a very few members of our class have any property qualifications in both urban and rural areas. We do not believe in the group system, because in the first place in our class there will be very few secondary voters who will have property qualification. Secondly, a secondary voter will virtually mean that the primary voter has no vote. The right of voting will thus be usurped by the secondary voter who would be under the thumb of the capitalist and the Hindus.

The question of forming Depressed Classes constituency will rest with the Government. The Government cannot shirk its responsibility to the loyal depressed classes by saying that it is difficult to form special constituencies for the Depressed Classes when it can form constituencies for the Hindus, Muslims, Sikhs and Christians. There is no reason why the Government cannot form special constituencies for the Depressed Classes. There is no rural urban question among the Depressed Classes; there is no quibble of castes among the Depressed Classes; we

want to be enfranchised as Depressed Classes, nothing else. Among our ranks there might be some who might have adopted Vedic Dharam, or Islam or Christianity or Sikhism. We have no quarrel with this; if such people want to vote with their respective coreligionists, let them please themselves. But those members of the Depressed Classes who have not adopted Vedic Dharam as their religion or who have not adopted Islam or Christianity they must be given special representation and nothing but special representation.

In conclusion, we want to contradict certain observations made by certain Hindu leaders; for instance, Raja Narendra Nath, an out and out exploiter of the Depressed Classes, has said that there was no Depressed Classes problem in Punjab. He is simply fooling the Brahmin people by saying so. The real thing is that Hindus do not want that a substantial portion of their population should separate from them and thus leave them in a hopeless minority in the Punjab. Raja Narendra Nath is blowing hot and cold in same breath at the Round Table Conference. He says that there is no Depressed Classes as such in the Punjab whereas a member of the Punjab Reforms Committee has laid great stress on their special representation. The same is true of the Honourable Dr. Gokul Chand Narang, Minister for Local Self-Government. The Simon Commission have also clearly laid stress on the special representation of the Depressed Classes. It is in special representation that our salvation lies.

Source Courtesy: Indian Franchise Committee, Volume-V (1932)

Selections from Memoranda and Oral Evidence (Punjab, Bihar and Orissa, Central Provinces, Assam, North-West Frontier Province, Delhi and Miscellaneous Memoranda)

THE PREMIER'S COMMUNAL AWARD



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The Genesis of the Award

The following is a sequence of events leading up to the decision of the British Government to make a Communal Award, and was issued in a Government of India communique:- In 1929, largely as a result of representations made by Indian leaders, Lord Irwin announced that before a scheme for a new Indian Constitution was placed before Parliament, a Round Table Conference would be held in London at which full opportunity would be given to Indian representatives for discussing all matters connected with it. The first session of the Conference took place in London in the winter of 1930-31. A Sub-Committee known as the Minorities Committee, was formed and its members selected from amongst the responsible leaders of the various communities. Its chief function was to endeavour to find a solution of the problem of communal representation. This Committee met six times but during the proceedings it became increasingly evident that serious and indeed fundamental differences of opinion existed between the members on this particularly important subject. A satisfactory settlement of the question was naturally of vital importance to all, since the more acute the differences between the various communities in a country so large as India are shown to be, the more difficult is it to evolve a scheme of responsible self-government which is likely to work smoothly. Nevertheless, the first session of the Conference terminated without any agreement whatever having been reached on the communal question. The Prime Minister and other British statesmen used their best endeavours to bring the parties together, continually emphasizing the necessity for complete agreement and towards the end of the Conference earnestly appealed to them to compose their differences before the next session.

The second Round Table Conference met in London on September 7, 1931, but as such negotiations for a communal settlement as there had been in India during the interval had proved abortive, the situation remained as difficult as before. The Minorities Committee reassembled with the Prime Minister as Chairman, and he once more appealed to the members to agree amongst themselves on this vital question. The Committee, however, which now included Mr. Gandhi, after long discussions, recorded with deep regret that it had failed to reach any agreed conclusion on the difficult and controversial question which had been the subject of its deliberations. A noticeable feature of these meetings had been an increasing desire on the part of the Indian members that the British Government should settle the dispute on its own authority, but the requests of the various members of the Committee were accompanied by a number of such crucial and conflicting reservations that it proved impossible for the British Government to reach any decision with regard to them. The Prime

Minister, however, as Chairman of the Committee offered to give a temporary decision provided that every member signed an agreement pledging himself in advance to support it. The offer was not accepted.

Subsequently, at the plenary session of the second Conference, the Prime Minister, in outlining the future policy of the British Government, stated that since it was extremely undesirable that the introduction of constitutional reforms should be indefinitely blocked by the failure of

the Viceroy. It first met in February 1932, but it quickly became evident that it could not carry out more than a portion of the functions allotted to it so long as the communal problem remained unsolved. In the meantime the Round Table Conference delegates, including those who had been members of the Minorities Committee, had returned to India with the exhortations of the Prime Minister fresh in their minds. They failed, however, to make any serious concerted efforts to arrive at a settlement. The dead-

fact that no such pledges as had previously been asked for had been given. It should be emphasized that since the British Government were reluctant to devise a settlement, and since the Indians appealed to them to do so, the latter have no moral justification whatever for commenting unfavourably on the provisions contained in it. It was solely owing to their sincere desire that the introduction of the reforms should not be unduly delayed that the British Government undertook to perform so distasteful a task at all. The fact should be brought out in the clearest possible manner that it is impossible for any settlement of the communal question to satisfy in full the claims put forward by the various communities. In so far as each party to the dispute has put forward demands for greater representation than the others could agree to, it is inevitable that the terms of the settlement should fall short of what they require. Indeed, the more equitable the settlement is, the more likely is it to prove disappointing to all concerned in it. But since the British Government is entirely disinterested, and in making the award is doing its utmost to solve a most difficult problem in the best interests of all, it is hoped that Indians will accept it in the spirit it is made, and will honestly try to make it work. Finally, it may be mentioned that the Secretary of State has promised that if, before the new Government of India Act is passed, the various Indian communities can reach a general settlement of their own which differs from his, he will willingly accept it.

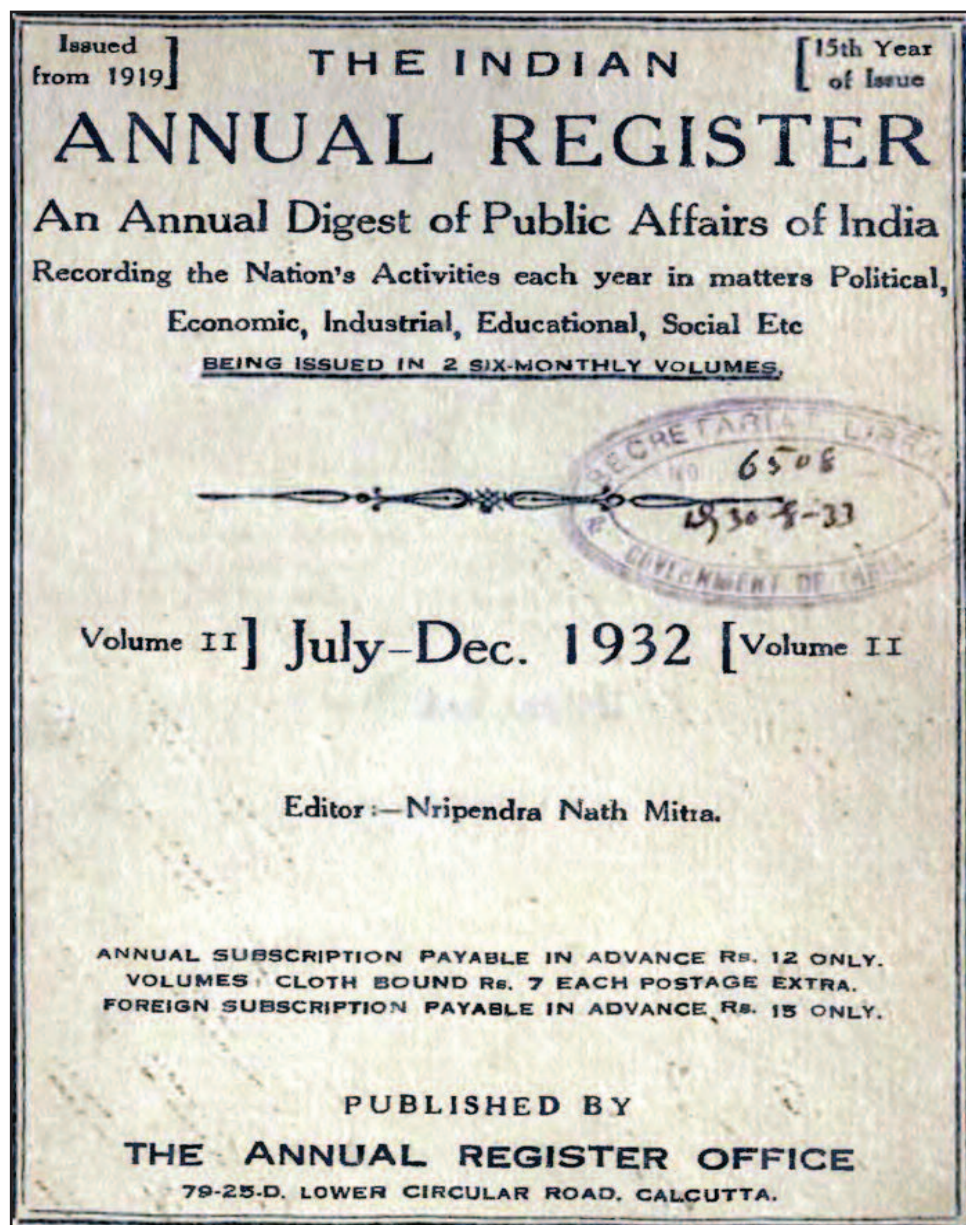
Premier's Explanatory Statement

On the publication of the award, the Prime Minister issued the following explanatory statement:-

"Not only as the Prime Minister but as a friend of India who has for the last two years taken a special interest in the questions of minorities, I feel that I ought to add a word or two of explanation to the extremely important decision on communal representation that the Government are announcing today.

"We never wished to intervene in the communal controversies of India. We made that abundantly clear during both the sessions of the Round Table conference when we strove hard to get Indians to settle this matter between themselves. We have realised from the very first that any decision that we may make is likely, to begin with at any rate, to be criticised by every community purely from the point of view of its own complete demands, but we believe that in the end considerations of Indian needs will prevail and all commu-

(Contd. on next page)



the communities to reach an agreement, the British Government might be compelled to apply a provisional scheme. He, however, again pointed out the disadvantages of this course, from the point of view of the Indians themselves, as well as that of the British Government and urged the delegates once more to meet together and endeavour to present the British Government with an agreement. It is thus perfectly obvious, and cannot too strongly emphasized, that the British Government had, by suggestion and sympathy, done everything in its power to persuade the leaders to arrive at a settlement of their own problems.

In order to provide for continuance of the work on the reforms after the close of the second session of the Round Table Conference, the Prime Minister appointed a small representative Consultative Committee. It was provided that this Committee, which was to work in India, should maintain effective touch with the Prime Minister through His Excellency

lock remained, and the deliberations of the Consultative Committee were thus to a large degree ineffective. The members of the Committee, recognising that not only the progress of their own work, but also the introduction of the reforms themselves, would be jeopardized by the absence of some solution of the communal problem thereupon unanimously agreed to appeal to the British Government to devise a settlement.

The British Government had repeatedly and emphatically indicated their reluctance to interfere in a matter which is entirely the concern of Indians themselves, and had urged that the prospects of the new constitution working smoothly would be greatly increased if an agreed settlement of the communal problem could be devised by the parties concerned, instead of being imposed from outside. Nevertheless, when thus appealed to by the Consultative Committee, they undertook to discharge the difficult and embarrassing function required to them, despite the

THE PREMIER'S COMMUNAL AWARD

(Continue from page 3)

nities will see that their duty is to cooperate in working the new Constitution which is to give India a new place in the British Commonwealth of Nations.

SETTLEMENT SUBJECT TO REVISION BY AGREEMENT

Our duty was plain. As the failure of the communities to agree amongst themselves has placed an almost insurmountable obstacle in the way of any constitutional development, it was incumbent upon Government to take action. In accordance, therefore, with the pledges that I gave on behalf of the Government at the Round Table Conference in response to repeated appeals from representative Indians and in accordance with the statement to British Parliament and approved by it, Government are today publishing a scheme of representation in Provincial Assemblies that they intend in due course to lay before Parliament unless in the meanwhile the communities themselves agree upon a better plan. We should be only too glad if, at any stage before the proposed Bill becomes law, the communities can reach an agreement amongst themselves. But guided by the past experience, Government are convinced that no further negotiations will be of any advantage and they can be no party to them. They will however be ready and willing to substitute for their scheme any scheme whether in respect of any one or more of Governor's provinces or in respect of the whole of British India that is generally agreed and accepted by all the parties

affected.

THE CASE FOR SEPARATE ELECTORATES

In order to appreciate the Government's decision, it is necessary to remember that actual conditions in which it is being given. For many years past, separate electorates, namely, the grouping of particular categories of voters in territorial constituencies by themselves have been regarded by minority communities as an essential protection for their rights. In each of the recent stages of constitutional development, separate electorates have consequentially found a place. However much Government may have preferred a uniform system of joint electorates, they found it impossible to abolish the safeguards to which minorities still attach vital importance. It would serve no purpose to examine the cause which in the past have led to this state of affairs. I am rather thinking of the future. I want to see the greater and the smaller communities working together in peace and amity so that there will be no further need for a special form of protection. In the meantime, however, Government have to face facts as they are and must maintain this exceptional form of representation.

THE POSITION OF THE DEPRESSED CLASSES

There are two features of the decision to which I must allude. One has to do with the Depressed Classes and the other with the representation of women. Government would be quite unable to justify a scheme

which omitted to provide what is really requisite for either. Our main object in the case of the Depressed Classes has been, while securing to them the spokesmen of their own choice in the legislatures of the province where they are found in large numbers, at the same time to avoid electoral arrangements which would perpetuate their segregation. Consequentially, Depressed Class voters will vote in general Hindu constituencies and an elected member in such a constituency will be influenced by his responsibility to this section of the electorate, but for the next 20 years there will also be a number of special seats filled from special Depressed Class electorates in the areas where these voters chiefly prevail. The anomaly of giving certain members of the Depressed Classes two votes is abundantly justified by the urgent need for securing that their claims should be effectively expressed and the prospects of improving their actual condition promoted.

WOMEN'S RIGHTS

As regards women voters, it has been widely recognised in recent years that the women's movement in India holds one of the keys of progress. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated and influential citizens. There are undoubtedly serious objections to extending to the representation of women the communal method, but if seats are to be reserved for women

as such and women members are to be fairly distributed among the communities, there is, in the existing circumstances, no alternative.

With this explanation, I commend the scheme to Indian communities as a fair and honest attempt to hold the balance between the conflicting claims in relation to the existing position in India. Let them take it, though it may not for the moment satisfy the full claims of any of them as a workable plan for dealing with the question of representation in the next period of India's constitutional development. Let them remember, when examining the scheme, that they themselves failed when presented again and again to produce to us some plan which would give general satisfaction.

COMMUNAL CO-OPERATION A CONDITION OF PROGRESS

In the end, only Indians themselves can settle this question. The most that Government can hope for is that their decision will remove an obstacle from the path of constitutional advance and will thus enable Indians to concentrate their attention upon solving the many issues that still remain to be decided in the field of constitutional advance. Let leaders of all Indian communities' show, at this critical moment in India's constitutional development, their appreciation of the fact that communal co-operation is a condition of progress and that it is their special duty to put upon themselves the responsibility of making the new constitution work.



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TEXT OF THE COMMUNAL AWARD

The following is the text of the Communal Award which was published simultaneously in London and Simla on the 16th August 1932:-

(1) In the statement made by the Prime Minister on the 1st December last, on behalf of his Majesty's Government at the close of the second session of the Round Table Conference, which was immediately afterwards endorsed by both the Houses of Parliament, it was made plain that if the communities of India were unable to reach a settlement acceptable to all parties on the communal questions which the Conference had failed to solve, His Majesty's Government were determined that India's constitutional advance should not, on that account, be frustrated, and they would remove this obstacle by devising and applying themselves a provisional scheme.

(2) On the 19th March last, His Majesty's Government having been informed that the continued failure of the communities to reach an agreement was blocking the progress of the plans for the framing of the new Constitution, stated that they were engaged upon a careful re-examination of the difficult and controversial questions which arose. They are now satisfied that without a decision on at least some aspects of the problems connected with the position of the minorities under the new Constitution, no further progress can be made with the framing of the Constitution.

(3) His Majesty's Government have, accordingly, decided that they will include provisions to give effect to the scheme set out below in the proposals relating to the Indian Constitution to be laid in due course before Parliament. The scope of this scheme is purposely confined to the arrangements to be made for the representation of the British Indian communities in the provincial legislatures, consideration of representation in the legislature at the Centre being deferred for the reason given in paragraph 20 below. The decision to limit the scope of the scheme implies in no way failure to realise that the framing of the Constitution will necessitate decision on a number of other problems of great importance to the minorities, but has been taken in the hope that once a pronouncement has been made upon the basic questions of the method and proportions of representation, the communities themselves may find it possible to arrive at a modus vivendi on the other communal problems, which have not as yet received the examination they require.

(4) His Majesty's Government wish it to be most clearly understood that they themselves can be no parties to negotiations which may be initiated with a view to the revision of their decision, and will not be prepared to give consideration to any representation aimed at securing a modification of it, which is not supported by all the parties affected. But they are most desirous to close no door to an agreed settlement should such happily be forthcoming. If, therefore, be-

fore the new Government of India Act has passed into law, they are satisfied that the communities who are concerned are mutually agreed upon a practicable alternative scheme either in respect of any one or more of the Governor's provinces, or in respect of the whole of British India, they will be prepared to recommend to Parliament that the alternative should be substituted for the provisions now outlined.

GENERAL FEATURES OF THE SCHEME

(5) Seats in the Legislative Councils in the Governor's Provinces or in the Lower House, if there is an upper chamber, will be allocated as shown in paragraph 24 below:-

(6) Election to the seats allotted to Mahomedan, European and Sikh constituencies will be by voters voting in separate communal electorates covering between them the whole area of the province (apart from any portions which may in special cases be excluded from the electoral area as "backward").

Provision will be made in the constitution itself to empower revision of this electoral arrangement (and other similar arrangements mentioned below) after ten years with the assent of the communities affected, for the ascertainment of which suitable means will be devised.

(7) All qualified electors who are not voters either in a Mahomedan, Sikh, Indian Christian (see para 10), Anglo Indian (see para 11) or European constituency, will be entitled to vote in a general constituency.

(8) Seven seats will be reserved for Maharattas in certain selected plural-member general constituencies in Bombay.

(9) Members of the "depressed classes" qualified to vote will vote in a general constituency. In view of the fact that, for a considerable period, these classes would be unlikely, by this means alone, to secure any adequate representation in the Legislature, a number of special seats will be assigned to them as shown in para 24 below. These seats will be filled by election from the special constituencies in which only the members of the "depressed classes", electorally qualified, will be entitled to vote. Any person voting in such a special constituency will, as stated above, be also entitled to vote in a general constituency. It is intended that these constituencies should be formed in selected areas where the "depressed classes" are most numerous and that except in Madras they should not cover the whole area of the province.

In Bengal, it seems possible that in some general constituencies, the majority of the voters will belong to the Depressed Classes. Accordingly, pending further investigation, no number has been fixed for members to be returned from the Special Depressed Class constituencies in that Province. It is intended to secure that the Depressed Classes should obtain not less than ten seats in the Bengal Legislature.

The precise definition, in each province of those who (if electorally qualified) will be entitled to vote in the special Depressed Class constituencies, has not yet been finally determined. It will be based, as a rule, on the general principles advocated in the Franchise Committee's report. Modification may, however, be found necessary in some provinces in Northern India, where the application of the general criteria of untouchability might result in a definition unsuitable, in some respects, to the special conditions of the province.

His Majesty's Government do not consider that these special Depressed Classes constituencies will be required for more than a limited time. They intend that the Constitution shall provide that they shall come to an end after twenty years if they have not previously been abolished under the general powers of electoral revision referred to in para 6.

(10) Election to the seats allotted to Indian Christians will be by voters voting in separate communal electorates. It seems almost certain that the formation of Indian Christian constituencies covering the whole area of a province is impracticable and that accordingly, special Indian Christian constituencies will have to be formed only in one or two selected areas in a province. Indian Christian voters outside these areas will not vote in a general constituency. Indian Christian voters outside these areas will vote in a general constituency. Special arrangements may be needed in Bihar and Orissa where a considerable proportion of the Indian Christian community belong to aboriginal tribes.

(11) Election to the seats allotted to Anglo-Indians will be by voters voting in separate communal electorates. It is at present intended, subject to the investigation of any practical difficulties that may arise that the Anglo-Indian constituencies shall cover the whole area of each province, postal ballot being employed: but no final decision has yet been reached.

(12) The method of filling the seats assigned for representatives from the Backward Areas is still under investigation, and the number of seats so assigned should be regarded as provisional, pending final decision as to the constitutional arrangements to be made in relation to such areas.

(13) His Majesty's Government attach great importance to securing that the new legislature should contain at least a small number of women members. They feel, at the outset, this object could not be achieved without creating a certain number of seats specially allotted to women. They also feel it is essential that women members should not be drawn disproportionately from one community. They have been unable to find any system which would avoid this risk and would be consistent with the rest of the scheme for representation which they have found it necessary to adopt, except that of

limiting the electorate for each special women's seat to voters from one community, subject to the exception explained in para 24 below. Special women's seats have accordingly been specifically divided as explained in para 24 below between the various communities. The precise electoral machinery to be employed in these special constituencies is still under consideration.

(14) Seats allotted to "Labour" will be filled from non-communal constituencies. Electoral arrangements have still to be determined, but it is likely that in most provinces Labour constituencies will be partly trade union and partly special constituencies as recommended by the Franchise Committee.

(15) Special seats allotted to Commerce and Industry, Mining and Planting will be filled by election through Chambers of Commerce and various associations. Details of the electoral arrangements for these seats must await further investigation.

(16) Special seats allotted to Land-holders will be filled by election by special Landholders' constituencies.

(17) The method to be employed for election to University seats is still under consideration.

(18) His Majesty's Government have found it impossible in determining these questions of representation in the provincial legislatures, to avoid entering into a considerable detail. There remains, nevertheless, the determination of the constituencies. They intend that this task should be undertaken in India as early as possible.

It is possible in some instances that delimitation of constituencies might be materially improved by a slight variation from the number of seats now given. His Majesty's Government reserve the right to make such slight variations for such a purpose, provided they would not materially affect the essential balance between the communities. No such variations will, however, be made in the case of Bengal and the Punjab.

(19) The question of the composition of Second Chambers in the provinces has so far received comparatively little attention in the constitutional discussions, and requires further consideration before a decision is reached as to which provinces shall have a Second Chamber or a scheme is drawn up for their composition.

His Majesty's Government consider that the composition of an Upper House in a province should be such as not to disturb, in any essential, the balance between the communities resulting from the composition of the Lower House.

