



Nili Bar and Lahore Morchas: Historical Context of Kisan Morchas at the Borders of Delhi – II

Nili Bar da Morcha of 1938 – *Banney Uttey Adho-addh* – ‘50-50 share of the harvested crop’ fame – in West Punjab was another historic farmer movement that provides us significant background to contextualise the ongoing farmers’ protests at borders of Delhi. The Nili Bar da Morcha began with the strike of 50,000 Muzara (tenant peasants/share-croppers) under the leadership of the Punjab Kisan Sabha, formed on March 23, 1937, led by Baba Jawala Singh – its founder president and B.P.L.

Bedi (father of film star Kabir Bedi) was the founder General Secretary of the Punjab Kisan Sabha (Kangniwal November 22, 