(20) His Majesty's Government do not propose, at present, to enter into the question of the size and composition of the Legislature at the Centre, since this involves, among other questions, that of

(Contd. on next page)

TEXT OF THE COMMUNAL AWARD

(Continue from page 5)

representation of the Indian States which still needs further discussion. They will, of course, when considering the composition, pay full regard to the claims of all the communities for adequate representation therein.

(21) His Majesty's Government have already accepted that Sind should be constituted a separate province if satisfactory means of financing it can be found. As the financial problems involved still have to be reviewed in connection with other problems of Federal Finance, His Majesty's Government have thought it preferable to include at this stage figures for a Legislature for the existing province of Bombay, in addition to the schemes for separate Legislatures for the Bombay Presidency proper and Sind.

(22) The figures given for Bihar and Orissa relate to the existing province. The question of constituting a separate province of Orissa is still under investigation.

(23) The inclusion in para 24 below of figures relating to the Legislature for the Central Provinces including Berar does not imply that any decision has yet been reached regarding the future constitutional position of Berar.

ALLOCATION OF SEATS

IN PROVINCIAL LEGISLATURES

(24) The following will be the allocation of seats in Provincial Legislatures (Lower House only):-

MADRAS:

General Seats: 134 (including six women);
Depressed Classes: 18;
Representative from backward areas: 1;
Muhammadans: 29 (including one woman);
Indian Christians: 9 (including one woman);
Anglo-Indians: 2;
Europeans: 3;
Commerce and Industry, Mining and Planting: 6;
Landholders: 6;
University: 1;
Labour: 6;
Total: 215

BOMBAY (INCLUDING SIND):

General Seats: 97 (including five women);
Backward Areas: 1;

Mahomedans: 63 (including 1 woman);
Indian Christians: 3;
Anglo-Indians: 2;
Europeans: 4;
Commerce etc.: 8;
Landholders: 3;
University: 1;
Labour: 8;
Depressed Classes: 10;
Total: 200

BENGAL

General Seats: 80 (including 2 women);
Depressed Classes: Blank;
Mahomedans: 119 (including 2 women);
Indian Christians: 2;
Ango-Indians: 4 (including 1 woman);
Europeans: 11;
Commerce etc.: 19;
Landholders: 5;
University: 2;
Labour: 8;
Total: 250

UNITED PROVINCES:

General Seats: 132 (including 4 women);
Depressed Classes: 12;
Mahomedans: 66 (including 2 women);
Indian Christians: 2;
Anglo-Indians: 1;
Europeans: 2;
Commerce etc.: 3;
Landholders: 6;
University: 1;
Labour: 3;
Total: 228

PUNJAB:

General Seats: 43 (including one woman);
Sikh: 32 (including one woman);
Mahomedans: 86 (including two women);
Indian Christians: 2;
Anglo-Indians: 1;
Europeans: 1;
Commerce etc.: 1;
Landholders: 5;
University: 1;
Labour: 3;
Total: 173

BIHAR AND ORISSA:

General Seats: 99 (including three women);
Depressed Classes: 7;
Representatives from backward areas: 8;
Mahomedans: 42 (including 1 woman);
Indian Christians: 2;
Anglo-Indian: 1;
Europeans: 2;
Commerce etc.: 4;

Landholders: 6;
University: 1;
Labour: 4;
Total: 175

CENTRAL PROVINCES (including Berar):

General seats: 77 (including three women);
Depressed Classes: 10;
Representatives from backward areas: 1;
Mahomedans: 14;
Anglo-Indians: 1;
Europeans: 1;
Commerce etc.: 2;
Landholders: 3;
University: 1;
Labour: 2;
Total: 112

ASSAM

General Seats: 44 (including one woman);
Depressed Classes: 4;
Representatives from backward areas: 9;
Muhammadans: 34;
Indian Christians: 1;
Europeans: 1;
Commerce etc.: 11;
Labour: 4;
Total: 208

NORTH WEST-FRONTIER PROVINCE:

General Seats: 9;
Sikhs: 3;
Muhammadans: 86;
Landholders: 2;
Total: 50;

Seats are also allocated for Bombay without Sind and for Sind as follows:-

BOMBAY WITHOUT SIND:

General Seats: 109 (including 5 women);
Depressed Classes: 10;
Representative from backward areas: 1;
Muhammadans: 30 (including one woman)
Indian Christians: 3;
Anglo-Indians: 2;
Europeans: 3;
Commerce etc.: 7;
Landholders: 2;
University: 1;
Labour: 7;
Total: 175

SIND

General Seats: 19 (including one woman);
Muhammadans: 34 (including one woman);
Europeans: 2;

Commerce etc.: 2;
Landholders: 2;
Labour: 1;
Total: 60

As regards seats for commerce and industry, mining and planting, it is stated that "composition of bodies through which election of these seats will be conducted though in most cases either predominantly European or predominantly Indian will not be statutorily fixed. It is accordingly not possible in each province to state certainly how many Europeans and Indians respectively will be returned. It is, however, expected that initially the numbers will be approximately as follows:-

Madras, 4 Europeans and 2 Indians;
Bombay (including Sind), 5 Europeans and three Indians;
Bengal, 14 Europeans and five Indians;
United Provinces, 2 Europeans and one Indian;
Punjab, one Indian;
Bihar and Orissa, 2 Europeans and 2 Indians;
Central Provinces (including Berar), one European and one Indian;
Assam, 8 Europeans and three Indians;
Bombay (without Sind), 4 Europeans and three Indians;
Sind, one European and one Indian." As regards general seats allocated to Bombay whether inclusive or exclusive of Sind it is stated seven of them will be reserved for Maharattas.

As regards allocation of seats for Depressed Classes in Bengal this number which will not exceed ten has not yet been fixed. The number of general seats will be 80, less the number of special depressed classes seats.

As regards Landholders' seats in the Punjab, it is stated one of these will be a Zamindars seat. Four landholders seats will be filled from special constituencies with Joint Electorates. It is probable from distribution of the electorate that members returned will be one Hindu, one Sikh and two Mahomedans.

As regards allocation of one woman's seat among the general seats in Assam, it is stated this will be filled from a non-communal constituency at Shillong.

Source Courtesy: The Indian Annual Register, Vol. II, July-Dec.1932

Note: In Point No. 24, for Punjab, it was calculated on adding the numbers, that the total comes to 175. However, in the text source of information, the figure is given as 173. For Bihar and Orissa, the total calculated comes at 176, however figure is shown as 175 in the text source of information. For Assam, the total calculated comes at 108, however figure is shown as 208 in the text source of information. For North West Frontier Province, the total calculated comes at 100, however figure is shown as 50 in the text source of information.

- Neeraj Paul

Stolen books by Newton, Galilei found under house in Romania

The books have value of more than 2.5 million pounds (\$3.2 million)

Police in Romania have uncovered a trove of "irreplaceable" books, including first editions of works by Galileo Galilei and Isaac Newton that were stolen in a sophisticated 2017 heist from a warehouse in London, police and the European Union's judicial cooperation agency said Friday.

The stash of some 200 rare and valuable books was discovered Wednesday hidden in a concealed space under a house in rural Romania. London's Met Police said in a statement that the recovered books

have a combined value of more than 2.5 million pounds (\$3.2 million). "These books are extremely valuable, but more importantly they are irreplaceable and are of great importance to international cultural heritage," Detective Inspector Andy Durham said in a statement.

The books were stolen in a raid on a warehouse in west London. Burglars cut holes in



the roof and abseiled down into the building to avoid motion detectors, loaded the books into 16 large bags and clambered back up the ropes to make their getaway through the roof, police said. A joint investigation involving police from London, Romania and the Carabinieri in Italy, supported by EU agencies

Europol and Eurojust in The Hague, identified 11 similar burglaries

across Britain, that netted some 2 million pounds worth of stolen property. The Met Police said a Romanian organised crime gang was responsible. The probe led to a series of raids in the three countries in June 2019 and the arrest of 13 suspects who were charged in the UK with involvement in the burglaries. The Met said that 12 suspects have pleaded guilty and will face sentencing hearings starting later this month. The 13th suspect is scheduled to go on trial in March.

Source Courtesy: The Tribune, Posted: September 19, 2020

ELECTORATE FOR DEPRESSED CLASSES

Gandhiji's correspondence with Sir Samuel Hoare, Indian Secretary of State, and Mr. J. Ramsey Macdonald, Prime Minister of England

GANDHIJI'S DECISION TO FAST UNTO DEATH

Letter from Mahatma Gandhi to Sir Samuel Hoare dated Yeravada Central Prison, March 11, 1932.

Dear Sir Samuel, - You will perhaps recollect that at the end of my speech at the Round Table Conference when the minorities' claim was presented I had said that I should resist with my life the grant of separate electorate to the depressed classes. This was not said in the heat of the moment nor by way of rhetoric. It was meant to be a serious statement. In pursuance of that statement I had hoped on my return to India to mobilize public opinion against separate electorates, at any rate for the depressed classes. But it was not to be.

From the newspapers I am permitted to read I observe that any moment his Majesty's Government may declare their decision. At first I had thought that if the decision was found to create separate electorates for the depressed classes I should take such steps as I might then consider necessary to give effect to my vow. But I feel that it would be unfair to the British Government for me to act without giving previous notice. Naturally they would not attach the significance I give to my statement. I need hardly reiterate all the objections I have to the creation of separate electorates for the depressed classes. I feel as if I was one of them. Their case stands on a wholly different footing from that of others. I am not against their representation in the legislatures. I should favour every one of their adults - male and female - being registered as a voter irrespective of education or property qualifications even though the franchise test may be stricter for others. But I hold that separate electorate is harmful for them and for Hinduism whatever it may be from a purely political standpoint. To appreciate the harm that separate electorates would do them one has to know how they are distributed amongst the so-called caste Hindus and how dependent they are on the latter. So far as Hinduism is concerned separate electorate would simply vivisect and disrupt it. For me the question of these classes is predominantly moral and religious. The political aspect, important though it is, dwindles into insignificance compared to the moral and religious issues. You will have to appreciate my feelings in this matter by remembering that I have been interested in the condition of these classes from my boyhood and have more than once staked my all for their sake. I say this not to pride myself in any way. For I feel that no penance caste Hindus may do can in any way compensate for the calculated degradation to which they have consigned the depressed classes for centuries. But I know that separate electorate is neither a penance nor any remedy for

the crushing degradation they have groaned under.

I, therefore, respectfully inform his Majesty's Government that in the event of their decision creating separate electorate for the depressed classes I must fast unto death.

I am painfully conscious of the fact that such a step while I am a prisoner must cause grave embarrassment to his Majesty's Government and that it will be regarded by many as highly improper on the part of one holding my position to introduce into the political field methods which they would describe as hysterical, if not much worse. All I can urge in defence is that for me the contemplated step is not a method, it is a part of my being. It is a call of the conscience which I dare not disobey even though it may cost whatever reputation for sanity I may possess.

So far as I can see now my discharge from imprisonment would not make the duty of fasting any the less imperative.

I am hoping, however, that all my fears are wholly unjustified and the British Government have no intention whatever of creating separate electorate for the depressed classes. It is perhaps as well for me to refer to another matter that is agitating me and may also enforce a similar fast. It is the way the repression is going. I have no notion when I may receive a shock that would compel the sacrifice. Repression appears to me to be crossing what might be called legitimate. A Governmental terrorism is spreading through the land. Both English and Indian officials are being brutalized. The latter, high and low are becoming demoralised by reason of the Government rewarding as meritorious disloyalty to the people and inhuman conduct towards their own kith and kin. The latter are being cowed down. Free speech has been stifled. Gondalism is being practised in the name of law and order. Women who have come out for public service stand in fear of their honour being insulted.

And all this, as it seems to me, is being done in order to crush the spirit of freedom which the Congress represents. Repression is not confined to punishing civil breaches of the common law. It goads people to break the newly made orders of autocracy designed for the most part to humiliate them.

In all these doings as I read them I see no spirit of democracy. Indeed, my recent visit to England has confirmed my opinion that your democracy is a superficial, circumscribed thing. In the weightiest matters decisions are taken by individuals or groups without any reference to Parliament and these have been ratified by members having but a vague notion of what they were doing. Such was the case with Egypt, and the war of 1914 and such is the case with India. My whole being rebels against the idea that in a system called democratic one man should have the unfettered power of affecting the destiny of an ancient people number-

ing over three hundred millions and that his decisions can be enforced by mobilising the most terrible forces of destruction. To me this is a negation of democracy.

And this repression cannot be prolonged without further embittering the already bitter relations between the two peoples. In so far as I am responsible and can help it how am I to arrest the process? Not by stopping civil disobedience. For me it is an article of faith. I regard myself by nature a democrat. The democracy of my conception is wholly inconsistent with the use of physical force for enforcing its will. Civil resistance, therefore, has been conceived to be a proper substitute for physical force to be used wherever generally the latter is held necessary or justifiable. It is a process of self-suffering and a part of the plan is that in given circumstances a civil resister must sacrifice himself even by fasting to a finish. That moment has not yet arrived for me. I have no undeniable call from within for such a step. But the events happening outside are alarming enough to agitate my fundamental being. Therefore, in writing to you about the possibility of a fast regarding the depressed classes I felt I would be untrue to you, if I did not tell you also that there was another possibility, not remote, of such a fast.

Needless to say from my side absolute secrecy has been maintained about all correspondence I have carried on with you. Of course Sardar Vallabhbhai Patel and Mahadev Desai who have just been sent to join us know all about it. But you will no doubt make whatever use you wish of this letter.

Yours sincerely, (Sd.) M. K. GANDHI
To Sir Samuel Hoare, Whitehall,
London

SIR SAMUEL HOARE'S REPLY

Letter dated April 13, 1932, from Sir Samuel Hoare to Mahatma Gandhi: Dear Mr. Gandhi, - I write in answer to your letter of the 11th March and I say at once that I realise fully the strength of your feeling upon the question of separate electorates for the depressed classes. I can only say that we intend to give any decision that may be necessary solely upon the merits of the case. As you are aware Lord Lothian's Committee has not yet completed its tour and it must be some weeks before we can receive any conclusions at which it may have arrived. When we can receive the report we shall have to give the most careful consideration to its recommendations and we shall not give any decision until we have taken into account in addition to the views expressed by the committee the views that you and those who think with you have so forcibly expressed. I feel sure if you were in our position you would be taking exactly the same action we intend to take. You would await the Committee's report, you would then give it your fullest consideration and before arriving at the final decision you would take into account the views that have been expressed

on both sides of the controversy. More than this I cannot say. Indeed I do not imagine you would expect me to say more.

As to the ordinances I can only repeat what I have already said publicly and privately. I am convinced that it was essential to impose them in the face of the deliberate attack upon the very foundations of ordered Government. I am also convinced that both the Government of India and local Governments are not abusing their extensive powers and are doing everything possible to prevent excessive or vindictive action. We shall not keep the emergency measures in force any longer than we are obliged to for the purpose of maintaining the essentials of law and order and protecting our officials and other classes of community against terrorist outrages.

Yours truly, (Sd.) SAMUEL HOARE
To M. K. Gandhi Esq.

Letter from Mahatma Gandhi dated Yeravada Central Prison, August 18, 1932, to the Prime Minister:

Dear Friend, There can be no doubt that Sir Samuel Hoare has showed you and the Cabinet my letter to him of the 11th March on the question of representation of the 'depressed' classes. That letter should be treated as part of this letter and be read together with this.

I have read the British Government's decision on the representation of minorities and have slept over it. In pursuance of my letter to Sir Samuel Hoare and my declaration at the meeting of the Minorities Committee of the Round Table Conference on the 13th November, 1931 at St. James Palace I have to resist your decision with my life. The only way I can do so is by declaring perpetual fast unto death from food of any kind save water with or without salt and soda. This fast will cease if during its progress the British Government of its own motion or under pressure of public opinion revise their decision and withdraw their scheme of communal electorates for the depressed classes whose representatives should be elected by the general electorate under common franchise no matter how wide it is.

The proposed fast will come into operation in the ordinary course from the noon of the 20th September next unless the said decision is in the meanwhile revised in the manner suggested above.

I am asking the authorities here to cable the text of this letter to you so as to give you ample notice. But in any case I am leaving sufficient time for this letter to reach you in time by the slowest route.

I also ask that this letter and my letter to Sir Samuel Hoare already referred to be published at the earliest possible moment. On my part I have scrupulously observed the rule of the jail and have communicated my desire or the contents of the two letters to no one save the two companions

(Contd. on next page)

ELECTORATE FOR DEPRESSED CLASSES

(Continue from page 7)

Sardar Vallabhbhai Patel and Sjt. Mahadev Desai. But I want, if you make it possible, the public opinion to be affected by my letters. Hence my request for their early publication.

I regret the decision I have taken. But, as a man of religion that I hold myself to be, I have no other course left open to me. As I have said in my letter to Sir Samuel Hoare, even if his Majesty's Government decided to release me in order to save themselves for embarrassment my fast will have to continue. For, I cannot now hope to resist the decision by any other means. And I have no desire whatsoever to compass my release by any means other than honourable. It may be that my judgment is warped and that I am wholly in error in regarding separate electorates for 'depressed' classes as harmful to them or to Hinduism. If so I am not likely to be in the right with reference to other parts of my philosophy of life. In that case my death by fasting will be at once a penance for my error and a lifting of a weight from off those numberless men and women who have childlike faith in my wisdom. Whereas, if my judgment is right, as I have little doubt it is, the contemplated step is but a due fulfilment of the scheme of life which I have tried for more than a quarter of a century, apparently not without considerable success.

**I remain Your faithful friend,
(Sd.) M. K. GANDHI
To The Rt. Hon.
J. Ramsay MacDonald
Prime Minister, London**

Letter from Mr. Ramsay MacDonald,
10 Downing Street,
September 8, 1932.

Dear Mr. Gandhi, I have received your letter with much surprise and, let me add, with very sincere regret. Moreover, I cannot help thinking you have written it under a misunderstanding as to what the decision of his Majesty's Government as regards the depressed classes really implies. We have always understood you were irrevocably opposed to permanent segregation of depressed classes from the Hindu community. You made your position very clear on the Minority Committee of the Round Table Conference and you expressed it again in the letter you wrote to Sir Samuel Hoare on March 11. We also knew your view was shared by a great body of Hindu opinion and we, therefore, took it into the most careful account when we were considering the question of representation of depressed classes. Whilst in view of the numerous appeals we have received from depressed class organisations and the generally admitted social disabilities under which they labour and which you have often recognised we felt it our duty to safeguard what we believed to be the right of the depressed classes to a fair proportion of representation in the legislatures, we were equally careful to do nothing that would split off their community from the Hindu world. You yourself

stated in your letter of March 11 that you were not against their representation in the legislatures. Under the Government's scheme the depressed class will remain a part of the Hindu community and will vote with the Hindu electorate on an equal footing, but for the first 20 years, while still remaining electorally part of the Hindu community, will receive through a limited number of special constituencies means of safeguarding their rights and interests that we are convinced is necessary under the present conditions. Where these constituencies are created members of the depressed classes will not be deprived of their votes in the general Hindu constituencies but will have two votes in order that their membership of the Hindu community should remain unimpaired. We deliberately decided against the creation of what you describe as a communal electorate for the depressed classes and included all depressed class voters in the general or Hindu constituencies so that the higher caste candidates should have to solicit their votes or the depressed class candidates should have to solicit the votes of higher castes at elections. Thus in every way was unity of the Hindu society preserved. We felt, however, that during the early period of responsible government when power in the provinces would pass to whoever possessed a majority in the legislatures it was essential that the depressed classes whom you have yourself described in your letter to Sir Samuel Hoare as having been consigned by caste Hindus to calculated degradation for centuries, should return a certain number of members of their own choosing to the legislatures of seven of the nine provinces to voice their grievances and their ideals and prevent decisions going against them without the legislature and the Government listening to their case in a word to place them in a position to speak for themselves which every fair-minded person must agree to be necessary. We did not consider that the method of electing special representatives by reservation of seats in the joint electorates would secure to the depressed classes in the existing conditions under any system of franchise which is practicable, members who could genuinely represent them and be responsible to them because in practically all cases such members would be elected by a majority consisting of the higher caste Hindus. The special advantage given under our scheme to the depressed classes by means of a limited number of special constituencies in addition to their normal electoral rights in general Hindu constituencies is wholly different in conception and effect from the method of representation adopted for a minority such as the Muslims by means of separate communal electorates, for example, a Muslim cannot vote or be a candidate in a general constituency whereas any electorally qualified member of the depressed classes can vote in and stand for a general constituency. The number of

territorial seats allotted to the Muslims is naturally conditioned by the fact that it is impossible for them to gain any further territorial seats and in most provinces they enjoy a weightage in excess of their population ratio; the number of special seats to be filled from special depressed class constituencies will be seen to be small and has been fixed not to provide a quota numerically appropriate for the total representation of the depressed class population but solely to secure a minimum number of spokesmen for the depressed classes in the legislature who are chosen exclusively by the depressed classes. The proportion of their special seats is everywhere much below the population percentage of the depressed classes.

As I understand your attitude you propose to adopt the extreme course of starving yourself to death not in order to secure that the depressed classes should have joint electorates with other Hindus, because that is already provided, nor to maintain unity of Hindus which is also provided but solely to prevent the depressed classes who admittedly suffer from terrible disabilities today from being able to secure a limited number of representatives of their own choosing to speak on their behalf in the legislatures which will have a dominating influence over their future. In the light of these very fair and cautious proposals I am quite unable to understand the reason of the decision you have taken and can only think you have made it under a misapprehension of the actual facts.

In response to the very general request from Indians after they had failed to produce a settlement themselves the Government against its will undertook to give a decision on the minorities' question. They have now given it and they cannot be expected to alter it except on the conditions they have stated. I am afraid, therefore, that my answer to you must be that the Government's decision stands and that only an agreement of the communities themselves can substitute other electoral arrangements for those that Government have devised in a sincere endeavour to weigh the conflicting claims on their just merits.

You ask this correspondence including your letter to Sir Samuel Hoare of March 11 should be published. As it would seem to me unfair if your present internment were to deprive you of the opportunity of explaining to the public the reasons why you intend to fast, I readily agree to the request if on a reconsideration you repeat it. Let me, however, once again urge you to consider the actual details of the Government's decision and ask yourself seriously the question whether it really justifies you in taking action you contemplate.

I am, Yours very truly,

(Sd.) J. RAMSAY MACDONALD

Letter from Mahatma Gandhi dated Yeravada Central Prison, September 9, 1932, to Mr. Ramsay Mac-

Donald:

Dear Friend, I have to thank you for your frank and full letter telegraphed and received this day. I am sorry, however, that you put upon the contemplated step an interpretation that never crossed my mind. I have claimed to speak on behalf of the very class to sacrifice whose interests you impute to me a desire to fast myself to death. I had hoped that the extreme step itself would effectively prevent any such selfish interpretation. Without urging I affirm that for me this matter is one of pure religion. The mere fact of the 'depressed' classes having double votes does not protect them or the Hindu society in general from being disrupted. In the establishment of separate electorates at all for the 'depressed' classes I sense the injection of poison that is calculated to destroy Hinduism and do no good whatever to the 'depressed' classes. You will please permit me to say no matter how sympathetic you may be, you cannot come to a correct decision on a matter of such vital and religious importance to the parties concerned. I should not be against even over-representation of the 'depressed' classes. What I am against is their statutory separation even in a limited form from the Hindu fold so long as they choose to belong to it. Do you realise that if your decision stands and the constitution comes into being you arrest the marvellous growth of the work of Hindu reformers who have dedicated themselves to the uplift of their suppressed brethren in every walk of life.

I have, therefore, been compelled reluctantly to adhere to the decision conveyed to you.

As your letter may give rise to a misunderstanding I wish to state that the fact of my having isolated for special treatment of the 'depressed' classes question from other parts of your decision does not in any way mean that I approve of or am reconciled to other parts of the decision. In my opinion many other parts are open to very grave objections. I do not consider them to be any warrant for calling from me such self-immolation as my conscience has prompted me to in the matter of the 'depressed' classes.

**I remain, Your faithful friend
(Sd.) M. K. GANDHI**

The following is the statement that Mahatma Gandhi had sent to the Bombay Government on the 15th on his decision to fast in connection with the 'depressed classes' problem:-

The fast which I am approaching was resolved upon in the name of God for His work and, as I believe, in all humility, at His call. Friends have urged me to postpone the date for the sake of giving the public a chance to organise itself. I am sorry it is not open to me to change even the hour except for the reason stated in my letter to the Prime Minister. The impending fast is against those who have faith in me

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ELECTORATE FOR DEPRESSED CLASSES

(Continue from page 8)

whether Indians or foreigners, and for those who have it not. Therefore it is not against the English official world, but it is against those Englishmen and women who in spite of the contrary teaching of the official world believe in me and the justice of the cause I represent. Nor is it against those of my countrymen who have no faith in me whether they be Hindus or others, but it is against those countless Indians (no matter to what persuasion they belong) who believe that I represent a just cause. Above all it is intended to sting the Hindu conscience into right religious action. The contemplated fast is no appeal to mere emotion. By fast I want to throw the whole of my weight (such as it is) in the scales of justice, pure and simple. Therefore, there need be no undue haste in feverish anxiety to save my life. I implicitly believe in the truth of the saying that not a blade of grass moves but by His will. He will save it if he needs it for further service in this body. None can save it against His will. Humanly speaking I believe it will stand the strain for some time. Separate electorate is merely the last straw. No patched up agreement between the caste Hindu leaders and rival 'depressed' class leaders will answer the purpose. The agreement to be valid has to be real. If Hindu mass-mind is not yet prepared to banish untouchability, root and branch, it must sacrifice me without the slightest hesitation. There should be no coercion of those who are opposed to joint electorate. I have no difficulty in understanding their bitter opposition. They have every right to distrust me. Do I not belong to that Hindu section, mis-called superior class or caste Hindus, who have remained nevertheless

in the Hindu fold? But whilst I can justify this opposition I believe that they are in error. They will, if they can, separate the 'depressed' classes entirely from the Hindu society and form them into separate class - a standing and living reproach in Hinduism. I should not mind if thereby their interest could be really served. But an intimate acquaintance with every shade of untouchability convinces me that their lives such as they are are so intimately mixed with those of the caste Hindus in whose midst and for whom they live that it is impossible to separate them. They are part of an individual family. Their revolt against Hindus with whom they live and their apostasy from Hinduism, I should understand, but this, so far as I can see, they will not do. There is a subtle something - quite indefinable - in Hinduism which keeps them in it even in spite of themselves. And this fact makes it imperative for a man like me with a living experience of it to resist the contemplated separation even though the effort should cost my life itself.

The implications of this resistance are tremendous. No compromise which does not ensure the fullest freedom for the depressed classes inside the Hindu fold can be an adequate substitute for the contemplated separation. Any betrayal of trust can merely postpone the day of immolation for me and henceforth for those who think with me. The problem before responsible Hindus is to consider whether in the event of social, civic or political prosecution of the depressed classes they are prepared to face satyagraha in the shape of perpetual fast not of one reformer like me but an increasing army of reformers who I believe to exist today in

India and who will count their lives of no cost to achieve the liberation of these classes and their thorough Hinduism of an age-long superstition. Let fellow reformers who have worked with me also appreciate the implications of the fast. It is either a hallucination of mind or an illumination - if it is the former I must be allowed to do my penance in peace. It will be lifting of a dead weight on Hinduism if it is illumination. May my agony purify Hinduism and even melt the hearts of those who are at present disposed to disturb me.

Since there appears to be a misunderstanding as to the application of my fast, I may repeat that it is aimed at statutory separate electorate in any shape or form, for the depressed classes. Immediately that threat is removed once for all my fast will end. I hold strong views about reservation of seats, as also about the most proper method of dealing with the whole question. But I consider myself unfit as a prisoner to set forth my proposals. I should, however, abide by any agreement on the basis of joint electorates that may be arrived at between responsible leaders of caste Hindus and the depressed classes and which has been accepted by mass meetings of all Hindus. One thing I must make clear. A satisfactory ending of the depressed classes question, if it is to come, should in no way be construed that I would be committed to the acceptance of His Majesty's Government decision on other parts of the communal question. I am personally opposed to many parts of it which to my mind make the working of any free democratic constitution well nigh impossible. Nor would a satisfactory solution of this question in any way bind me

to accept the constitution that may be framed. These are political questions for the National Congress to consider and determine. They are utterly outside my province in my individual capacity. Nor may I as a prisoner air my individual views on these questions. My fast has a narrow application. The depressed classes' question being predominantly a religious matter, I regard it as specially my own by reason of the life-long concentration on it. It is a sacred personal trust which I may not shirk. Fasting for light and penance is a hoary institution. I have observed it in Christianity and Islam. Hinduism is replete with instances of fasting for purification and penance. But if it is a privilege: it is also a duty. Moreover to the best of my light I have reduced it to a science. As an expert, therefore, I would warn friends and sympathisers against copying blindly or out of false or hysterical sympathy. Let all such qualify themselves by hard work and selfless service of the untouchables and they would have independent light, if their time for fasting has come. Lastly in so far as I know myself this fast is being undertaken with the purest of motives and without malice or anger against any single soul. For me it is an expression of and the last seal on, non-violence. Those, therefore, who would use violence in this controversy against those whom they may consider to be inimical to me or the cause I represent will simply hasten my end. Perfect courtesy and consideration towards opponents is an absolute essential of success in this cause at least if not in all causes.

(Sd.) M. K. GANDHI

[Source Courtesy: The Indian National Congress, 1930-34]

Lost World War II submarine is found in Southeast Asia

The USS Grenadier was scuttled in April 1943 after being attacked by Japanese bombers. Surviving crew members were tortured at a prison camp for more than two years, according to accounts.

In the murky waters of the Strait of Malacca, about 90 miles south of Phuket, Thailand, four divers discovered a World War II submarine that was scuttled 77 years ago, now teeming with marine life.

The wreckage, believed to be the USS Grenadier, was located last October by divers Jean Luc Rivoire, Lance Horowitz, Benoit Laborie and Ben Reymenants, the team announced this month. Over the subsequent six months, the men — one of whom, Reymenants, assisted in the 2018 rescue of the boys soccer team that was trapped in a cave in northern Thailand — completed six carefully planned dives to study and identify the submarine, Horowitz, 36, said Friday from Phuket.

After taking measurements of several parts of the submarine, including the hatches and capstans, and comparing them with technical drawings from the National Archives and Records Administration, the men felt confident that they had located the Grenadier, he said.

"It was as good as we were hoping for, really," Horowitz said of the team's \$110,000 expedition. "I think a lot of people dream of finding, or discovering, or stumbling upon something that has some historical importance to it. It was a very powerful feeling; it was wonderful." The Grenadier, named after a deep-sea fish with a long body and a short, pointed tail, is more than 300 feet long and

weighs 1,475 tons, according to the Naval History and Heritage Command, which is responsible for the preservation, analysis and dissemination of U.S. naval history. The ship was found sitting upright more than 260 feet underwater, the divers said in a statement, adding that it was partly covered with fishing nets.

The next step for the divers is to have their findings verified by the naval history command. The data associated with each discovery — videos, photographs and measurements — is assessed against archival and historical records, according to Robert Neyland, head of the command's underwater archaeology branch. The process to verify this submarine would most likely take a few months, he added. "Confirming the identity of any potential discovery, as in the case of USS Grenadier, is a process that is given much weight by the U.S. Navy, as it not only affords legal protections to the site through the Sunken Military Craft Act, but the act can also provide closure to the families of those sailors lost in the line of duty," Neyland said in an email.

Before the Grenadier met its demise, it sank six ships, according to the Navy. On April 20, 1943, the submarine spotted two merchantmen and approached for an attack. The next day, while on the surface, the

Grenadier spotted and was spotted by a Japanese plane. As the ship submerged for safety, it was shaken by bombs, the Navy recounted, forcing the submarine to plummet to 267 feet below the surface. While the hull and hatches were badly leaking, a fire had also broken out, causing more chaos, Lt. Cmdr. John A. Fitzgerald and five



other men later recounted.

In the early morning hours of April 22, two Japanese ships were spotted in the distance. Robert W. Palmer, one of the sailors aboard the Grenadier when it was struck, wrote in "The Silent Service in World War II" that the men then used several types of firearms — including 20 mm guns, rifles, pistols and Tommy guns — to fire at another plane, which ultimately dropped a bomb nearby. Before scuttling the submarine, the men destroyed a coding machine with hammers, Palmer said, adding that the torpedo data computer and radio gear were all intentionally damaged by the crew. Documents, he said, were thrown overboard with weighted bags. All 76 crew members survived the attack, but they faced an uncertain future. After the skipper ordered all men into the water, they were picked up by a Japanese armed merchant ship, Palmer said. They were taken

to a commandeered Catholic school in Penang, Malaysia, where they were tortured. "Beating, burning, breaking fingers with bamboo or pencils between them were perpetrated on the men by Japanese soldiers who sneered and joked," Palmer wrote.

The captives were forced to sit or stand in silence in an attention position, he said; "any divergence resulted in a gun butt, kick, slug in the face or a bayonet prick." The Japanese captors also used tactics like pushing the blade of a pen knife under the fingernails to get the men to talk about their submarine, he wrote.

"This was the beginning of 28 and a half months of similar treatment for most all of the crew and officers alike," he said.

Four Grenadier crew members died in Japanese captivity.

"It's amazing how the families of survivors have reached out to us since they've found out it's been discovered," Horowitz said Friday. "And it's really brought them a lot of closure, and almost comfort."

What will happen to the Grenadier isn't exactly known. The submarine is still the property of the U.S. government, Horowitz said. "Whether they want to preserve it as a heritage site or whether they want to try to salvage it or do more penetration of the sub to recover artifacts, that will ultimately be up to them," he said. "We would just like it to be known for the historical value, the emotional value."

By Derrick Bryson Taylor, c.2020
The New York Times Company
Source Courtesy: MoneyControl
Posted: September 20, 2020

The Leaders' Conference

Behind closed doors, in the board-room of the Indian Merchants' Chamber, Bombay Hindu leaders from all over India met under the presidency of Pandit Madan Mohan Malaviya on the 19th September 1932, to seek a solution of the impasse presented by Mahatma Gandhi's decision to fast. The Conference was a representative one, as all schools of thought from almost all the Provinces were represented. In the words of one of the prominent leaders attending the Conference, it was a meeting "in a spirit of accommodation and optimism". Sir Tej Bahadur Sapru had a long talk with Mr. M.R. Jayakar and Pandit Malaviya before the Conference commenced. Prominent among those who were present at the Conference were Pandit Malaviya, Mr. C. Rajagopalachari, Babu Rajendra Prasad, Mr. M.C. Raja, Dr. B.S. Moonje, Sir Chimanlal Setalvad, Mr. M.R. Baloo, Mr. T. Prakasam, Dr. Ambedkar, Dr. Solanky, Mr. G.K. Natarajan, Mr. M.S. Aney, Mr. G.K. Devadhar, Mr. A.V. Thakkar, Sir Govind Madgavkar, Dr. Choithram, Mr. Gidwani, Swami Satyananda, Mr. D.P. Khaitan, Mrs. Hansa Mehta, Mrs. Anusuya Bai Gokhale, Mr. Walchand Hirachand, Mr. B.J. Deorukhar, Mr. Raja Rao, Mrs. Kamala Nehru and Pandit Hrydyanath Kunzru. Over 100 delegates from all parts of the country, representing both Caste-Hindus and Depressed Classes, were present. Pandit Malaviya was voted to the chair.

Telegrams from various individuals and associations wishing success to the Conference were read by Dr. Choithram.

Pt. Malaviya then explained the purpose of the Conference, emphasising the gravity of the situation and the absolute necessity of a speedy settlement.

A general discussion followed wherein several persons including Dr. Ambedkar, Dr. Moonje, Mr. Rajagopalachari and some Depressed Class representatives took part. The unanimous feeling was that Mahatma Gandhi's life must be saved.

Dr. Ambedkar pressed that Mahatma Gandhi's proposals must be obtained first before he and his friends could discuss the matter.

Mr. Rajah asked the Caste-Hindu leaders, particularly Pt. Malaviya, to give them an assurance that they would strive their utmost to remove the various disabilities imposed upon the Depressed Classes, particularly those regarding public temples, roads, wells and schools, and suggested that a resolution to that effect be adopted by the Conference.

Pt. Malaviya, in endorsing the idea whole-heartedly, said that he himself had been actively propagating for years the removal of such restrictions, and announced, amidst applause, that almost all the important temples in Allahabad, including the humble one in his own house, had been thrown open to "untouchables". It was decided to take up the resolution suggested by Mr. Rajah on the

next day after which the Conference adjourned.

2nd Day - Bombay, 20th September 1932

Sir Tej Bahadur Sapru, Mr. Jayakar, Mr. Kelkar and four Hindu deputationists were present at today's meeting of the Conference.

At the outset, the Deputationists were requested to state what happened at the interview with Mr. Gandhi and the views of Mr. Gandhi regarding the question.

Sir Chunilal V. Mehta, on behalf of the deputation, stated that they had two hours' interview with Mr. Gandhi. Mr. Gandhi was definitely opposed to separate electorates and did not approve of joint electorates with reservation of seats, but however he left it to the Conference to draw up a formula regarding settlement and if the Conference was in favour of reservation of seats, he had no objection to accept them. In fact, he left it to the Conference now to draw up a pact or a formula and he would be bound by the same.

Dr. Ambedkar observed that it was not possible for him to arrive at a quick decision on this important question, without consulting his other colleagues. He therefore suggested that the Conference should pass a resolution requesting Mr. Gandhi to postpone his fast by at least ten or twelve days, in order to enable the Conference to come to an agreed and unanimous decision.

The deputationists however explained that it was impossible for Mr. Gandhi to suspend his fast and that he was positively beginning it from today. It would therefore be merely a waste of time for the Conference to suggest postponement of the fast.

The feeling was at this stage expressed that the Conference should come to a decision, as soon as possible, as any delay involved the question of the life and death of Mr. Gandhi. It was then suggested that a small committee should be appointed to go into the whole question thoroughly, and draw up a scheme which should be placed before the Conference the next day.

Dr. Ambedkar's Proposals

The following are the draft proposals submitted by Dr. Ambedkar to the Leader's Conference on the 20th September 1932:-

PART-I

(1) The Depressed Classes shall have the following number of seats in the Provincial Legislatures:

Madras: 30 out of 215. **Bombay:** 16 out of 200. **Bengal:** 50 out of 250. **Punjab:** 10 out of 125. **United Provinces:** 40 out of 228. **Bihar and Orissa:** 20 out of 175. **Central Provinces and Berar:** 20 out of 112. **Assam:** 11 out of 108.

(2) The method of election to these seats shall be by joint electorates with reserved seats, provided that for the first ten years in 18 single constituencies in Madras, 10 in Bombay, 10 in Central Provinces, 10 in Bengal, 4 in Assam, 7 in Bihar and Orissa, 5 in the Punjab and 12 in U.P. (all in sin-

gle constituencies) there shall be held before the general election a primary election of voters of the Depressed Classes for electing two persons to constitute a panel, who, thereafter, shall contest on behalf of the Depressed Classes in the joint electorates.

(3) After the first ten years the system of primary election shall cease, and the seats continue to be filled by direct election in the system of joint electorates with reserved seats.

(4) The right of the Depressed Classes to special representation through joint electorates and reserved seats shall continue for a further period of 15 years. After that the matter will be settled on the basis of a referendum of the Depressed Classes.

(5) The right of the Depressed Classes to special representation in both Houses of the Central Legislature shall be recognised on a population ratio on the same terms and in the same manner as provided in the case of Provincial Legislature.

(6) There shall be adult suffrage at least for the Depressed Classes. The franchise of the Depressed Classes shall be the same for the Provincial and Central Legislature.

PART-II

1. The Depressed Classes shall be allowed representation in all Provincial Municipalities, Local Boards, Village Unions, School Boards, and Panchayats and any other local bodies now existing or to be constituted in future on a population basis.

2. In all public services, central and local, the Depressed Classes shall be guaranteed appointments according to the population ratio as a minimum subject to such qualification as may be laid down for the same. Provision shall be made for relaxing statutory rules that may be in existence in matters other than educational qualifications.

3. In every province out of the educational grant a sum equal to the population ratio of the Depressed Classes shall be earmarked as a minimum for providing educational qualifications.

4. There shall be provision in the Constitution for allowing the Depressed Classes the right to appeal to the Governor or the Viceroy for any neglect of their interest in matters of education, recruitment to public services, sanitation etc. on the same terms in the same manner as provided for in the Constitution of Canada.

3rd Day - Yervada Jail, 21st September 1932

As a result of conversations held among the members of the Leaders' Conference at Bombay on the 20th September in the evening, a delegation, consisting of Sir Tej Bahadur Sapru, Mr. M.R. Jayakar, Mr. C. Rajagopalachari, Mr. Rajendra Prasad and Mr. G.D. Birla, proceeded to Poona for placing the new scheme before Mahatma Gandhi for his approval. The new scheme was based on joint electorates with adequate

safeguards for the protection of the interests of the Depressed Classes.

The deputation had a long interview with Mahatma Gandhi on the 21st September in the morning, when they explained to him the scheme. The interview proved hopeful, but Mahatma reserved his final opinion until he had consulted friends including Dr. Ambedkar and Mr. M.C. Raja.

The Conference which was to meet at Bombay today was adjourned till the 23rd, to enable the conversations at Yervada to be concluded.

4th Day - Yervada Jail, 22nd September 1932

The Conference in Yervada jail began at 5.30 p.m. today and lasted for full two hours. Mr. Rajagopalachari, Sir T.B. Sapru, Mr. Jayakar, Pandit Malaviya, Mr. Rajendra Prasad, Mr. G.D. Birla, Mr. Shankarlal Banker, Mr. Sivaraj, Dr. Solanki and three from Dr. Ambedkar's group attended. The members had a heart to heart and satisfactory talk after which the conference adjourned.

Leaders' Conference at Bombay - Emergent Meeting

An emergent meeting of the Leader's Conference was held in the hall of the Indian Merchants' Chamber, Bombay in the evening to consider whether any steps should be taken, in view of the delay on the negotiations that were then going on in Poona and in view of the deterioration in Mahatma Gandhi's health, as reported by Pandit Malaviya in his statement to the press. Sir Purushottamdas Thakurdass presided.

After two hours' discussion, the meeting resolved to depute Sir Chunilal Mehta to proceed to Poona, with a draft telegram proposed to be sent to the Premier, to be despatched to him in the form approved of by Pandit Malaviya and other members of the Conference, who were then in Poona.

5th Day - Poona, 23rd September 1932

After nine hours' informal discussion today at Poona, the leaders of the Conference dramatically broke up and all the leaders jumped into waiting motor-cars and dashed off to Yervada jail. Pressmen who were waiting outside had hardly the time to ascertain the reason for the sudden departure. Hurried enquiries elicited that two reasons contributed to the sudden termination of the talks, namely that a report was just then received from Yervada stating that Mahatma Gandhi was not keeping up his strength and that a feeling of nausea was stealing over him and his voice was weaker. It was also stated he had difficulty in keeping his eyes open and he had to stretch himself on his bed for a short while. The second, and according to certain leaders, the more important reason for the hurried journey was that a point of dispute had arisen between Dr. Ambedkar and his party on one side and the other Hindu leaders on the question

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The Leaders' Conference

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of referendum. Dr. Ambedkar in pursuance of his demands wanted that after a fixed period a referendum of the depressed classes be taken in regard to the continuation of reservation of seats, while the Hindu leaders were understood to have claimed that the reservation of seats should automatically cease after the fixed period. As the two parties could not agree on the point, they thought it best to refer the point in dispute to Mahatma Gandhi. Ten leaders including Sir Tej Bahadur Sapru, Pandit Malaviya, Mr. Jayakar, Mr. Rajagopalachari, Dr. Ambedkar and Dr. Solanki had a brief interview with Mahatma Gandhi lasting for nearly 20 minutes. On coming out Dr. Sapru made the following statement to the press: "As we could not agree on one point we wanted to consult Mahatma Gandhi. We placed the point of dispute before him and he gave his opinion on the matter. We are going back to resume our discussions and hope to see Mahatma Gandhi tomorrow morning." They declined to throw any light on the nature of Mahatma Gandhi's opinion given on the matter in dispute, but Dr. Ambedkar was heard to remark that it was in his favour. Returning to Pandit Malaviya's residence the leaders continued the deliberations for nearly half an hour more and then dispersed to meet again the next morning.

**6th Day - Poona,
24th September 1932**

After two hours' conference this morning, only two minor points were left over for settlement. The first related to the period which must intervene before a referendum is taken, Dr. Ambedkar holding out for ten years.

Mr. Rajagopalachari proposed that it might be taken at the end of the fifth year. A tussle ensued. There was a difference of opinion among the Depressed Class members present.

Dr. Ambedkar himself was prepared to accept Mr. Rajagopalachari's proposal. So were his colleagues who were with him from the 22nd, but fresh arrivals on this morning took up an uncompromising attitude. For one moment it looked as if negotiations would break at this stage. The situation was saved by Mr. Rajagopalachari suggesting that Dr. Ambedkar, Mr. Srinivasan and two Caste-Hindus should refer the point to Mahatmaji for arbitration. Mr. Birla, Mr. Rajagopalachari, Dr. Ambedkar and Mr. Srinivasan jumped into a car and rushed to Yervada. Mahatmaji made a fervent appeal to Dr. Ambedkar and Mr. Srinivasan to give him a chance to remove their disabilities by working for them. The referendum was a good idea, but he was strongly in favour of taking it next year. When pressed to give his decision on the dispute, he preferred the lesser evil.

The four deputationists returned and Dr. Ambedkar and his friends discussed Gandhiji's award. It was two o'clock in the afternoon by now. Mr. Rajagopalachari suggested that there need to be no reference at all to a ref-

erendum and the question of continuing the reservations may be determined by mutual agreement between the communities concerned in this settlement.

Dr. Ambedkar went to his friends who were waiting for him in the next room and ascertained their opinion on Mr. Rajagopalachari's suggestion. A little persuasion from Dr. Ambedkar, and his friends agreed to it. The Conference applauded the Depressed Class leaders' decision and accepted it.

Mr. Rajagopalachari left the meeting immediately and dashed in a car to Yervada to inform Mahatmaji of the settlement on the referendum question. Gandhiji was pleased with the results of the Conference and sent a message of congratulation.

By the time Mr. Rajagopalachari returned, Mr. Jayakar, Dr. Ambedkar and Mr. Thakkar had sat together and settled within 15 minutes the only unfinished question of representation in the provincial legislatures.

THE HISTORIC AGREEMENT SIGNED

At 3 p.m., leaders of Caste Hindus and Depressed Classes signed the historic agreement on the hexagonal table round which the members had deliberated.

Pandit Malaviya as President and leader of the Caste Hindus affixed his signature first. Dr. Ambedkar signed next. Then followed Sir Tej Bahadur, Mr. R. Srinivasan, Mr. Jayakar and other members present.

Sir Tej Bahadur then drafted a cable, embodying the Conference's decision and urging the Premier to withdraw separate electorates for the Depressed Classes. The Conference approved of the text. Mr. Rajagopalachari left with the copy of the cable. He motored to Mr. M.C. Raja and his friends to obtain their signature. The cable was finally ready at four o'clock and Pandit Govind Kant Malaviya, on behalf of his father, as President of the meeting and sender of the cable, filed it.

Soon after the agreement was signed by all the leaders present, Pandit Malaviya, President of the Conference, Dr. Ambedkar, Sir Tej Bahadur Sapru and Sir Chunilal Mehta directly drove to the Government House, and handed over the document personally and thence returned to Yervada, where all the other leaders had proceeded, meanwhile to finally inform Mahatma Gandhi that the Agreement had been signed by all. Mahatma Gandhi, although he was weak and his voice was feeble, was reported to have asked each one of the contending parties: "Are you satisfied with the agreement?" And the respective parties were stated to have signified their satisfaction.

Leaders' Cable To The Premier

The following is the text of the cable sent to the Premier by the Conference:-

"Pursuant to the wishes of the All India Conference, consisting of Caste

Hindus and Depressed Classes held in Bombay, we have come to a mutual settlement regarding the representation of the Depressed Classes in the legislatures and are furnishing a full copy to the Bombay Government for transmission to the Government of India and yourself.

"We have seen Mahatma Gandhi in jail during the last four days. Today is the fifth day of his fast. His condition is steadily getting worse, and vitality ebbing. Doctors advise us that the danger point may be reached in about forty-eight hours. We are most anxious to prevent the disaster not merely for his sake, but in national interest, and we would urge upon you to withdraw your decision providing separate electorates for the Depressed Classes to enable him to break his fast. Delay would be dangerous to his life and affect the public mind greatly.

"We briefly summarise the terms of the mutual agreement. Seats for representatives of the Depressed Classes in the Provincial Legislatures have been specifically fixed regarding each province - the total number of seats in all the provinces agreed upon being 148 out of the general electorates, in substitution of 71 given by your decision. In the Central Legislature, eighteen percent of the seats in the general electorates in British India will be reserved for them. Election to all these reserved seats shall be by joint electorates, subject to the following procedure.

"All the members of the Depressed Classes registered in the general electorates roll will form an electoral college which will elect a panel of four candidates for each reserved seat by the method of the single vote. The four persons getting the highest number of such votes in the primary election shall be the candidates for election by the general electorate. Reservation of seats shall continue until determined by mutual agreement between the communities concerned in the settlement. The system of the special method of primary election shall automatically cease on the expiry of ten years if not earlier along with the system of reservation. "There shall be no disabilities as regards election to local bodies or appointments to the Public Services. Endeavours are to be made to secure their fair representation consistently with their educational qualifications. In every province, out of the educational grant, an adequate sum shall be earmarked for providing educational facilities for them.

"India shall now anxiously await your immediate action."

DEPRESSED CLASS LEADERS' CABLE

Dr. Ambedkar and Rao Bahadur Srinivasan sent the following cable to the Prime Minister and the Secretary of State and also to H.E. the Viceroy:-

"We are glad to inform you that an agreement has been reached between the Depressed Classes and the Caste-Hindus in regard to questions

involved in the Communal Award, the substance whereof has been already cabled to you. This settlement has the support of all Depressed Classes including those from Madras. We request Mahatma Gandhi break his fast."

Rao Bahadur M.C. Rajah also cabled to the Premier, the Secretary of State, Lord Sankey and Lord Irwin, informing them that he himself and his party accepted the agreement and urging immediate action to enable Mr. Gandhi to break his fast.

TEXT OF THE AGREEMENT

The following is the text of the agreement:-

(1) There shall be seats reserved for the Depressed Classes out of the general electorate seats in the Provincial Legislatures as follows:

Madras 30; Bombay with Sind 15; Punjab 8; Bihar and Orissa 18; Central Provinces 20; Assam 7; Bengal 30; United Provinces 20; Total 148

These figures are based on the total strength of the Provincial Councils, announced in the Prime Minister's decision.

(2) Election to these seats shall be by joint electorates' subject, however, to the following procedure:

All the members of the Depressed Classes registered in the general electoral roll in a constituency will form an electoral college, which will elect a panel of four candidates belonging to the Depressed Classes for each of such reserved seats, by the method of the single vote; the four persons getting the highest number of votes in such primary election, shall be candidates for election by the general electorate.

(3) Representation of the Depressed Classes in the Central Legislature shall likewise be on the principal of joint electorates and reserved seats by the method of primary election in the manner provided for in Clause two above, for their representation in the Provincial Legislatures.

(4) In the Central Legislature, eighteen per cent of the seats allotted to the general electorate for British India in the said Legislature shall be reserved for the Depressed Classes.

(5) The system of primary election to a panel of candidates for election to the Central and Provincial Legislatures, as hereinbefore mentioned, shall come to an end after the first ten years, unless terminated sooner by mutual agreement under the provision of Clause six below.

(6) The system of representation of the Depressed Classes by reserved seats in the Provincial and Central Legislatures as provided for in Clauses 1 and 4 shall continue until determined by mutual agreement between the communities concerned in the settlement.

(7) Franchise for the Central and Provincial Legislatures for the Depressed Classes shall be as indicated in the Lothian Committee Report.

(8) There shall be no disabilities attaching to any one on the ground of his being a member of the Depressed

(Contd. on next page)

The Leaders' Conference

(Continue from page 11)

Classes in regard to any elections to local bodies or appointment to the Public Services. Every endeavour shall be made to secure fair representation of the Depressed Classes in these respects, subject to such educational qualifications as may be laid down for appointment to the Public Services.

(9) In every province out of the educational grant, an adequate sum shall be earmarked for providing educational facilities to the members of the Depressed Classes.

All the leaders present in Poona, including Pandit Malaviya, Dr. Ambedkar, Dr. Solanki, Rao Bahadur Srinivasan, Sir Tej Bahadur Sapru, Mr. Jayakar, Rao Bahadur M.C. Raja, Mr. P.Ballo, Mr. Rajbhoj and Mr. Sivraj signed the agreement.

LEADERS' FINAL CONFERENCE

The Hindu Leaders' Conference reassembled in Bombay on the 25th September in the afternoon under the presidency of Pandit Malaviya and unanimously ratified the Poona agreement. Among those present were Dr. Ambedkar, Dr. Solanki, Sir Tej Bahadur Sapru, Mr. Jayakar, Mr. C. Rajagopalachari, Shri Chunilal Mehta, Sir Lalubhai Samaldas, Mr. G.K. Deodhar, Pandit Kunzru, Mr. T. Prakasam and Mr. M.C. Rajah. The Conference further resolved to appoint an influential committee the personnel whereof was left to selection by the president of the conference, to raise Rs.25,00,000 for the purpose of carrying out countrywide propaganda for the eradication of the evil of untouchability in all shape and form in the country. The following is the full text of the resolutions:-

(1) This conference confirms the Poona Agreement arrived at between the leaders of Caste Hindus and the Depressed Classes on September 24 and trusts the British Government will withdraw its decision creating separate electorates within the Hindu community and accept the agreement in full. The conference urges that immediate action be taken by the Government so as to enable Mahatma Gandhi to break his fast within the terms of his vow and before it becomes too late. The conference appeals to all leaders of the communities concerned to realise the implication of the agreement and of this resolution and make the earliest endeavour to fulfil them.

(2) This conference resolves that henceforth no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus in regard to use of public wells, roads, schools and other public institutions. These rights shall have statutory recognition at the first opportunity and shall be one of the earliest acts of the Swaraj parliament if it shall not have received recognition before that time.

DR. AMBEDKAR'S SPEECH

Addressing the conference in support of the first resolution, Dr. Ambedkar in the first public utterance after the Poona agreement said:-

"A few days back no man was placed in a greater dilemma than I. I had to make choice between two difficult alternatives. There was the life of the greatest man in India to be saved; there was also before me the problem to try to safeguard the interests of my community. I am happy to be able to say that it has become possible through the co-operation of all to find a solution so as to save the life of the Mahatma and at the same time

to protect the interests of the depressed classes in future. I think that in all these negotiations a large part of the credit must go to Mahatma Gandhi himself. I must confess I was surprised very immensely - surprised when I met him to find that there was so much in common between the Mahatma and myself. (Cheers) In fact any disputes whenever they were carried to him - and Sir Tej Bahadur has told you the disputes that were carried to him were of a crucial character - I was surprised to see that the man who held such divergent views from me at the Round Table Conference came immediately to my rescue and not to rescue the other side. I am very grateful to the Mahatma for having extricated me from a very difficult situation. My only regret is, why did not the Mahatma take up this attitude at the Round Table Conference? If he had shown the same consideration to my point of view, it would not have been necessary for him to go through this ordeal. However these are things of the past. I am glad I am here now to support this resolution.

Since the question has been raised in newspapers whether this agreement will have the support of the whole depressed classes community, I should like to make it clear that so far as I am concerned and so far as the party which stands with me is concerned (and I am sure I am speaking for other friends who are present here, we will stand by the agreement. Let there be no doubt about this. Our only concern is this: whether the Hindu community will abide by it. (Voices of: Oh yes, we will.) We feel the Hindu community unfortunately is not an integral whole, but if I may say so, a federation of small communities. I hope and trust the Hindus on their side will look upon this document as sacrosanct and work it in an honourable spirit.

I am very much obliged to all friends who took part in the negotiations but I should like to make particular mention of Sir Tej Bahadur and Mr. C. Rajagopalachari. Without Sir Tej Bahadur probably it would have been difficult to carry through many of the points. I must confess as a result of my experience of him during the last two years at the Round Table Conference that if there is any man in India who is above all communal prejudices it is Sir Tej Bahadur. His sense of fairness and justice always is a relief to all minorities who are seeking some safeguards in the new constitution. I must also mention Mr. Rajagopalachari. He came to our rescue when we were almost at the breaking point and had it not been for his ingenuity probably the agreement would not have come into being. I must also thank Pandit Malaviya for the courtesy and forbearance which he showed in hot exchanges of words and acrimonious debates that went on during all these negotiations.

The change that has been brought about in the Communal Award has been brought about by the insistence of the view that separate electorates are injurious to national interests. I must confess I remain unconvinced by that argument though I can quite understand that for majority representation separate electorates are harmful. I do not believe that joint electorates are going to be the final solution for the problem of absorbing the depressed classes into the Hindu community. An electoral arrangement I believe cannot be the solution of the larger social problem. It requires more than the political arrangement that we

are making today and I hope that it would be possible for you to go beyond this political arrangement and devise ways and means whereby it would be possible for the depressed classes not only to be part and parcel of the Hindu community but also to occupy an honourable position of equality and of status in the community. For a long time the depressed classes were an ignorant lot not imbued with a sense of self-respect. It was possible for them to accept the social status that was given to them by the Hindu community but as they get education they will begin to smart under these social laws, and there is a great danger of their seceding from the Hindu society. I beg you to bear it in mind and hope you will do the needful in the matter."

RESOLUTIONS PASSED UNANIMOUSLY

The resolutions were passed unanimously while the conference authorized Pandit Malaviya, as president of the conference, to decide the personnel of the sub-committee to be appointed for raising funds as proposed by Pandit Malaviya for doing country-wide propaganda against untouchability. The conference then terminated with a hearty vote of thanks to the president.

Premier Accepts

The Agreement - Govt. Statement

On the 26th September Mr. Haig, the Home Member announced in the Assembly and Sir Frank Noyce in the Council of State, amidst loud cheers, the acceptance by the British Government of the Poona settlement to the extent it affected the Communal Award while other matters would receive due consideration at the proper time. Mr. Haig made the following announcement in the Assembly:-

"His Majesty's Government have learnt with great satisfaction that an agreement has been reached between the leaders of the depressed classes and of the rest Hindu community regarding the representation of the depressed classes in the new legislatures and certain other matters affecting their welfare in place of the system of general constituencies combined with special depressed class constituencies contained in the Government's Communal Award of the 4th August last. The agreement provides for general constituencies within which seats are reserved for the depressed classes subject to important conditions as to the manner in which the reserved seats are filled. The Government in their award which was given in the absence of an agreement between the communities were solely concerned in relation to the depressed classes to provide adequate securities that the interests of these classes should be observed by the new legislatures. As representatives of the depressed classes and other Hindus acting together believe that the scheme now forwarded by them to His Majesty's Government is adequate for the purpose, the Government in accordance with the procedure which they laid down in para 4 of their award, will recommend to Parliament, in due course, the adoption of the agreement dealing with representation in the provincial legislatures in place of the provisions in para 9 of the award. (Aplause)

"It will be understood that the total number of general seats including those reserved for the depressed classes under the agreement will in

each province remain the same of as the number of general seats plus the number of special depressed classes seats provided for in His Majesty's Government's decision.

"His Majesty's Government note that the agreement deals also with certain questions outside the scope of their award of Aug.4. Clauses 8 and 9 deal with general points, the realisation of which will be likely to depend in the main on the actual working of the constitution, but his Majesty's Government take note of these clauses as a definite pledge of the intentions of the caste Hindus towards the depressed classes. There are two other points outside the scope of the award.

(1) The agreement contemplates that the franchise of the depressed classes should be that recommended by the Franchise Committee (Lord Lothian's Committee). It is obvious that the level of the franchise for the depressed classes (and indeed the Hindus generally) must be determined at the same time as that for other communities is being settled and the whole subject is under consideration by His Majesty's Government.

(2) The agreement also provides for a particular method of electing depressed class representatives for the legislature at the centre. This again is a subject outside the terms of this award which is under investigation as part of the whole scheme for elections for the legislature at the centre and no piecemeal conclusion can be reached.

"What has been said on these two points should not be regarded as implying that His Majesty's Government are against what is proposed in the agreement, but that these questions are still under consideration. To prevent misunderstanding, it may be explained that the Government regard the figure 18 percent for the percentage of British India general seats at the centre to be reserved for the depressed classes as a matter for settlement between them and other Hindus."

Mahatma Breaks Fast

A copy of the Premier's acceptance of the agreement was handed over to Mahatma Gandhi at about 4-15 p.m. on the 26th September. He read through it lying on the cot, thought about it for some time, then without a word handed it to friends who read it and discussed it among themselves, Mahatma Gandhi taking little part. He then asked them to explain the meaning of the statement and they all unanimously opined that it was thoroughly satisfactory and there was no reason for continuing the fast. Mahatma Gandhi listened to them and asked that everything might be got ready for breaking his fast.

Poet Tagore sang a song from his Gitanjali in a low thrilling voice that spread a deep sense of peace. One of the 'C' class prisoners, who was present also sang. The whole gathering then joined singing Mahatma Gandhi's favourite song descriptive of a true Vaishnav. Fruits were then distributed to children. Mrs. Kamala Nehru crushed two sweet lime fruits into a glass which Mrs. Gandhi handed to the Mahatma. With a slightly unsteady hand Mahatma Gandhi slowly sipped it sitting on the cot supported by Sardar Vallabhbhai Patel and Mr. Mahadeo Desai. The fast which was entered on with only two intimate associates was broken at what amounted to a family reunion surrounded by nearly 100 near relatives and friends.

Racial Discriminations and Governmental Policy in Foreign Countries

INDIA

The traditional history of India tells of ancient struggles between light and dark races for dominance many years before the Christian Era. Physical distinctions of color are not, however, prominent today in the caste divisions of that land. Caste groups are ethnic in character and have to do with differences in religious status and ritual, and with occupational prescriptions. There are in India two major divisions of the population, the Muhammadans and the Hindus. The former constitute a vigorous minority of 92 millions who count themselves as outside the system of caste which regulates the lives of the 255 million Hindus proper.

In 1931 there were within the Hindu community 15 million Brahmans, 171 million respectable caste members, and 50 million members of exterior or untouchable castes. In addition to these groups there were over 8 million primitive tribesmen living in rough hill and forest country entirely outside of Hinduism or Muhammadanism. The 186 million Brahmans and respectable caste members were living under the caste system proper. Under this system, a hierarchy of hereditary and ritualistic occupations is imposed on all men with the Brahmans at the top monopolizing the desirable ecclesiastical and vocational pursuits, and the Sudras or serf castes at the bottom performing the less desirable functions. Since all Hindu life was regulated by caste law and custom prior to the advent of Europeans in the 17th century, a person excluded from caste experience complete loss of property rights and social standing.

The Caste Disabilities Removal Act XXI was passed in 1850 by the British East India authorities to remove the property disabilities imposed on outcasted persons in British India. This act provided that expulsion from caste or the equivalent, the Hindu religion, would not make a person unable to bequeath or inherit property. This law could not undertake to restore a person to the privileges of caste already lost, but it did set in a practical way to remove the most effective of the disabilities imposed by the Brahmanical Hindu law on an outcaste. At that time this was helpful from the European point of view, since a person could be outcasted for many seemingly trivial offenses or even for travelling abroad. The untouchables constituted another phase of the same problem. These were persons below the limits of respectability in Hindu Society who, in spite of the fact that they were placed beyond the pale of decency, still seemed to regard themselves as Hindus of a sort. The Untouchables pursued certain religiously unclean occupations, such as leather work and shoemaking, field labor, laundering, watching the crops, manufacturing alcohol, weaving and textile manufacturing, pottery making, fishing, street and latrine cleaning, garbage removing, and butchering. Also classified in this group were the many Gypsy and criminal tribes who engaged in activities such as those of minstrels, snake charmers, fortune tellers, dancers, pickpockets, thugs, and the like. Untouchables were regarded as differing

in the degree of contamination which they could inflict by their touch upon upper castes, and were themselves divided into castes of varying status. The social disabilities imposed upon the Untouchables were and still are very extensive. They were forbidden entry to most temples, were required to live in segregated villages outside of regular settlements, and had to have their own wells or water taps and other necessary facilities. Barred from schools and public buildings, they were forbidden also to use main public highways or public conveyances, and were prohibited from using common wells, bazaars, or markets. They were barred from all political rights, and were limited to certain simple types of dress without ornaments, such as the merest loincloth or similar covering. They could not agitate for higher wages nor change their lot by any self-initiated action. In some extreme cases, Untouchable castes were required to carry a spittoon or bamboo tube about the neck so as not to desecrate the ground with their spittle, to drag thorns with them and eradicate their footprints, or were forbidden to appear in the day time at all lest they pollute the higher castes by being seen. In some parts of Southern India the very air was deemed polluted by these unfortunates at distances of over sixty feet. The segregated localities in which the Untouchables lived were often extremely unhealthy, and the miserable hovels beside the rice fields were little more than animal dens. In the cities they were barred from all homes, beauty parlors, dining rooms of hotels or restaurants, coffee shops, bathing beaches, and parks. Brahmans and Barbers would not generally serve them and the ministrations of the Hindu religion were denied them. In sum, their condition was one of extreme illiteracy and poverty.

Beginning with the abolition of slavery in British India in 1843 by Act of the East India Company (slavery was common only in Malabar, Assam and certain native states), the restrictions on the Untouchables have been gradually relaxed by action of the various local, state and provincial governments in India. In addition, the Central Government has taken a prominent part in this movement. Although as many as 440 distinct castes were included among the Untouchables, there has been a remarkable unit of effort on the part of the various and somewhat discordant groups to ameliorate their common restrictions. The governments of the states, provinces etc., have tried to abolish the restrictions on the Untouchables by both education and administrative or legislative decree. The great stress which has been laid on education is explained as due to the greater need to change traditions and habits of thought more than merely to alter the laws. Since the First World War in particular, the native states of Kashmir, Travancore, Cochin and Mysore have made great strides along these lines.

In Kashmir in North India the Government specifically decreed the right of the depressed classes to the use of public wells, schools and state temples. Special scholarships were sanctioned for students from the depressed classes and their admission

to public service and the schools was declared unrestricted.

In South India the Government of Travancore has assigned them land for their own use, established schools, and provided representation for them in the public services and in political bodies. As far back as 1815 special taxes imposed on the Untouchables were abolished by a government proclamation. Later proclamations removed restrictions on clothing and ornaments which they might wear, and threw open the public bazaars and markets to them. In 1895 the Travancore Educational Code provided that funds be granted by the Government for establishing schools for backward classes by grants-in-aid to local communities, and within a four-year period 150 schools were opened for them with special scholarships made available. Free primary education was later granted to all regardless of caste or outcaste position. In 1926 land assignments to Untouchables began and grants were also instituted to assist cooperatives within this group. In 1921 representation of depressed classes in the Council and Popular Assembly of Travancore was also established.

In Cochin, where Untouchables polluted the atmosphere at distances of 48 to 300 feet, segregation in unhealthy, poverty-stricken, miserable hovels at a distance from the villages proper had reached its height in the 19th century. Since the dawn of the 20th century, free access to public roads, hospitals and bazaars have been granted to this group, and special facilities have been developed for them in the way of tanks and wells. An officer called the Protector of Depressed Classes was appointed to supervise agricultural colonies established for the depressed groups. He administers a program of supplying these people with agricultural materials such as seeds, implements, and other necessities.

In Mysore State, also in Southern India, provision for the use of common wells and free school entry was made for the Untouchables in the 1920s, and at the same time provision was made for their representation in the State Assembly. In the public services special facilities have been offered for their appointment and other things being equal, even preferred appointment was given members of this group. As in Cochin and Travancore cooperatives have been encouraged by the financial assistance of the Government.

The Provincial Governments of British India have also been active in the amelioration of the lot of the depressed classes. In Madras, the Commissioner of Labor was entrusted with the task of encouraging the education of dependent classes and of looking after their economic interests. Grants-in-aid are withheld from any privately managed school which does not admit exterior castes. Schools are located in areas accessible to untouchables, and provision is made for special schools, scholarships, hostels and teacher training facilities for them. Fees are often remitted for scholars of this class. Economic measures have been undertaken, such as the provision of land for house sites to relieve congestion and

for aid to cooperative societies which have been sponsored by the Provincial Government. New wells were constructed and old ones repaired, while burial grounds and sanitary facilities were provided. The Government also reserves and freely assigns lands for cultivation to members of depressed classes with payment provided for on easy installments. Agricultural loans, flood relief, and rural credit have also been stimulated by Government action. Collective bargaining was encouraged among Untouchable laborers. Reduction of the restrictions on the free use of public ferries and water taps was also undertaken by a campaign of education. In Bombay, a committee was appointed by the Governor to inquire into the condition of the depressed groups in 1928. An officer was subsequently appointed in 1931 to watch over the resultant program for the amelioration of conditions and to uphold the rights of the backward classes generally. Recruitment of members of the police force from the backward class was recommended and undertaken. Polite treatment of backward groups by officials of the Government is provided in the Government Servants Conduct Rules.

The Central Government of British India took special pains at the Census of 1931 to collect statistical information on the condition of the backward and depressed classes and on the problems involved in their present and prospective welfare. Data were collected on the castes which were considered depressed in each province in order to provide for their special representation in legislative assemblies and to identify them for prospective social programs of social betterment.

As a result of the data gleaned from the 1931 Census, the new Indian Constitution drawn up in the Government of India Act of 1935 recognized a category of "scheduled castes" or castes for whom seats were reserved in future legislative assemblies in each province. This plan was based on the Communal Award of 1932 which divided the Indian electorate into the main recognized communities and interests such as Hindus, Muhammadans, Untouchables, etc., as subsequently modified by the Poona Pact or agreement between the British Government and the Hindus themselves. The provisions of the agreement allowed for a number of seats to be reserved for the depressed classes. All of the registered members of the depressed castes elect a panel of four candidates belonging to their own body for each of the reserved seats, and the four persons who receive the highest number of votes in this primary election are the only candidates for the reserved or scheduled seats. The candidate who is finally elected to the reserved seat is elected by the general electorate i.e., by the caste Hindus and the depressed classes together, though their choice is confined to these four candidates. Thus the unity of Hindu Society is preserved while special recognition is granted to the depressed groups.

Source Courtesy: Racial Discriminations and Governmental Policy in Foreign Countries (Washington, 1945)

COMMONS SITTING, 8TH MAY 1935

FIFTH SCHEDULE - (Composition of Provincial Legislatures.)

VISCOUNT WOLMER: I am much obliged to my hon. Friend the Under-Secretary for falling in with our view that this was the proper time to discuss the Poona Pact. I think that is so because this Amendment, although comparatively unimportant in itself, is, I understand, necessary in order to provide machinery which would not be required if it had not been for the Poona Pact. Therefore, this is the first occasion on which the Bill really deals with the Poona Pact. That is a matter on which I and those with whom I am associated in this subject 1088 feel very strongly. We feel it necessary to protest with the utmost vigour that we can command against the course the Government have followed in regard to this matter. This is a matter of history, and in order to make our position clear we must go back to the time when at the Round Table Conference it was found absolutely impossible to arrive at any agreement among Indians themselves on the communal question. As the Committee know, the Prime Minister did everything in his power to induce the people who had been summoned to the Round Table Conference as the accredited representatives of the Indians themselves to come to some agreement in regard to the communal question.

SIR H. CROFT: May I interrupt my Noble Friend to ask whether it is not a fact that the Prime Minister communicated to this House that unless a communal settlement was arrived at, we should not go forward with the reforms?

VISCOUNT WOLMER: My hon. Friend is perfectly right. To carry history a little further back, the Prime Minister had absolutely pledged himself that he would not go forward with the question at all unless there was agreement on the subject, and of course in taking up that attitude he was absolutely right. I was just going to say that the failure of the Indians to come to any agreement on this question is really complete proof of their incapacity for self-government. If a body of men cannot come to a compromise on elementary necessities of this sort, how can they possibly be expected to compromise and to work amicably together on the thousand and one more intricate, more debatable, more disputable questions which necessarily arise in the course of representative government? Therefore, the Prime Minister was perfectly right when he made it a condition that the Indians should arrive at some agreement together. But, as the Committee know, they failed to arrive at an agreement and then the Prime Minister—not for the first time, or, I think, for the last time—went back on his word, went back on his intention, climbed down from the position which he boldly occupied, and went back on the whole of the very sound constitutional doctrine which he had previously preached. When the negotiations finally broke down, he then said that he would im-

pose a communal award on India, and that he proceeded to do. He published the communal award, which, like, I think, everything else emanating from this country, was met by a howl of execration from all parts of India. But the Prime Minister added when he imposed the communal award that if general agreement could be found to any amendment of it, he would accept that amendment. The award, of course, was not the personal award of the Prime Minister. It was the award, I have no doubt, of the India Office, and it was worked out, with the utmost care and represented, in the opinion of the great experts of that Department who have dealt with India all their lives, the fairest system on which a settlement could be arrived at. But the award, as the Committee know, accepted the system of communal representation, and it provided among other things for separate representation of the outcasts, the untouchables. Then the Government, not for the first time or for the last time, came up against Mr. Gandhi. Mr. Gandhi, who has far more political acumen than the majority of his fellow-countrymen, has long been aware of the fact that the whole position of the outcasts in India has been perhaps the greatest bar to the advancement of the movement that he represents in the eyes of the civilised world. I should like to pay this tribute to Mr. Gandhi, that I believe no Hindu has done more to try to mitigate in certain respects the disabilities under which the outcasts labour.

Now it is necessary that we should cast one glance at the position of the outcasts. Their position is a scandal to any nation, a scandal to any community, a scandal to the British Empire. It has not been within the power of the British Raj to lift the inhuman disabilities from which they suffer from off their shoulders. It is inherent in Hinduism. When we are engaged in forcing representative government and the system of Parliamentary voting on the Indian people, the position of these untouchables at once clamours for special consideration. A man whose children are not allowed inside the village school for fear their presence should contaminate other children, but who have to learn their lessons sitting outside and listening through the windows, a man who must not approach within so many 1090 yards of one of his fellow-countrymen, a man who must not touch one of his fellow-countrymen's food, a man who is treated worse than an animal, simply cannot be treated as capable of being able to exercise fully those paper privileges which you are offering him.

Therefore, the Government, quite rightly in my opinion in their communal award, provided that the untouchables should elect their own representatives. But Mr. Gandhi saw that the existence of this feature in the Indian constitution would show the world outside the incompatibility

of Hinduism with democracy, and he set himself to break down this provision which that Government wisely made, and to get embodied in the Constitution the figment—it is a figment—that all Hindus are members of the same community, the figment that all Hindus can be treated as one unit.

That is one of his principal tenets. In order to bring the untouchables and the class Hindus together he announced that he would, unless they made an agreement which would nullify this particular provision of the Government's award, fast to death. That is a threat which had a great deal more effect in India than it would have in some other places. In India it had a miraculous effect. No member of the Committee who is aware of the facts would deny that the Poona Pact was arrived at under coercion. It was not a free pact. If the Pact had been innocuous in itself we might have washed our hands of the matter, even though the decision had been arrived at by coercion. But it is because of these two facts, first that the decision was arrived at under coercion, and, secondly, because the decision itself is unjust, that I think we ought to interfere.

The decision is unjust because it deprives the untouchables of that special representation which the Government's award provided for them. I urge in support of that the following considerations: In the first place the Prime Minister, acting on the advice of the India Office, deliberately thought it necessary that the untouchables should have separate representation, and, secondly, the Joint Select Committee itself has put on record, if hon. Members will turn to paragraph 120 of their report, that in their opinion the Prime Minister's award 1091 would be to give better representation to the untouchables and would be more equitable to them.

SIR H. CROFT: Is it not a fact that the Prime Minister actually described it as the birthright of the untouchables?

VISCOUNT WOLMER: My hon. and gallant Friend is again perfectly right. I am not quite such a close student of the Prime Minister as my hon. and gallant Friend. I do not know whether it was their birthright or not, but it appears to me to be a matter of the greatest importance to them. How can a man who finds himself in their social position expect to be able to get fair representation unless he has special representation? The arrangement of the Poona Pact was a very elaborate one. It was that the untouchables should themselves elect four candidates and that those candidates should be elected by the general Hindu community. It was a feature of the Poona Pact that the total representation of the untouchables in this matter was increased. It had this fundamental difference from the Prime Minister's award, that the untouchables would only be able to get into the Legislatures by this method representatives who were ac-

ceptable to the caste Hindus. That is the whole point.

Here you are dealing with a body of men, 40,000,000 of them or more, who for centuries have been treated worse than animals, who have been denied the elementary rights of humanity, whose religion teaches them that they are worse than dirt, who have not been able to look a caste Hindu in the face man to man within the memory of their race, and you are asking these unfortunate people to select candidates and submit them to the approval of their oppressors. I see the Leader of the Opposition sitting there. I ask him: How would he approve a system of election under which the Labour party would in the first place select their Parliamentary candidates, who would not be returned to this House until they had been approved by the Carlton Club? That is the Poona Pact. Would he regard them as real representatives of the Labour movement?

MR. LANSBURY: Certainly not. I have got such a bad opinion of the Carlton Club.

VISCOUNT WOLMER: Has he a fair opinion of the caste Hindus?

MR. LANSBURY: I have no opinion on caste at all.

VISCOUNT WOLMER: And yet the right hon. Gentleman is going to support this caste arrangement, because a caste arrangement it is. If I am doing him an injustice I withdraw, but I venture to prophesy that on this occasion as on so many others he is going into the Government Lobby.

MR. LANSBURY: You do not know.

VISCOUNT WOLMER: It is a wrong and a wicked thing that we are lending ourselves to this arrangement under which these untouchables are to be deprived of the special representation which the Prime Minister thought was necessary for them, and the Joint Select Committee itself says gives them better representation than the Bill itself, and we are going to put into the Bill this sham representation, which will not send to the Legislatures the stalwart champions of the untouchables, who above all people are needed in the new movement of India. If this democratic system is going to work without undue injustice it is above all things necessary that you should have fearless leaders of the untouchables. It is most difficult to find leaders in a race of men who have been treated for centuries in this way and who have been browbeaten from generation to generation. The natural leaders are very few. This system is going to be so worked as to exclude these very men. It will tend to send to the Legislatures muggumps, compromisers, people who are prepared to sell the birthright of the unfortunate outcasts whom they represent. For that reason we feel that it is necessary to raise this issue. I think that the Government have done wrong in accepting the Poona Pact.

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COMMONS SITTING, 8TH MAY 1935

FIFTH SCHEDULE - (Composition of Provincial Legislatures.)

(Continue from page 14)

SIR R. CRADDOCK: My Noble Friend the Member for Aldershot (Viscount Wolmer) has given an account of some of the circumstances surrounding and leading up to the Poona Pact. I think that I can give the Committee some supplementary information, as to how the Poona Agreement, as it was called, came to be made. I have information, which reached me from time to time from the part of the country where the subject was first mooted by people whom I have known for many years. The point was this: At the Second Round Table Conference, when Mr. Gandhi and the Mohammedans could not come to any agreement, the minorities met and arrived at what was called the Minorities Pact. The parties to the Minorities Pact were the Mohammedans, the Europeans, the Anglo-Indians, the representatives of the depressed classes and the Indian Christians. All of these made a pact, and they were particularly desirous that they should all have their special communal electorates, that those communal electorates should last for 10 years, and that they should not be modified except by the agreement of a large majority of their members after the 10 years. Dr. Ambedkar, who is the most educated representative of the scheduled classes, insisted on a special minute being attached to the report in the Minorities Pact, that in the case of the scheduled castes the agreement to have separate electorates should not be modified for 20 years, and that at the end of that time they should only be altered or given up if by that time adult suffrage had been extended to India. He is the leader of one of the principal castes among the scheduled castes—a caste numbering about 6,000,000 with

which I am specially well acquainted.

I would direct the special attention of the Committee to the fact that this Minorities Pact caused much alarm to the Hindus, for the reason that they thought that the depressed classes, with their separate seats, would come under the thumb of the Mohammedans, as the Mohammedans were a party to the Minorities Pact. Consequently, in anticipation of the Prime Minister's award, they set about a movement among the Mahars of the Nagpur district, headed by a member of the Hindu Mahasabha and a representative of the depressed classes, who was not a local man but a Madras representative; and together they undermined the opinion of some of the supporters of Dr. Ambedkar, persuading them that they would look after their interests. They said to them, "You are Hindus, and all Hindus must stand together. If you give up your communal electorate, we shall get you more seats," and so on. Having undermined the loyalty of this particular section, who are an important section, they got together the Hindus of their own body and brought about the Gandhi Fast unto Death. This is what Gandhi himself said in his paper called the "Harijan." That is a name which Gandhi has invented for the scheduled castes, and they do not like the name at all, because, although Gandhi may say that it has a high spiritual meaning the actual literal meaning of the words is "God's creatures." They do not like the name themselves; I ascertained that from their own representatives. This is what Gandhi said in his own paper, the "Harijan": I do admit that the Fast of September last did unfortunately coerce some people into an action which they would not have endorsed without my Fast. I

admit also that my Fast coerced the Government into releasing me. I admit, too, that such coercion can and does sometimes lead to insincere conduct. Gandhi's threat to fast unto death unless these people agreed was an offence under the Indian Penal Code, and it is numbered among the offences relating to intimidation and obtaining anything by undue pressure. It had to be made an offence under the Penal Code because it is a method of intimidating and extorting by appealing to the religious beliefs and superstitions of the people whom you try to coerce. This well-known practice is called "sitting down." It literally means that you sit on a man's doorstep, and if he will not give you what you ask you sit there till you die; and your death is on his head and he suffers both in this life and the next.

It was quite impossible for the representatives of the depressed classes to refuse to agree to the new scheme when Gandhi said that he would complete his fast unto death unless they agreed. Dr. Ambedkar and the other representatives of the depressed classes, I am informed, were brought down at the expense of a Bombay millionaire; and so, in these circumstances, with the atmosphere of threat over them, the Poona Pact was effected—with Gandhi threatening that if they did not agree he would fast unto death. In these circumstances the Poona Pact came to be hurriedly accepted, hurriedly signed, and hurriedly endorsed by His Majesty's Government. The Government had to decide whether this was an agreement which should be accepted as an agreement to modify the Prime Minister's award, and they had to do so within, say, 48 hours—and they did so in this great hurry. There was no op-

portunity for the Provinces to express any opinion at all.

It was in this great hurry and under the threat of this fast, which is an offence under the criminal law in India that the arrangement was come to. The offence is to induce people to agree to something by playing on their religious and superstitious fears. It is called "sitting dharna," or forcing a man to agree by threats of fasting unto death. I should like the Committee to know that an Amendment for the cancellation of that Pact was moved in the Joint Select Committee by Lord Zetland, who has been Governor of Bengal, supported, among others, by Lord Lytton, the Marquess of Salisbury, Lord Rankeillour, Lord Hardinge and Lord Derby. This Amendment moved by Lord Zetland was lost by 14 to 9—that is to say, the Conservative Members on the Committee were equally divided, nine to nine, and Lord Zetland's Amendment was lost by the vote of the Liberal and Labour Members of the Committee. It does just show that whatever they may say about us—and they are pleased to speak with contempt of us as diehards—**[HON. MEMBERS: "No, no!"] [An HON. MEMBER: "It is a compliment."]** Very well, I accept that. It does show that it is not confined to Members of the ordinary Conservative minority. Those are the circumstances under which these people were really deprived of their seats, because undoubtedly the whole object was to meet the fear that the untouchables would come into alliance with the Mohammedans and be lost to the Hindu cause. I wanted to put the information before the Committee in its absolute accuracy.

COMMONS SITTING, 10TH MAY 1935

FIRST SCHEDULE - (Composition of Provincial Legislatures.)

BRIGADIER-GENERAL SIR HENRY CROFT: I had just commenced on Wednesday night, the last occasion on which the Committee met, to call attention to the Poona Pact and to the story of its birth, and I think the Committee will agree that this is a question to which it is necessary for us to give very grave attention, because it is on this subject that I think there was a bigger change-over of votes on the Joint Select Committee than on any other Occasion. Everybody will therefore appreciate that our decision on this subject is one of very far-reaching importance. I think the Committee will all agree that the Constitution is being built upon the volcanic soil of communal strife in India. That is generally admitted to be the one great problem which makes this Constitution-building so different from anything which has ever been considered in any similar proposals in the history of the world. I think we all further agree that it is absolutely vital that when this scheme emerges we must be as fair as we can to minorities. We were led to understand that the Constitutional reforms as a whole would only be possible if there could be an agreed settlement upon this communal question, but the settlement was found to be impossible. The Prime Minister, representing His Majesty's Government, then decided to impose a settlement upon India, and I presume that I do not exaggerate if I say

that the Government probably gave more attention to this Communal Award than to any other part of the Bill. It is, indeed, an essential fact, without which the Measure itself, if it is ever passed into law, cannot possibly work. It was explained in the Debate when last we met that many of us felt that the democratic form of government which we are hoping to see evolved out of these proposals is really incompatible with a communal division of electors and legislators, and that is why we feel that the scheme almost inevitably will break down and have to be replaced some day by some other.

Neither has the Communal Award given any sort of satisfaction to anyone in India, with the exception perhaps of certain large bodies of Moslems. In fact, at the present moment there is a big movement in India, as Members of the Committee will be aware, called the All-India Anti-Communal Award Conference, which was held on 23rd February, and there they declared against the whole award by an overwhelming majority. That does not alter the fact that the Government with immense care went into this whole question, and I should like to say at once that if you have to have this form of communal representation, I consider that the Government's original decision was probably the fairest which could be arrived at.

Mr. Gandhi, who is as well

equipped as a politician as he is as a saint, saw certain results in the Communal Award which he feared very much indeed. First, it seemed to him that the depressed classes, who were, I think we may say, pleased with the Communal Award at the beginning, might ally themselves politically with Moslems and with the other minorities, and that was stated in some public documents which we have had before us; secondly, the establishment of the separate electorates might detach these unfortunate people from their Hindu co-religionists, which would release them from the domination of Hindu political power; and thirdly—and this is the point on which Mr. Gandhi laid the greatest stress—it would emphasise in the eyes of the world the fearful debasement of the untouchables by their fellow-countrymen and co-religionists in India at the present time by always allowing the world to see that the depressed classes had their special political representatives; and, fourthly, he undoubtedly wanted the representatives of the depressed classes to vote and to work with Congress rather than against that body. He, therefore, with very great ingenuity, devised with some of the Hindu leaders the Poona Pact.

I hope the Committee will realise that ostensibly the idea was that the Poona Pact gave the depressed classes very much greater representation. Actu-

ally, as I think I can show in a moment, the effect must be to bring their representatives under the permanent bondage of Congress leadership. Under the Communal Award, the Committee will remember, the depressed classes were allotted 71 seats in the various provincial councils. They were to be actual representatives of depressed classes, elected purely by electors drawn from those classes, but under Mr. Gandhi's Poona Pact some gentlemen styling themselves representatives of 128,000,000 orthodox Hindus, and Dr. Ambedkar, claiming to represent 48,000,000 of the depressed classes in India, agreed to an increase from 71 to 148 seats for the depressed classes, largely apparently to be at the expense of Hindu seats. That looked a very fine and encouraging gesture on the part of the Hindu leaders, but what is the real effect?

As we see in the Bill, there is to be a primary election of depressed class electors, who will elect a panel of four members. The four so elected will then stand, and the electorate will be increased to include all caste Hindus in that constituency, who, in almost every case, will be in a very large majority. Congress knows very well that out of this panel of four in any constituency they are practically certain to get one of the four holding their views and pledged to support

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COMMONS SITTING, 10TH MAY 1935

FIRST SCHEDULE - (Composition of Provincial Legislatures.)

(Continue from page 15)

their programme. When, therefore, the general electorate elect one to be on the panel of four, the general electorate, which will be almost inevitably Congress-controlled, will, of course, elect the Congress candidates. I think that that must be obvious to anyone who has made any study of the political machinery in India, The Congress thus hopes to secure almost the whole of the 148 so-called depressed class representatives instead of the very few, and possibly none, of the 71 under the Communal Award. That briefly, I think, is a description of the effect of the Poona Pact. How was it secured? The Joint Select Committee, as the Under-Secretary told us on Wednesday, said: Under the pressure of Mr. Gandhi's fast these proposals were precipitately modified. I want to apologise to the Under-Secretary for quoting him on the last occasion as using the word "threat". I misquoted him. The word I should have used was "pressure". I agree that "pressure" is a different word from "threat". Mr. Gandhi declared that unless this proposal were accepted he would fast unto death. He gave no time for his threat to be carried out, for it immediately forced everybody to come into line. Dr. Ambedkar, who is declared to be the head of 6,000,000 untouchables, surrendered the cause of the depressed classes on account of 48,000,000. I think that is the number of the whole of the depressed classes which we are considering, but it is difficult to get the exact figure. Who was he, the leader of the down-trodden in India, to risk the life of a saint? Of course he had to give way. His position would have been impossible if the saintly Mahatma had passed from this unhappy world. The Congress Hindu Leaders under Pandit Malaviya agreed, as well they might, to the same proposal, and His Majesty's Government, also under the pressure of Mr. Gandhi's fast, precipitately decided to modify the proposals. They fell like rabbits into the snare.

Thus once again we find that we have—as I believe, quite unconsciously and not realising the reactions—surrendered to those in India who are utterly opposed to any form of partnership between Britain and India, who are completely opposed to the Bill, and who have, in fact, in the newly-elected Legislative Assembly declared emphatically that they do not want the Bill at all. The Under-Secretary, in answering my Noble Friend the Member for Aldershot (Viscount Wolmer), might have persuaded the Committee, so honeyed were his words, that Dr. Ambedkar is glowing with satisfaction at the whole concern. As a matter of fact, the Under-Secretary said: "The Committee will

be right to be guided by the leaders of the Untouchables and to accept their view in preference to any other view." I wonder whether he means that, and if he really accepts the view of the worthy doctor. May I remind him that, according to the "Times", a very friendly witness, on 17th January this year, Dr. Ambedkar, who was giving lip service to the Poona Award, said: "The interests of the depressed classes have been flagrantly neglected. Therefore it will not be possible for them to give their support to the present scheme." Do not let us lay unction to ourselves that this surrender to Congress is, in fact, going to give any joy or felicity to the depressed classes. Like everyone in India, I am sorry that the doctor has now turned against the doctor's mandate with regard to India. I express my sympathy with His Majesty's Government, because I think the depressed classes were the last straw to which they were clinging, and they were the only so-called organised section of the Indian people who had not repudiated the Government's Measure.

I think I have said enough to convince the Committee that it would be wiser to revert from the Poona Pact, which I believe no one in this country really wanted or had ever heard of until Mr. Gandhi's ingenious manoeuvre, back again to the Communal Award, which was the result of so much care on the part of His Majesty Government, and which, I think I am right in saying, the Joint Select Committee itself thought was preferable to the Poona Pact. The Prime Minister stated—and let me be fair about this; I am not using the exact words—after the Communal Award was decided, "Of course, if there is agreement in India, we will be ready to accept such an agreement between parties". It may, therefore, be in the minds of certain Members that we are forced to accept the Poona Pact. That is not so. The Joint Select Committee itself divided on the principle of the Poona Pact, as far as it referred to one province, on Lord Zetland's amendment. I would particularly ask the Committee to realise that Lord Zetland was supported on that occasion, not only by Lord Salisbury and those who voted with him, but by Lord Hardinge, an ex-Viceroy, Lord Lytton another ex-Governor-General, and Lord Derby. In fact, he would have carried his proposal but for the Liberal and Socialist votes, which were on the other side. I am not using that for party dialectics, but just to show what an immense swing over there was on that subject.

Therefore, if it was legitimate for the Joint Select Committee to discuss this question, to hear witnesses on this subject, and actually to go to a division on the mat-

ter, it is clearly within the right of this Committee also to discuss it and to refuse to yield to the threat of death, which was made even before this Bill was brought in, against our better judgment. If we are going to adopt this practice of yielding to threats of this description, even before the flag has dropped and the race for democratic spoils has started, it seems to me that it puts a premium upon coercion and a brake upon the liberty of action and freedom of conscience of which we in this House claim to be the special champions. In a few days' time we may have the leader of Congress or the Indian trade unions, if there be any; we may even have the women's leader who is now to be nominated to the Council of State, engaging in this new pastime of threatening to starve. The famine which we have eliminated from the great country of India, thanks to the marvellous administration of the British Government—a most romantic story—will become rife in Provincial Councils, which may become mortuaries instead of legislatures. It seems to me that it is sheer madness to allow Mr. Gandhi or anyone else to thwart your intentions and your wise decisions, and force you to go back on such decisions on pain of his death. I think the Committee will realise also that it really upsets the whole balance of our scheme if the Hindu controlled Congress is able under the Poona Pact completely to control the decisions of the so-called representatives of the depressed classes.

More important than either of those matters is the fact that under the Poona Pact, in my honest belief, the depressed classes will be deprived of that very freedom which we were hoping to give them. This has nothing to do with the question of whether it is wise to have this reform or not. The question we have to ask ourselves today in settling the fate of these 48,000,000—or, some say, possibly 60,000,000—of the depressed classes is whether they are going to have a square deal, to have that freedom which we promised to give them, or whether we are by a piece of trickery, as I honestly believe it was going to put them for all time under the domination of Congress and therefore, to deprive them of what we promised them. I know that His Majesty's Government are very reluctant to accept any suggestions we make to strengthen this Bill, but this one does not interfere with the main principles of the Bill. The more we study the question, the more we must realise that when the British Raj has gone from India the position of the depressed classes, unless we give them some rights and some big standing in the future in these assemblies, is going to be

deplorable. On that account I most earnestly ask the Government to reconsider the position and to go back to the Communal Award of the Prime Minister, which had the support of the whole Government before they were forced, under duress, to adopt this more recent scheme.

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LIEUT.-COLONEL APPLIN: I should like to point out the unreality of the Poona Pact. It was not a pact or a bargain as we understand such things. It is what is known in India as a hukum. It came from Gandhi, who had the cloak of holiness over him and spoke as a prophet. Not only that, but he spoke with the voice of the British Government behind him. Had he not driven up the Mall in Simla in a ticka ghari and taken tea with His Excellency the Viceroy, the King's representative? Had he not gone in the face of a Government Order and made salt against the law and was not prosecuted? He had behind him not only the whole power of Hinduism, but the whole authority of the British Raj behind him. That was why when he went to Poona and accepted the Pact, that the Untouchables did so instantly. They could do nothing else. It was a hukum. It was a command, an order. They felt that if they did not accept the Pact they would get nothing at all. They have got nothing at all. We who know the Hindus and India know perfectly well that under this Pact, apart from the fact that there will be two elections, the only men who will be elected to represent the depressed classes will be those who have got from the Brahmins and the other castes a licence to come forward and be elected. They will be selected. Anybody who is not selected will find it absolutely impossible to be elected.

For that reason, and because we do want this Bill to work, I pray the Under-Secretary to remember that we are responsible for these depressed classes. There are something like 60,000,000 of them in India. Unless we give them real representation in the new Parliament we shall leave out representation of the very 1289 people for whom we are most responsible, the very people whom we have protected for a century. Are we going to abandon them now at the moment when they are expecting to get some form of representation? They are the workers, the hewers of wood and the drawers of water, and I am certain that in speaking for them I shall have with me right hon. and hon. Members of the Labour party. These people at least should have a vote which they can exercise freely and without pressure.

[Some extracts from debate in UK Parliament on the issue of Poona Pact]

Chandra Bhan Prasad utilised his glamour and name to advance the Dalit cause

Chandra Bhan Prasad was the first Dalit in independent India to have a dedicated column space in the English press. He fronted attacks and counter-punched detractors for berating Dalits, taking on anyone trying to pull them down

Dalitahood will be incomplete if it doesn't honour my predecessor, Chandra Bhan Prasad, a shining thought leader and India's leading public intellectual. At a time when Dalits were barely noticed, CBP was our eyes and ears. He was our man, dressed in a soigné suit, sharp black tie and handsomely combed hair. Sitting in the studios or penning his philosophy, CBP gave us reasons to be proud and assured.

CBP is known to the world for his stellar work as a columnist in The Pioneer. He was the first Dalit in independent India to have a dedicated column space in the English press. His popular column, Dalit Diary, came at a time when newer interventions in India's changing geography were desperately needed.

Born in 1958 in Bhadwan village in Azamgarh, Uttar Pradesh, CBP began writing as the last decade of the 20th century dawned. His life at Jawaharlal Nehru University was shaped by the radical uprightness of Dalit exploitation. He found a pathway to articulate the simmering anger through the CPI (M-L) outpost. After paying closer attention to this politics, and the politics of the liberal and progressive, CBP chose to expose their hypocrisies through honesty. He took upon the liberals and progressives

both in the urban and rural scape. His targets were the influential class who were articulating public opinion—professors, editors, columnists and Leftist feudalists. In many ways, Dalit Diary was a vicissitude for these people, who talked about Dalit liberation but also held on to beliefs of their varna privileges. CBP's openness to limited private capital came from his reading of Ambedkar and that of Mao, wherein nationalist bourgeoisie were given adequate space in China after the 1949 revolution till 1956.

The much-hyped Bhopal Declaration which brought together Dalit academics, thinkers and babus to frame a policy of diversity had token success. It created a buzz but the results are still to be seen across a wide spectrum. However, the credit to articulate that idea and bring about new perspectives can be attributed to CBP. He is the father of India's diversity movement who argued for an increase in colours to the monochrome of what he called "varna viciousness".

CBP utilised his glamour and name to advance the Dalit cause. He toyed with new ventures and this is what brought him to propose Dalit Capi-



talism — a radical imagination finding avenues at the centres of liberal structures. He was a pragmatic uncle who advised Dalit movements to "seek share in globalisation" instead of "wasting resources, time and talent in trying to stop the unstoppable".

His reasoning for a capitalist solution was his active position against the twice-born Left and Sangh. Both these cronies are united in keeping the position of Dalits permanent subordinate. He was cognizant that American imperialism was going to hit vulnerable Dalits, but what would a landless Dalit labourer think of his landlord who has been tormenting him for generations? "What could be a happier moment for Dalits than witnessing the total collapse of farmers (landlords) who do not pay minimum wages and humiliate Dalits in their day-to-day life?" Those ruling classes of India did not democratise resources such as education. Thus, he advised Dalits to "pray for the collapse of desi industrialists". He took this position from two vantage points: 1. He hoped the MNCs would open up space for Dalits like they did for the Black population in America. 2. Empire had a history of turning fruitful for India's

Dalits.

Although his Dalit Capitalism is an admirable concept, it needs detailed scrutiny and much more critical understanding.

CBP's columns were deeply sociological and showed literary command. He believed in the power of the English language, which allowed him a higher status. He wanted the same for his community. He remains a strong advocate of the Dalit English language movement.

In his feisty reprimand of the twice-borns, CBP held up no filters for Dalits either. He felt the Dalit movement's singular focus on Brahmins as enemy No. 1 was wrongly placed, especially when, since Independence, the upper Shudras had claimed dominance in India. Thus, the "principal contradiction of our times" was between "Dalits and upper Shudras".

CBP fronted attacks and counter-punched detractors for berating Dalits, taking on anyone trying to pull them down. His new ventures "Dalit Food" and "Dalit Entrepreneurship" are thought-provoking and inspiring. Needless to say, also entertaining.

This article first appeared in the print edition on September 20, 2020 under the title 'The importance of Chandra Bhan Prasad'. Suraj Yengde, author of Caste Matters, curates the fortnightly 'Dalitahood' column

Source Courtesy: The Indian Express, September 20, 2020, Written by Suraj Yengde

Zameen Prapti Sangharsh Committee led Movement in Punjab

A turning point in Revolutionary history of Punjab and India

The Zameen Prapt Sangharsh Committee has played the most defining role ever in determining the destination of the upsurge or emancipation of the dalit community of Punjab from enslavement. The movement it has inaugurated in 2014 has virtually written a new chapter or defined a new epoch in the history of struggle of Dalit agricultural labour. With detailed or incisive analysis and painstaking preparations it led many a struggle for re-distribution of panchayat land promised to dalits, for cancellation of debts and against grossly unfair prices to obtain land during auctioning. The efforts of the ZPSC have instilled a sense of confidence or self-respect in the Dalit Community as it never has previously in Punjab. Never before have dalit community members spoken so boldly against the oppression perpetrated on them. It is notable how it has consolidated after each juncture of struggle. A welcome break was enshrined from the tradition in the Communist Movement that literally dumped the caste question in the dustbin. Without doubt a stepping stone towards creating base for agrarian revolution and a model for the rest of the country.

In the course of history the dalit Community has been denied fundamental rights and marginalized leaving no stone unturned. In 1961, the state passed the Punjab Village Common Lands (Regulation) Act, reserving 33% of agricultural village common land for Scheduled castes, who could get an annual lease through bidding. Rules under the statute were framed in 1964. The implementation, however, was indifferent. The 1961 land regulation act carved out 1/3rd panchayat land rights for all dalit families. Their rights have existed only on paper with ruling parties patronizing all steps of ruling castes to deny the dalits their promised rights. 31.9 % of Punjab comprise dalits, more than any state in India. Over 170 families occupy a mere 25 acres of land. Caste confrontation was propelled to its very zenith with upper caste landlords unleashing merciless attacks on dalits with the patronage of the ruling party. On countless occasions dalit women are molested and upper caste landlords forcibly seize land. Times children are made to go hungry. The sarpanches with all their might suppressed democratic assertion of dalits and sponsored attacks on them by goons of upper castes to thwart their rights. In 2014 43 activists of ZPSC were arrested and within a few years the figure of those imprisoned rose to 170. ZPSC took its birth in Malwa and then spread like wildfire igniting the spark of combat to engulf other regions of Punjab. Its first spark shimmered after the ruthless attack unleashed by upper caste Jat landlords on dalits in Badli Kalan.

Zameen Prapti Sangharsh Committee mainly focussed on the issue of the Dalit Community winning

its share of 1/3rd share of promised Panchayat land. It advocated a 33 year land lease for the dalit Community to replace annual auctioning where dalits were manipulated. The ZPSC made a meticulous survey of the socioeconomic conditions in terms of land relations, wages paid to dalit workers, condition of women and employment.

The ZPSC also seriously raised issue of the 1970 land ceilings act which prevented anyone from owning more than 17 acres of land. In the course of the struggle many important ZPSC leaders were tar-



geted either being arrested or had their houses raided. Another significant issue is the confronting the debts induced by micro finance corporations. With full fury the dalits have risen up against the attempts of micro-finance companies to enslave them. An issue was also raised confronting the building of an industrial park encroaching dalit land. The organization has also in the deepest pitch raised its voice against Hindutva fascism.

I have had the privilege to attend 2 of its most impactful protests in 2016 and its maha panchayat in 2018. Memories will be permanently embedded in my mind of the intensity and anguish expressed in the protest at the grain market in Sangrur mobilising around 8000 people and DC Headquarters and later in Jaloor in protest organized by Jaloor Jabar Virodhi Sangharsh Committee attended by 5000 persons. In all the memorial conferences for martyr Gurdev Kaur annually in December around 2000 persons attended. Many impactful gheraos were staged in Patiala outside the place of minister Singla reminiscent of an army thronging and converging in, literally painting the venue of protest red. A few days ago another gherao was launched with around 1500 persons besieging palatial house of minister Vijay Singh Singla.

It was most inspiring to witness the capture of land plots themselves by Dalits through planting of red flags. Applying diligent methodology a network was built in Khaneri, Badli Kalan, Kheri, Garacho etc. and other surrounding areas in Sangrur. A red spark or resistance engulfed many a village in Sangrur-Pa-

tiala with Caste and class consciousness reaching a crescendo and vengeance written on the faces of dalits at the intensity of a tornado. It is remarkable that even from the deepest depths of despair it has spectacularly risen. Mastery of an architect has been blended with the courage of a soldier in galvanising mass mobilizations against the enemy forces. The intensity of struggles enabled the Dalit community to gain deep insight into the nefarious games played to trick them by the ruling castes or classes. I was most impressed with the death defying

courage the ZPSC revealed to confront state repression after over 60 of its cadre were arrested.

Co-operative farming is now practiced by the Dalit community which is remarkable. Crops are grown and cattle grazed collectively, with all share produced. An 11 member strong village committee was elected to run the cooperatives. In Jhaneri 60 families were knitted into a single unit. 6000 Bighas of land have been distributed by the ZPSC and the land auctioning rate reduced from Rs 440000 to 22000. The interviews of dalit women activists testify the spectacular gains achieved in the last 6 years. They highlight the success of cooperative farming which enables them to earn Rupees 30000 a year. No longer will dalit labourer be forced into begging wheat from upper castes as a result, becoming self-sufficient or reliant.

What is heartening is that a second stage has been reached with a decree awarded by the administration for being awarded 33 year lease of land. In Tolewal region the declaration of lease was first made.

It is also significant that the organization now has a general body with regular office bearers.

The biggest hurdle confronting the struggle is the ambivalence of the landed jat peasantry who are basically reluctant to treat the dalit community on equal terms. The ZPSC has opposed a mechanical tendency to only concentrate on class and neglect caste struggle.

Other groups spearheading the dalit agricultural labour movement are the Krantikari Pendu Mazdoor Union and the Punjab Khet Mazdoor Union. The KPMU totally supports the

line of ZPSC in terms of incorporating caste struggles. In village Namol it undertook a major land re-distribution campaign as well as Dhuri. At a smaller scale than ZPSC its struggles spared like wildfire. One of its most important achievements was preventing auctioning of land at most unfair prices. The Punjab Khet Mazdoor Union has been very active in initiating protests for plots, employment 10 marlas of land etc. but deferred confronting Jat peasantry at ground level. It has mobilized gathering seven for demands of housing and electricity. In its view even if caste factor has so seriously be taken into consideration it cannot replace class struggle or politics. The PMKU firmly feels that until a genuine movement is built up by the landed peasantry and unity forged with landless labour such land capture movements will be of no qualitative avail. I had the privilege of being present in a panchayat of KPMU in 2017 and 2018 and a rally of PMKU in Bathinda in 2018. A series of assaults were also carried out on activists of the KPMU. In recent months KPMU has confronted cheating dalits in land auction sin over 100 villages. It has also undertaken very commendable work in confronting goondaism. It is remarkable that even from the deepest depths of despair it has spectacularly risen.

What is very positive is the unity of so many revolutionary forces in offering solidarity against repression on the movement of ZPSC with outstanding commemoration programmes carried out on day of murder of Gurdev Kaur.

One weakness of the movement is the ZPSC calling for NOTA in elections and not properly projecting the revolutionary alternative. The KPMU staunchly adheres to path and slogan of 'Boycott' of parliamentary elections. Both do not comply to the slogan of Active political campaign propagated by the Punjab Khet Mazdoor Union and BKU (Ugrahan).

Another significant defect prevailing is the absence of a revolutionary movement of the landed peasantry to give a cutting edge to the upsurge of agricultural labour. Thus in term of united front a glaring gap is faced to launch a sustained agrarian movement. Tendencies exist of caste identity politics favouring Ambedkarism. The ZPSC must beware of not falling into the trap of legalism which would nullify the movement.

A more accurate analysis also must be made of the impact of capitalist development and imperialism on semi-feudal economy.

The movement has greater goals to achieve, said Gurmukh Singh of Zameen Prapti Sangharsh Committee. "The possession of common land has instilled confidence among Dalits but it can't be their main source of livelihood," he said. "The real change will come with proper implementation of land ceiling law and redistribution of private land. Only then the landless

(Contd. on next page)

Zameen Prapti Sangharsh Committee led Movement in Punjab

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(Continue from page 17)

will gain equal status."

Nevertheless it is noteworthy that the ZPSC has created shivers in the spine of the ruling classes and upper caste landlords and forced them to counter retaliate. Thus the enemy has been hit at its hardest point. It should be the precursor of a genuine revolutionary organization of peasantry uniting the landed and landless peasantry.

In spite of the turbulence caused by the clampdown Covid 19 Pandemic the spark of dalit struggle still ignites vociferously in Punjab. In the last month a major resurgence has risen of the struggles of the Zameen Prapti Sangharsh Committee of Sangrur-Patiala, which has encompassed different areas. Positive that the lockdown did not dissipate the spirit of the dalit landless labourers. In a most methodical manner they revived their democratic movement. A spate of protests erupted on the burning issues facing the dalit community. Regions like Gharachon and Singla shimmered the spirit of resistance at its crescendo. Issues revolved around issue of distribution of panchayat land reserved, scrapping of loan re-payments and opposition to attacks of mafia elements on dalit ac-

tivists.

On June 8th one thousand dalit villagers swarmed in Sangrur like an army and besieged the house of minister Vijay Singh Singla, demanding reserved panchayat land promised to them.

In Gharachon village of Sangrur as majority of Dalit families sat in a prolonged dharna to protest the auction of the reserved land. The protesting Dalit community members alleged that the Panchayat authorities allotted the land to "dummy bidders" planted by the members of the upper caste. This protracted struggle was of great significance to the dalit agrarian movement.

"There are two groups of Dalits in Gharachon. On one side there are 174 families, while on other side there are only five families. But Panchayat officials on May 27 allotted the reserved land of 48 acres to the representatives of these five families, who are working as dummy candidates for upper castes. Since then we have been demanding cancellation of the auction," said Mukesh Maloud, zonal president of the Zameen Prapti Sangharsh Committee (ZPSC).

The merits of its achievements are testified in the articles written in blogs like Caravan or Wire. They illus-

trate the sheer relentless spirit of the ZPSC in bringing the oppressive ruling classes and castes to the ground.

Quoting Mukesh Maloud, the president of the zonal committee of the ZPSC, "Our movement has so far been successful in 55 villages now, in Sangrur and Patiala district, where the Dalits get their share in land through genuine auctions," Mukesh said. He said that there were 55 such villages, "each is a success story of the class struggle—Bharo, Bhattiwala, Gharancho, Tolewal, Mudowal, Dhandiwal, Rangia, Badrukha, Kalara, Ghawda, Harigarh, Khori Kalan, Kheri Baba Dalersingh Wala, Wadera, Baura and Deh Kalan."

Paramjit Kaur Longowal, the secretary of the ZPSC, stated that in Badrukha village around forty Dalit families began cultivating eight acres last year, after they won the rights to the land in an auction. Longowal said that their "democratic struggle" lasted five years but now the families were self-reliant. "We can say that the landless Dalit families in eight to ten villages are totally self-reliant to an extent that they were capable of sharing their stores with a few poor migratory families from other states during the lockdown," she said.

These villages included Jhaneri, Balad Kalan, Balad Khurd, Gharancho, Badrukha and Mander Khurd.

Paramjeet Kaur, a middle-aged widow with two children, stated, "It is the fruit of a five-year-long struggle in which our women bore the lathi blows of policemen several times during the agitations." She added, "Today, we grow vegetables and fodder for the cattle, besides the wheat as our main crop."

Paramjeet's husband Avtar said that before the movement of 2014, "several families here in this village were starving, dependent on, and at the mercy of the landlords who exploited the situation." He added, "Our women also faced sexual harassment during their pursuit to cut fodder from their fields or even from the roadsides." But now, he said, he felt pride in being a part of his historically landless peasantry class that is self-reliant in terms of foodgrains for survival. "Foodgrains are essential to survive, and we have enough now," he said.

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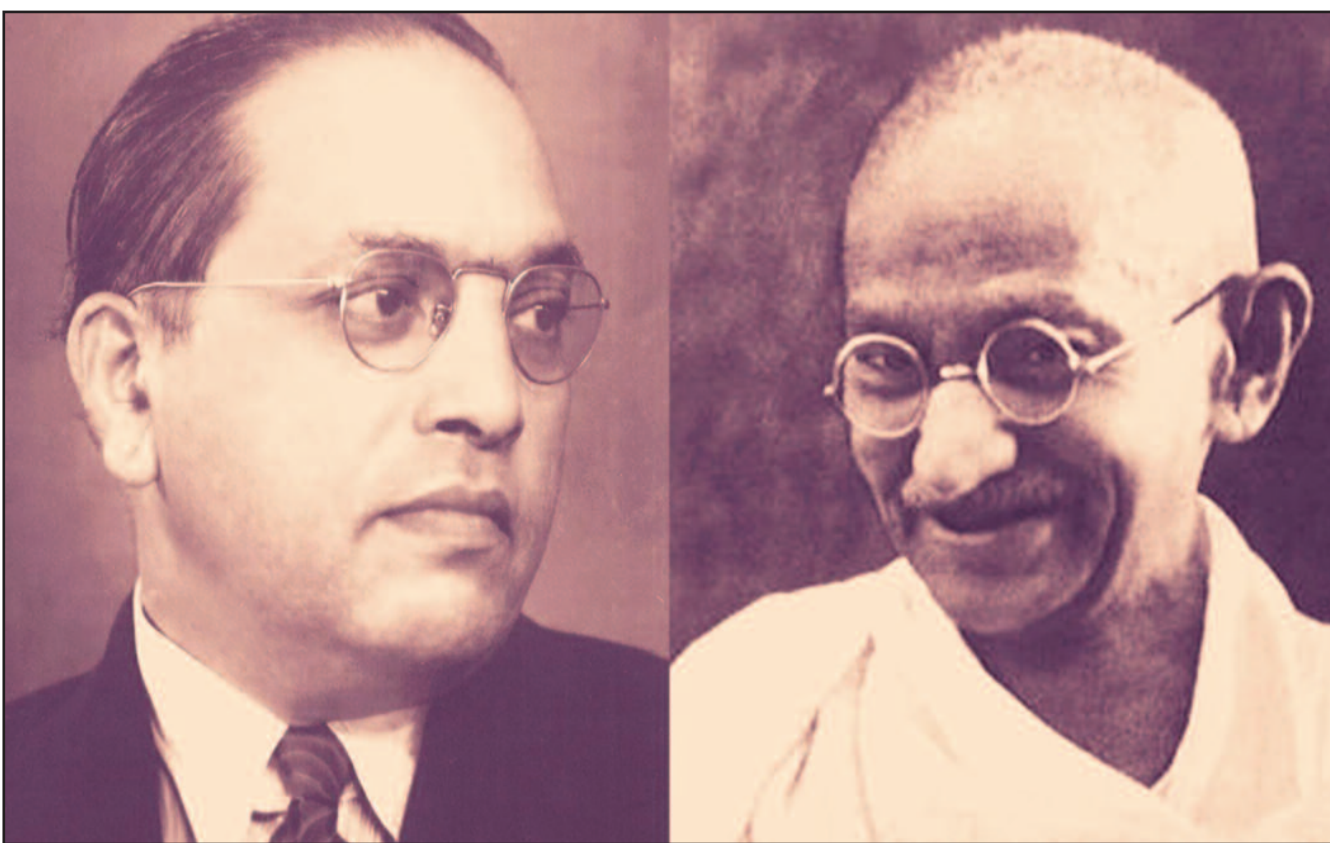
Source Courtesy: COUNTERCURRENTS.ORG | September 20, 2020

We do not want on our register and on our census Untouchables classified as a separate class. – M.K. GANDHI

I can understand the claims advanced by other minorities, but the claims advanced on behalf of the Untouchables, that to me is the "unkindest cut of all". It means the perpetual bar-sinister. I would not sell the vital interests of the Untouchables even for the sake of winning the freedom of India. I claim myself in my own person to represent the vast mass of the Untouchables. Here I speak not merely on behalf of the Congress, but I speak on my own behalf, and I claim

that I would get, if there was a referendum of the Untouchables, their vote, and that I would top the poll. And I would work from one end of India to the other to tell the Untouchables that separate electorates and separate reservation is not the way to remove this bar-sinister, which is the shame, and not of them, but of orthodox Hinduism.

Let this Committee and let the whole world know that today



there is a body of Hindu reformers who are pledged to remove this blot of untouchability. We do not want on our register and on our census Untouchables classified as a separate class. Sikhs may remain as such in perpetuity, so may Muhammadans, so may Europeans. Will Untouchables remain Untouchables in perpetuity? I would far rather that Hinduism died than that untouchability lived. Therefore, with all my regard for Dr.

Ambedkar, and for his desire to see the Untouchables uplifted, with all my regard for his ability, I must say in all humility that here the great wrong under which he has laboured and perhaps the bitter experiences that he has undergone have for the moment warped his judgement. It hurts me to have to say this, but I would be untrue to the cause of the Untouchables, which is as dear to me as life itself, if I did not say it. I will not bar-

gain away their rights for the kingdom of the whole world.

I am speaking with a due sense of responsibility, and I say that it is not a proper claim which is registered by Dr. Ambedkar when he seeks to speak for the whole of the Untouchables of India. It will create a division in Hinduism which I cannot possibly look forward to with any satisfaction whatsoever. I do not mind the Untouchables, if they so desire, being converted to Islam and Christianity. I should tolerate that, but I cannot possibly tolerate what is in store for Hinduism if there are two divisions set forth in the villages. Those who speak of the political rights of Untouchables do not know their India, do not know how Indian society is today constructed, and

therefore I want to say with all the emphasis that I can command that if I was the only person to resist this thing I would resist it with my life. – Mr. M.K. Gandhi

Source Courtesy: Indian Round Table Conference (Second Session) 7th September, 1931 - 1st December, 1931 Proceedings of Federal Structure Committee and Minorities Committee

Analytical Commentary on Poona Pact of 1932

I have written about Poona Pact of 1932 signed between Mahatma Gandhi and Babasaheb Ambedkar a couple of times before and gave my views. The anniversary of the Pact falls on September 24. Editor Prem Kumar Chumber of the "Ambedkar Times" Weekly Newspaper Sacramento (California, USA) invited me to write a piece on the subject for the esteemed paper. I was a bit lethargic as much has been said and written on the subject and moreover now, it has no practical relevance and it has gone to the realm of history. My immediate provocation to say something again on Poona Pact is the video message of a staunch

the similar provisions for Muslims, Christians, Sikhs etc granted in the Communal Award of PM Ramsey MacDonald was the result of Ambedkar's untiring efforts and assertions at the Round Table Conferences much against the agenda and wishes of Mahatma Gandhi who wanted Dalits to remain in the fold of Hindus. Mahatma Gandhi tried his best to convince the British rulers in Delhi and London to undo the Separate Electorates offered to Dalits in the Communal Award but failed. He flouted his usual weapon of "fast" to exploit and compel the British rulers on one hand and also the recognized leader of depressed classes, Babasa-

main stream of the society. There were threats to his life. Balley Sahib in his message which I mentioned before narrated a historical fact of an editorial written by Mahasha Krishan in the Urdu paper The Partap published from Lahore where he threatened that Ambedkar must be careful and considerate in taking the decision as dictated by the Hindu leaders before the final rites of the Mahatma, if he died in his "fast unto death, the funeral of Ambedkar would be held before that. One can easily gauge the gravity of the situation. Ambedkar was not only a consummate intellectual politician who

ligned concept of 'Reservation' was born which finally found enumeration in the Constitution of India of which Babasaheb himself was the architect and pilot. The opponents of 'Reservation' for Dalits are ill-informed and half educated



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Ambedkarite and an intellectual living legend Lahori Ram Balley which I heard on Facebook a little while ago. I am not inclined to go to the facts and figures in this regard and would limit myself to a running commentary on the importance of Poona Pact and how it contributed in bringing the depressed classes on the political map and agenda of India in the subsequent landmark events of India Act, 1935 and finally the Constitution of India. In fact, in other words, it turns out to be a tribute to the sagacity and integrity of the one of the greatest sons of India, Babasaheb Ambedkar on one hand and the suspect attitude of Mahatma Gandhi in blackmailing Ambedkar to watch and protect the interests of the Hindu society at large at the cost of Dalits on one hand and the treachery of the ruling elite after independence on the other by not faithfully implementing the special provisions made for the Scheduled Castes to give practical shape to the understandings stipulated in the Poona Pact in all sincerity and solemnity. I think, that is why, later Ambedkar himself termed the Pact a "mean deal" as it could not deliver as promised and visualized both by the society and also by the polity.

The Separate Electorates to the depressed Classes in line with

heh Ambedkar on the other. Gandhi started his "fast unto death" in the Yervada jail in Poona where he was detained. It was one of the cunning tactics of caste Hindus led by Gandhi to stop a separate identity of Dalits and to defeat Ambedkar. The whole country was made to stand and oppose separate electorates to the depressed classes. The atmosphere was so vitiated with hatred that Babasaheb was condemned as anti-national and anti-Hindu. He was threatened to be killed before something untoward happened to Gandhi. The wife of Gandhi, Kasturba made appeals of mercy to Babasaheb to save the life of her husband. Hindu fundamentalists like Babu Rajinder Prasad, C. Rajagopalachari, Madan Mohan Malvia among others appealed and requested Babasaheb Ambedkar to save the life of Gandhi by rejecting the separate electorates to Dalits and remaining in the Hindu fold. It was a very difficult and critical preposition before the sole leader of the depressed classes. On one side, he was to abandon and forego voluntarily the gains and advantage he himself achieved at the Round Table Conferences and otherwise for the benefit of the depressed classes and on the other to prove his credentials as a nationalist and a caring leader for the overall good of the

Blackmail Day 24 September : 80th Anniversary

The Poona Pact

And What Went Before It

"THE MAHATMA'S ACT WILL RESULT IN NOTHING BUT TERRORISM BY HIS FOLLOWERS AGAINST DEPRESSED CLASSES ALL OVER THE COUNTRY." - DR. AMBEDKAR

ब्लैकमेल दिवस 24 सितंबर : 80वां साल

पूना पैक्ट

और उससे पहले

"महात्मा के इस कदम का परिणाम देशभर के शोषित वर्गों के खिलाफ उनके अनुयायियों के आतंकवाद के अलगाव वृद्ध नहीं होगा।" - डॉ. अंबेडकर

not only knew the universally accepted dictum 'politics is an art of the possible' but also subscribed to the lofty ideals of compassion and morality of the Buddha. As a true nationalist and recognizing the value of Mahatma Gandhi's role as a leading light of the freedom movement and also his preference to bring about cohesiveness in the society at large instead of ushering the country into communal divide and hatred decided to cooperate and agreed to the submissions of Mahatma Gandhi and other Hindu leaders which resulted in the famous Poona Pact of 1932. Babasaheb Ambedkar was a negotiator par excellence. He tried his best and convinced the Hindu leaders to see the situation of the depressed classes in the Hindu fold and do something concrete to ameliorate their sufferings in the Manuwadi set up. There was no option with the Gandhi camp.

In the Poona Pact, Ambedkar got more facilities and enabling provisions for the depressed classes than offered in the Communal Award by the British rulers. Not only the reserved seats in the legislature but also special provisions in education and socio-economic aspects with a view to integrate Dalits with the main stream of the society as equal partners. With this the much ma-

that nobody offered the special provisions of reservation etc. on the platter out of magnanimity and compassion but were achieved with ardent and consistent efforts and sacrifices by Dr. Ambedkar and his associates and the suffering masses. The spirit of Poona Pact will remain alive under the overall impact and implementation of the Constitution of India.

The only negation which comes to my mind is that by foregoing the separate electorates, Dalits lost an edge in electing their true representatives in the parliament, legislatures and municipal bodies. Perhaps this is the reason by Manyawar Kanshi Ram called them "Chamchas" and some of the Dalit activists opposed the Poona Pact. Let us leave it to historians to judge and give their verdict.

All said and done, I have no hesitation in saying that whatever Ambedkar Sahib did and accomplished in signing the Poona Pact was a master-stroke in the given times and circumstances under difficult and trying conditions.

Babasaheb proved himself as a great and visionary leader. With this, I remember Poona Pact of 1932 the harbinger of political and social space for Dalits in the map of India. Salutes to Babasaheb Ambedkar.

BJP SAD and Congress is responsible for economic displacement of Punjab farmers, laborers and students- BSP Punjab



Bahujan Samaj Party Punjab President Jasveer Singh Garhi expressed concern over the economic plight of workers, farmers, students and small shopkeepers and blamed the on SAD BJP and Congress.

He said that under their governments Punjab has become a sluggish state and it has become one of the worst performing states for the second consecutive year. He said that the state has been ranked 19th in the Business Reform Action Plan 2019 rankings.

Himachal Pradesh jumped from 16th to 7th position while Haryana got 16th position. Referring to the labor crisis, he said that the recent figures released by the National Crime Records Bureau (NCRB) for the year 2019 paint a grim picture of the rising trend of suicides among day la-

borers working in sectors other than farm labor.

These figures predate the situation caused by the corona. During the first two months of the Corona lockout, images of millions of workers walking hundreds of miles from different cities to their homes are etched in people's minds. Many died along the way. Neither the government nor the society came forward to grab his arm. He feared that the suicide rate among migrant workers could increase during and after the Corona period. According to the Bureau's report, 1,39,123 people committed suicide in 2019, of which 32,563 were day laborers.

Citing the agrarian crisis, Garhi said that agriculture has given some support to the economy in such a difficult time. The sector alone

grew by 3.4 per cent. Despite this, the agriculture sector continues to be ignored and the BJP government at the Center is preparing to sell land and farmers to the capitalists through agriculture ordinances.

Garhi said that first the farmers were not getting the right price for their produce. Second, crop costs are not declining. The third is heavy debt pressure and the fourth is lack of storage facilities. The same problems persist today. Even today, the average income of farmers in the country is only Rs 18,059.

Even rank four employees do not get paid more than Rs 25,000. Garhi said that the future of Punjab was not in the present capitalist model. Thus, from farm laborers to farmers, they should unite and take steps towards political initiative on

the basis of health and education facilities, cooperative agriculture, community solidarity. He said that Post Matric Scholarship Scheme should have been implemented in the interest of the youth of Punjab but the scholarship scheme has been crushed in the Congress state through scams. BSP Punjab will hold massive protests against the policies of the government on September 18 in Hoshiarpur, September 24 in Amritsar, September 28 in Bathinda, September 29 in Patiala and October 3 in Sangrur. Mr. Bhagwan Singh Chouhan, Advocate Ranjit Kumar, Daljit Rai, Mr. Mahinder Singh Sandharan, Mr. Maninder Sherpuri, Mr. Sukhdev Bitta, Mr. Mandeep Kalsi, Mr. Yash Bhatti, Mr. Dinesh Pappu, Mr. Sohan Singh Sunni, Advocate Mr. Palwinder Mana etc. were present on the occasion.

Meet Rickshaw Puller-turned-writer Manoranjan Byapari Who Was Made Chairman of Bengal's Dalit Sahitya Academy

On September 14, West Bengal Chief Minister Mamata Banerjee announced the setting up of the 'Dalit Sahitya Academy' and appointed Manoranjan Byapari as its chairman.

The year was 1981 when a lady, blessed with a calm and serene voice, asked a rickshaw puller, "Bhai Jabe? (Brother can you ferry me?)." It was a hot and humid day and the rickshaw puller, while wiping sweat from his forehead, responded quickly and said, "Didi Jabo. (Yes sister, I will go)."

The lady sat on the rickshaw in South Kolkata and asked the puller to drop her at Jadavpur University.

Though it was a brief journey, it came as a big surprise for the lady as well as the rickshaw puller when he asked the meaning of a Bangla word 'Jijibisha'. The lady was stunned and questioned from where he learnt that word 'Jijibisha'. Taken aback by his knowledge of Bangla literature, the lady asked his name.

The rickshaw puller, while struggling to hold his breath amid the pedalling, responded politely, "Didi amar naam Manoranjan Byapari (Sister my name of Manoranjan Byapari)."

Impressed with his command over the language, the lady answered, "The meaning of 'Jijibisha' is a 'desire for living'." Byapari was very happy to learn its meaning and as he was dropping her at the Jadavpur University, the lady introduced herself as Mahasweta Devi (late Indian writer and activist).

Thanking him for the ride, she

asked Byapari to write about his life and struggle and she promised to get it published.

That was the moment which Byapari still remembers as one of the best days of his life when he luckily got a chance to meet an acclaimed writer and his life changed thereafter. Presently, Byapari has been appointed as the chairman of the first 'Tribal Sahitya Academy' in Bengal by Chief Minister Mamata Banerjee.

Speaking to News18, Byapari, while sharing about his life and struggle, said, "Yes, it was a wonderful day when I luckily ferried Mahasweta Devi. I was restless to know the meaning of 'Jijibisha' and simply asked her without knowing about her academic background. She responded quickly and was very impressed with me. Among many memories of my struggle, that was one of the best days of my life."

Manoranjan Byapari was born in 1950 in East Pakistan in a 'Namasudra' family, which migrated to West Bengal when he was three years old. Those days were difficult to survive for the refugees as they took shelter in a camp at Kotulpur in Bankura. Later, they shifted to another refugee camp

at Ghutiyari Sharif in South 24 Paraganas.

Byapari had left his home when he was a teenager to work as a daily wage labourer across various cities in India.

Later, he was associated with Naxalbari movement, on which he wrote the book 'There's Gunpowder in the Air', and was jailed and kept at Ali-



pore Correctional Centre in Kolkata. During his jail term, he indulged himself in reading books but after his release, he had to struggle a lot to make ends meet and he became a rickshaw puller in Kolkata.

He actively worked for the cause of Dalit welfare and their literature and is the probably among very few convict-turned-rickshaw pullers, without any formal education, who wrote several novels and short stories. He always raised his voice against the oppression of the weaker sections of the society.

While sharing more about 'Tribal Sahitya Academy', he said, "The whole idea behind this is to promote learning sessions on tribal literature, setting up of a library and to address issues related to the tribal

people. I am happy that for the first time such initiative is being taken in Bengal."

He said, "We will try to bring all, who worked extensively on Dalit literature and their welfare, under one umbrella. I am planning to have one such institution in all the districts of Bengal with a model learning centre in Kolkata."

Byapari said he is planning to establish a library with two rooms and set up a publication of Dalit Sahitya Academy and a Dalit Marketing Centre Operation at 'Boi Para' at College Street.

Also, he has suggested to organise monthly literary programme where Dalit poets and writers will meet and share their thoughts and researches, and also participate in debates. "Besides, I have also suggested to start 'literature award' to encourage Dalit writers and poets on behalf of the academy," he said.

On September 14, the chief minister of West Bengal announced to set up a 'Dalit Sahitya Academy' and appointed Byapari as its chairman.

"Dalit literature is an important chapter and its inclusion in the Bengali literature will enrich the later. Therefore, in today's cabinet meeting, we have decided to set up a 'Tribal Sahitya Akademi' in Bengal. We already have a Tribal Board but 'Tribal Sahitya Academy' is something new," she had said.

From farm Bills to Banking Regulation amendment: All legislations passed in Parliament's Monsoon Session so far

Here are the Bill passed by both Houses of Parliament till September 22.

Despite protest by Opposition parties over the contentious farm Bills and other issues, Parliament passed several legislations in the first nine days of the monsoon session.

The session, which began on August 14 with several precautions considering the COVID-19 pandemic, has passed 11 Bills so far, including the farm Bills that have triggered protests. Several other Bills are lined up before both the Houses in the coming days.

Here are the Bill passed by both the Houses of the Parliament till September 22:

Bills passed in Lok Sabha, Rajya Sabha

The Taxation and Other Laws (Relaxation and Amendment of Certain Provisions) Bill, 2020

The Bill was introduced in the Parliament on September 18

and was passed by Lok Sabha on September 19 and by Rajya Sabha on September 22. The Bill will replace the Taxation and other Laws (Relaxation of Certain Provisions) Ordinance, 2020, issued in March.

It seeks to provide various reliefs in terms of compliance requirements for taxpayers amid the coronavirus pandemic. The reliefs include extending deadlines for filing returns and for linking PAN and Aadhaar.

Among others, the Bill seeks to give tax exemption for contributions made to PM-CARES Fund, which was set up in March amid the coronavirus pandemic.

The Insolvency and Bankruptcy Code (Second Amendment) Bill, 2020

The Bill was introduced in the Parliament on September 15 and was passed by the Rajya Sabha on September 19 and Lok Sabha on September 21. The legislation seeks to temporarily suspend initiation of the corporate insolvency resolution process, CIRP under the Code. It replaces the Insolvency and Bankruptcy Code (Amendment) Ordinance, 2020 initiated in June this year.

The Bill provides that for defaults arising during the six months from March 25 this year, CIRP can never be promulgated by either the company or its creditors. The central

government may extend this period to one year through notification.

The Farmers' Produce Trade and Commerce (Promotion and Facilitation) Bill, 2020

The Bill was introduced in the Parliament on September 14 and was passed by the Lok Sabha on September 17 and Rajya Sabha on September 20. It allows intra-state and

inter-state trade of farmers' produce beyond the physical premises of APMC markets. State governments are prohibited from levying any market fee, cess or levy outside APMC areas.

The Banking Regulation (Amendment) Bill, 2020

The Bill was introduced in Parliament on September 14 and was passed by the Lok Sabha on September 16 and Rajya Sabha on September 22. It amends the Banking Regulation Act, 1949 and seeks to

bring cooperative banks under the supervision of the Reserve Bank of India (RBI). It replaces an ordinance the Union Cabinet had approved in June.

posed on agricultural produce only if there is a steep price rise.

The Indian Medicine Central Council (Amendment) Bill, 2020

The Bill was introduced in Parliament on September 14 and was passed by the Lok Sabha on September 21 and Rajya Sabha on September 18. It amends the Indian Medicine Central Council Act, 1970. The Act provides for the constitution of a Central Council which regulates the education and practice of the Indian medicine system including Ayurveda, Yoga and

Naturopathy.

The bill replaces the Indian Medicine Central Council (Amendment) Ordinance, 2020 which was promulgated in April this year. It provides that the Central Council will stand superseded from April this year and the council will be reconstituted within one year from the date of its supersession.

Bills passed by Lok Sabha

On Tuesday, the Lok Sabha on Tuesday passed three labour codes.

The Occupational Safety, Health and Working Conditions Code, 2020, seeks to consolidate and amend the laws regulating the occupational safety, health and working conditions of persons employed in an establishment and related matters.

The Industrial Relations Code, 2020, seeks to consolidate and amend the laws relating to trade unions, conditions of employment in industrial establishments or undertaking, investigation and settlement of industrial disputes.

The Code on Social Security, 2020, will amend and consolidate laws relating to social security with the goal to extend social security to all employees and workers either in the organised sector or the unorganised sector.

**Source Courtesy: Indian Express
September 23, 2020**



The Farmers' (Empowerment and Protection) Agreement of Price Assurances and Farm Services Bill, 2020

The Bill was introduced in the Parliament on September 14 and was passed by the Lok Sabha on September 17 and Rajya Sabha on September 20. It provides a framework for farmers to enter into contract farming — that is signing a written contract with a company to produce what the company wants in return of a healthy remuneration.

The Essential Commodities (Amendment) Bill, 2020

The Bill was introduced in the Parliament on September 14 and was passed by the Lok Sabha on September 15 and Rajya Sabha on September 20. It proposes to allow economic agents to stock food articles freely without the fear of being prosecuted for hoarding, and says the central government may regulate the supply of certain food items including cereals, pulses, potato, onions, edible oilseeds, and oils, only under extraordinary circumstances, such as war and famine. Stock limits may be im-

posed on agricultural produce only if there is a steep price rise.

posed on agricultural produce only if there is a steep price rise.

The Epidemic Diseases (Amendment) Bill, 2020

The Bill was introduced in the Parliament on September 14 and was passed by the Lok Sabha on September 21 and Rajya Sabha on September 19. The Bill seeks to punish those who attack health workers or doctors fighting the coronavirus or during any situation similar to the current pandemic. The legislation provides for up to five years in jail for those who attack doctors and health care personnel. It amends the Epidemic Diseases Act, 1897 in order to provide protection to health care service personnel.

The Homoeopathy Central Council (Amendment) Bill, 2020

The Bill was introduced in the Parliament on September 14 and was passed by the Lok Sabha on Septem-

....needed here is the work of Kanshiramism rather than Periyarism



Jeevan Kumar Malla
91-94426-08416

Thanthai Periyar's birthday is being celebrated every year as an opportunity to propagate his ideology and is more relevant to the current scenario. when superstition, historical 'imaginative fake narrations' and caste based oppression increase day by day... naturally every rationalist is pushed to the point where they have to celebrate the doctrine of Periyarism.

As long as caste is alive, in-

Nagammai, was only age of 13. His first wife, Nagammai, died in 1933. E.V. Ramasamy was married for the second time in July 1948. His second wife is Maniammai,

Periyar had attended school for five years.

At a young age, he began to question the contradictions in the stories of Hindu mythology. As Periyar grew, he felt that people use religion as a mask to deceive innocent people and therefore he decided that one task he would definitely do in life would be to warn people against superstition and Brahmin priests.

Periyar started his political career as a Congress worker in his hometown Erode. He quarrelled with

Periyar's Struggle...

- During this time, Periyar's fame spread beyond the Tamil region during the Vaikom Satyagraha, a mass movement to demand that lower caste persons be given the right to use a public path in front of the famous Vaikom temple. Periyar took part in the agitation with his wife, and was arrested twice. He would later be referred to as Vaikom Veerar (Hero of Vaikom). Vaikom is not a part of Tamil Nadu. It is a part of Kerala.

- Periyar protests against Brahminism/Hinduism by breaking the Brahminical idol of Ganesha – "Elephant Headed god" on Buddha Purnima, 1953

vidians. Periyar said Ramayana should be burnt. Rama not to be worshiped and Ravana's Effigy not to be burnt. In 1974, a year after Periyar's death, Tamil Nadu witnessed its first Ravana Leela.

- He argued that caste was imported to the Tamil region by Aryan Brahmins, who spoke Sanskrit and came from Northern India.

- In the 1930s, when the Congress Ministry imposed Hindi, he drew a parallel with the Aryanisation process, and claimed it was an attack on Tamil identity and self-respect. Under his leadership, the Dravidian Movement became a struggle against caste and an assertion of Tamil national identity.



Periyar's Self-Respect movement encouraged inter-caste marriages and Self Respect Marriage



Ambedkar, Periyar & Jinnah meet on 8 Jan 1940 in Bombay

equality will also be alive in Hinduism. So, as long as there is caste, Periyarism will continue to do its work. Given the current situation, Periyar's revolutionary thinking and his philosophy need to be taken to every nook and corner of India.

Periyar is the biggest threat to the Brahmins and Brahmin's stooges. That's why Mr. Kanshiram ji took Periyar to North India and conducted a very big Periyar Mela in the year 1995. And at the same time, he attributed to Periyar, the Bahujan Mahapursh identity. But Mayawati has listened to the Brahmins words and has expelled Thanthai Periyar from the Bahujan Movement. i was the first person, who raised the voice against Mayawati for her removal of Periyar icon from the Bahujan Movement in the year 2011. But Mayawati gowndas attacked me, when i raised my voice to demand the implementation of Periyar's thoughts and his actions in the Bahujan Movement. That is also one of the reasons why i have been propagating Periyar' thoughts in North India. i have been receiving lot of acknowledgement from the Bahujan Dravida Samaj form north India. Today, this forum, is one such proof. Yes, the people from Uttarpradesh have organised this zoom meeting..And what else could be a better proof!!

You have to know about his socio-political and economic background of Periyar.

Erode Venkata Ramasamy was born on 17th September 1879 at the Erode, which is part of the Coimbatore district in the yester years' Madras Presidency.

He later became known as "Periyar" which means "one respected" in Tamil. . E.V. Ramasamy's father arranged for a wedding when he was nineteen years old. His bride,

Gandhi over the question of separate dining for Brahmin and non-Brahmin students at Gurukulam, a Congress-sponsored school owned by nationalist leader V V S Iyer in Cheranmahadevi near Tirunelveli.

Gandhi proposed a compromise, arguing that while it may not be a sin for a person not to dine with another, he would rather respect their principles.

During this time Justice Party was also emerged. In 1917, in a manifesto released by Justice Party, it has been mentioned that out of 171 persons who had been selected for Madras provincial civil service, 100 were brahmins.

In the same way, out of 273 persons who had been selected for Madras members of subordinate service, 165 were brahmins. In jail department, the persons selected were 277 out of which 190 were brahmins.

In the education department, the total persons selected were 515, out of which 365 were Brahmins.

In 1920, 16 persons had been selected in a competitive examination for civil service out of which 15 were brahmins.

Five High Court judges were appointed and all of them were brahmins.

Out of the 128 district munsifs appointed, 93 were brahmins.

The congress failed to address these issues in their party. So Periyar resigned from the party in 1925, and associated himself with the Justice Party and the Self Respect Movement, which opposed the dominance of Brahmins in social life, especially the bureaucracy.

The Justice Party had a decade earlier advocated reservation for non-Brahmins in the bureaucracy and, after coming to power in the Madras Presidency, issued an order to implement it.

- Women played an unprecedented role in the Vaikom Satyagraha, with the large-scale participation of women being witnessed for the first time during the Satyagraha, marking the passage of women into the socio-political consciousness of the country.

- Periyar advised the women of Tamil Nadu to cut their long hair, make it Bob Cut and women should stop wearing Sarees ie Dress up like a man (unisex dress code) and consistently argued for the equal rights of women in marriage, the inheritance of property and civic life in general.

- He fought for women's rights and self-respect in marriage. He said the concept of marriage was introduced in ancient times to make a woman slave to a man. If marriage had to take place, he called for it to be simple, ideally a registered wedding.

- In 1926 when the resolution was passed that all the Untouchables should convert to Islam. The people became frightened so Periyar asked them since they were hesitant to convert to Islam at least they should call themselves Non Hindu

- When some one asked Dr. Ambedkar why you don't come to Tamil Nadu that much...? Ambedkar replied saying, "Periyar is doing my work... what am doing in north india... he is doing the same in South India."

- In 1970 under pressure from Periyar, CM Karunanidhi passed an act in the TN assembly. The act said that any person from any caste can become temple archaka. Even those temples which head hereditary priests were abolished. SC cancelled this act. Periyar was pained by the verdict

- In 1943 debate on Kamba Ramayana, Anna said Ramayana is the story of victory of Brahmins on Dra-

- In the 1940s, Periyar launched Dravidar Kazhagam, which espoused an independent Dravida Nadu comprising of Tamil, Malayalam, Telugu, and Kannada speakers. The Dravidian linguistic family was the foundation on which he based his idea of a Dravida National Identity.

Here the questions arise as to who are Dravidas...?

For this question we have take answer from the Anthropologist and socialist Dr Ambedkar. Dr. Ambedkar has clearly given the answer ...

NONETHELESS, THESE ARE HISTORICAL TRUTHS. NAGAS AND DRAVIDIANS ARE ONE AND THE SAME PEOPLE.

The word 'Dravida' is not an original word. It is the Sanskritized form of the word 'Tamil'. The original word 'Tamil' when imported into Sanskrit became 'Damilla' and later on 'Damita' became Dravida. The word Dravida is the name of the language of the people and does not denote the race of the people.

The Nagas in North India gave up Tamil which was their mother tongue and adopted Sanskrit in its place. The Nagas in South India retained Tamil as their mother tongue and did not adopt Sanskrit the language of the Aryans.

To remember is that Tamil or Dravida was not merely the language of South India but before the Aryans came it was the language of the whole of India and was spoken from Kashmir to Cape Comerin. In fact, it was the language of the Nagas throughout India according to Dr. Ambedkar's findings.

Why was the Self Respect Movement founded by Periyar? He had given his answer in his news paper Kudi Arasu...

"The Policy of Self-Respect (Contd. on next page)

US spacecraft named after late Indian-American astronaut Kalpana Chawla

An American commercial cargo spacecraft bound for the International Space Station has been named after fallen NASA astronaut Kalpana Chawla, the first India-born woman to enter space, for her key contributions to human spaceflight.

Northrop Grumman, an American global aerospace and defence technology company, announced that its next Cygnus capsule will be named the "SS. Kalpana Chawla", in memory of the mission specialist who died with her six crewmates aboard the space shuttle Columbia in 2003. "Today we honour Kalpana Chawla, who made history at @NASA as the first female astronaut of Indian descent. Her contributions to human spaceflight have had a lasting impact," the company tweeted on Wednesday. "Northrop Grumman is proud to name the NG-14 Cygnus spacecraft after former astronaut Kalpana Chawla. It is the company's tradition to name each Cygnus after an individual who has played a pivotal role in human spaceflight," the company said on its website.

"Chawla was selected in honour of her prominent place in history as the first woman of Indian descent to go to

space," it said.

"While Chawla made the ultimate sacrifice in service to the space programme, her legacy lives on through her fellow astronauts and those she has inspired to follow in her footsteps," it said.

"Her final research conducted on-board Columbia helped us understand astronaut health and safety during spaceflight. Northrop Grumman is proud to celebrate the life of Kalpana Chawla and her dream of flying through the air and in space," it said.

The S S Kalpana Chawla capsule is scheduled to launch on the NG-14 mission atop a Northrop Grumman Antares rocket from the Mid-Atlantic Regional Spaceport (MARS) at NASA's Wallops Flight Facility in Virginia on September 29. The spacecraft will arrive at and be attached to the space station two

days later. For the NG-14 mission, the Cygnus spacecraft will deliver approximately 3,629 kg of cargo to the space station. Chawla was born in Karnal, Haryana on March 17, 1962. She received a Bachelor of Science degree in aeronautical engineering from Punjab Engineering College in India in 1982.

Chawla then moved to the United States to pursue her graduate education; in 1984 she received a Master's degree in aerospace engineering from the University of Texas, and a Ph.D. in aerospace engineering from the University of Colorado in 1988.

She held commercial pilot's licenses for single- and multi-engine aeroplanes, seaplanes and gliders, and was also a certified flight instructor. Chawla began her career at NASA in 1988 as a powered-lift computational fluid dynamics researcher at the

Ames Research Center in California.

Her work concentrated on the simulation of complex air flows encountered by aircraft flying in "ground-effect." In 1993, Chawla joined Overset Methods Inc. as vice president and a researcher in aerodynamics.

After becoming a naturalised US citizen in April 1991, Chawla applied for the NASA astronauts corps. She was selected in December 1994 and reported to the Johnson Space Center in Houston in 1995 as an astronaut candidate in Group 15. In November 1996, Chawla was assigned as a mission specialist on STS-87 aboard the Space Shuttle Columbia, becoming the first woman of Indian descent to fly in space.

Chawla's second spaceflight experience came in 2001 when she was selected for the crew of STS-107. The flight was dedicated to science and research, with approximately 80 experiments completed. Chawla lost her life during the STS-107 mission when the Space Shuttle Columbia disintegrated upon reentering the Earth's atmosphere. PTI

Source Courtesy: The Tribune, Posted: September 10, 2020

....needed here is the work of Kanshiramism rather than Periyarism

(Continue from page 22) Movement has been widely accepted in the world. Its significance, objective and implication have also received world-wide consent.

Man seeks the source of every concept. He looks for the reason and logical basis for everything. He even probes nature. Unable to understand the concept of his own life, he leads a life of slavery.

Self-Respect Movement expects man to see the rationale behind everything and reject it as unreasonable if it has no logical basis. Our sensible approach would tell us if our action is right or wrong. One has to weigh the pros and cons and respect the final decision it leads him to. This is the characteristic of Self-Respect Movement. It is against accepting anything blindly.

When a man finds his thoughts, actions and decisions are right, he respects it. That is true freedom. There is no difference between freedom and Self-Respect. They are synonymous.

The Self-Respect Movement encouraged inter-caste marriages, replacing arranged marriages by love marriages that are not constrained by caste.

What is Periyar's Thought..?

For an average Tamilian, Periyar today is an ideology. He stands for a politics that foregrounded social equality, self-respect, and linguistic pride.

As a social reformer, he focused on social, cultural and gender inequalities and his reform agenda questioned matters of faith, gender and tradition.

He asked people to be rational in their life choices. He argued that women needed to be independent, not mere child-bearers, and insisted that they be allowed an equal share in employment.

The Self Respect Movement that he led promoted weddings without rituals, and sanctioned property

as well as divorce rights for women.

He appealed to people to give up the caste suffix in their names, and to not mention caste. He instituted inter-dining with food cooked by Dalits in public conferences in the 1930s.

Over the years, Periyar has transcended the political divide as well as the faultlines of religion and caste, and come to be revered as Thanthai Periyar, the father figure of modern Tamil Nadu.

When you read the thoughts of Periyar, you will know how his thoughts resemble the enlightened one...the Buddha, like Santa Kabir Das, like Osho.

Buddhism teaches us of the importance of living in the present. His thought about Buddha is when Periyar participated in a function to celebrate the 2501st birth anniversary of the Buddha at Maha Bodhi Sangham at Egmore. Chennai on 15th May 1957.

When Periyar talks about rishis, he actually opposed the rishis and that is why he celebrated Buddha Purinima and acknowledged Buddha's work. When Periyar talks about Buddha's teachings and principles he refers to them as things of tremendous value to us for our revolutionary purposes. Buddha is ordinarily taken to refer to a person. Buddha means buddhi or intelligence. Anyone who uses his intelligence is a Buddha. All people are endowed with intelligence but only those who use it intelligently can be Buddhas. The word siddha conveys a similar meaning. Siddha is one who controls his sense. God Vishnu is the centre for vaishnavism, but for Buddhism buddhi or intellect is the centre. Here we have to look at Periyar as a Buddha, not a Siddha.

When he talks about Indian history he asserts that there is no evidence of Hindutva identity... all the identity of the governing ancestors in India is related to Buddhism, in Periyar's view.

The Buddhist symbol of the Dharma Chakra has found an honored place in our national flag. The Asoka Pillar at Saranat consisting of the four lions has been adopted as our national, architectural symbol and this has become the emblem adorns the shoulders of all our military officers, the bonnets of all our ministers' state cars and the post cards of every day use in the remotest villages. Since independence, Buddha's birth anniversary has been declared a public holiday.

What does all this mean..? it means that the government of free India has accepted the Buddha and his teachings. It has not been possible for the government to adopt any Hindu symbol as the national symbol. This also means that Hindu symbols are unfit for all - India National purposes.

If all of us can adopt the thoughts of Periyar, then we have to make sure that caste oppression is cremated. Yes, the struggle against economic oppression and the struggle against caste oppression should be happen simultaneously....How...? Manyawar Kanshiram is the only answer to this question. That answer is - We need to become the ruling class if we want to form a casteless society. Then only we can see socio equity in our land. But in Tamilnadu, where Periyar led an uncompromising struggle against casteism, where his followers ruled the state for the last more than 40 years since 1967, the bitter truth is that casteism has still not been rooted out. Why? - because the so-called-Periyarists are not ready to work for social transformation. Still they wanted to sustain their movement on the basis of no-result-giving 'social justice'.

In the name of Periyar... the followers of the so called caste Hindus are sharpening their caste and sub-caste clashes among the sc/st/obc people. The cruelty of untouchability exists in the state and

even certain followers of Periyar are supporting the brutality of caste system. This so called Periyar party workers scream about social justice in public forums, TV programmes, Twitter pages and YouTube videos but when they come to power they always stand by the dominant caste and make things worse.

If we ask the present youth about Dravida party, their answer is that there is no big difference between Periyar party activists and Hindutva party activists. Why do you think the youngsters have started feeling like this? - because the Periyarists do not practise the ideological action of Periyarism. That's why the present generations are moving towards Hindutva parties. Now, this is a very huge danger to the Bahujan Dravida Samaj. We must put an end to this dangerous mindset at the earliest. The sooner, the better.

The biggest question before us now is ...What should we do?... what is the correct collective action that we should take?

For the last half an hour I have talked about Periyar...his thoughts and his actions during his life time...Now, what should we do?

According to my understanding... What is needed here is the work of Kanshiramism rather than Periyarism. Periyar's movement is the Movement for social justice, Whereas, Kanshiram's movement is the movement for social transformation.

If the oppressed people are to live freely with equality and brotherhood, we must continue to carry on work of Manyawar Kanshiramji's works of social transformation and economic emancipation. The struggle for social justice will not be needed if social change takes place. So, BE THE CAUSE OF THAT SOCIAL TRANSFORMATION AND JOIN HANDS IN OUR STRUGGLE FOR CREATING A SOCIALLY JUST SOCIETY.

Jai bhim... Jai Bharat... Jai Periyar... Jai Kanshiram...!!!



D. C. Ahir

The Ad Dharm Movement and Dr. Ambedkar

When in 1915 Dr. B. R. Ambedkar was giving final touches to his Ph.D. thesis at Columbia University in New York, a Punjabi youth, who

had gone to America a few years earlier, was involved in a dangerous mission of smuggling guns from California to the Punjab for inciting mutiny in India. This Punjabi youth later became famous as Babu Mangu Ram, the founder of the Ad Dharm Movement. Mangu Ram was born in a small village Mugowal in district Hoshiarpur, Punjab on 14 January, 1886 in an untouchable family; his father was a leather merchant. As by then the doors of education had been opened to all by the British rulers, Mangu Ram was sent to the school in the nearby village, Mahilpur, but the treatment meted out to him by the Hindu teacher was far from human. Like Bhim Rao in Satara, Mangu Ram too was made to sit outside the classroom. Not only that, even the teacher would not teach him directly; he was invariably given lesson through a Muslim student. Somehow, Mangu Ram passed his middle examination and joined high school at Bajwara, a nearby town. Here too. He was subjected to the same humiliation, and was made to sit outside the classroom. One day, it rained so heavily that in spite of taking shelter under a tree, Mangu Ram was completely drenched. And when the snow-balls, accompanied by high velocity winds, fell like missiles on him, he was unable to bear it any longer. So, he ran to take shelter inside the classroom. As soon as he had entered the room, the teacher saw him, and instead of showing any sympathy, he started beating him with a stick for having come inside. Weeping and crying, Mangoo Ram went out, and somehow reached his home.

Unmindful of the insult and beating, Mangu Ram again went to the school next day. As soon as he reached there, he was surprised to see the teacher in the process of purifying the classroom by sprinkling water on the wooden table, chair and the tats on which the students used to sit. On seeing him, Brahmin teacher cried out, "Oh Chandal, you have come again". Fearing another beating, Mangoo Ram hastened back, never to go again to the school. And that was the end of his education.

With his education coming to an abrupt end, Mangu Ram became unemployed, and bit frustrated too. In 1909, he, along with some other young men from the village, went to California, U.S.A. in order to earn some money by working in the Peach Orchards of Fresno and elsewhere in the San Joaquin valley of central California. Instead of earning money, he, however, became involved in the activities of the Ghadar Party, an international network of militant Punjabi

nationalists led by Lala Hardayal. By his sheer devotion and sincerity to the cause of India's freedom, he came to be regarded as the most dependable and reliable member of the organization. In 1915, Mangu Ram volunteered to be one of the five Ghadarites accompanying a shipload of guns and propaganda material headed for India. This ship was unfortunately intercepted by the British at Batavia, and was sealed. It remained sealed for nearly a year, with the five Ghadarites as prisoners inside. In the meanwhile, they were prosecuted in absentia, and sentenced to death for taking out the weapons illegally on the ship. On hearing the capital punishment, some patriot Indians in Germany decided to help the imprisoned Ghadarites. Somehow, they managed to smuggle the prisoners out from the sealed ship, and sent them in different directions. Mangu Ram was put in a ship going to Manila. By mistake,



however, the ship reached Singapore. Unfortunately for Mangu Ram, here he was recognized by some traitor Indians who had earlier worked for the Ghadar Party. They informed the Police. By now, for running away from Batavia, death warrants had been issued by the British Government to be executed wherever any one of them was found. Accordingly, the Singapore Police began preparing for his execution. Then a miracle happened. Just half an hour before his execution, a gentleman named Barde, whom Mangu Ram had never seen or met, came, caught him by the arm, took him out of the Thana, and putting him on the same ship in which Mangu Ram had come, he asked the Captain of the ship to sail for Manila. By the time the Police swung into action, the ship had crossed the Singapore Port Limits. Having failed to intercept the ship, the police caught hold of some drunkard; executed him to cover up their lapse, and announced that Mangu Ram had been executed. This news was later published in the Indian Newspapers.

For the next 7-8 years, Mangu Ram hid in the Philippines, and during this period he had no contact with his family as no letters could be written

for fear of being intercepted. Taking him, therefore, as dead, his wife married Mangu Ram's elder brother, who was a widower. The validity of the death warrant issued by the British Government lapsed in 1924. Then Mangu Ram thought of returning to India. Accordingly, he came back to Punjab in 1925. Soon thereafter, Mangoo Ram became involved in another kind of freedom struggle, the liberation of the untouchables, the people among whom he was born, and the people who were meekly suffering the atrocities of the Hindus. Babu Mangu Ram's association with the Ghadar Party had broadened his outlook, and sharpened his skills as an organizer. Soon he found a band of like-minded young men involved in the social work, and began organizing them in order to liberate the down-trodden from the clutches of the Hindu social slavery.

Encouraged by the response to his



ideas, Babu Mangu Ram convened a Conference at his village Mugowal in district Hoshiarpur on 11-12 June, 1926. Addressing the largely attended Conference, Babu Mangu Ram proclaimed that the Untouchables constituted a separate Qaum, a religious community like the Muslims, Sikhs and Hindus, and those they were the original inhabitants of this country. Hence, the movement was named as Ad Dharm; and its leaders devised distinctive costume, bright red turbans and shashes; coined a new sacred mantra or symbol, "So-hang" and exhorted the people to call themselves as Ad Dharmis.

The primary object of the Ad Dharm was to give the untouchables an alternative religion. Its another object was to reform the society from within. As social movement, the Ad Dharm exhorted the people to abstain from immoral practices; to lead a life of purity and piety; to discard the use of alcohol, drugs, give education to boys and girls, and to treat all men and women equal in the society. On the whole, the movement was aimed at giving the untouchables a sense of pride and dignity as members of the Ad Dharm.

The headquarters of Ad

Dharm Mandal were established in Jalandhar city from where the movement was organized in a systematic manner, and the devoted missionaries spread the message far and wide in the Punjab, and even beyond. Since the Mandal had accepted Sahib Shri Guru Ravidass Ji as its spiritual leader, the movement became primarily popular amongst the Chamars, and they readily adopted the nomenclature of Ad Dharmi.

At the time, Babu Mangu Ram was organizing the untouchables of the Punjab under the banner of Ad Dharm; Dr. Ambedkar was fighting a similar battle in another part of the country. Though they were thousands of miles apart, yet their ideas and methods of struggle were almost identical. Both believed that the present day Scheduled Castes are not Hindus, and that their salvation lies only in being independent of the Hindu religion. Both believed in self-help and advocated peaceful means to achieve their goal. Both laid the greatest emphasis on 'education'. Babasaheb considered "education" the key to all progress, and Mangu Ram says that only "education can lead us to Sachkhand (the realm of truth)." Again, Babasaheb exhorted the people to follow the Three Commandments of 'Education, Agitation and Organization' to gain power. According to Mangu Ram, the poor have three kinds of power: "Qaumiat (collective solidarity), Mazhab (spirituality) and Majlis (organization)".

Within a year of its founding, the Ad Dharm movement created quite a stir in the Punjab by constant rallies and conferences, if forced the Government of the day to take notice of the problems of the untouchables. One of the reasons of the poverty and exploitation of the untouchables was the pernicious system of beggar, the system under which they were forced to live at the beck and call of others and were obliged to do a great deal of work without any remuneration whatsoever. The Ad Dharm Mandal agitated against the system of beggar, and demanded its abolition. The Mandal also agitated for repealing the Punjab Land Alienation Act which prohibited the untouchables from buying even a small piece of land. The Ad Dharm movement reached its peak at the time of 1931 Census. As a result of their sustained propaganda, more than half a million untouchables declared themselves as Ad Dharmis. This showed the organizational skill of its leaders. "The massive support", as says Mark Jueregensmeyer, "created political capital, and Mangu Ram used that capital in political ways. Ad Dharmi candidates stood for public offices and an alliance was created with the Unionist Party. In both instances, scheduled caste leaders supported by the Ad Dharm organization achieved public positions".

Courtesy: Dr. Ambedkar and Punjab by D. C. Ahir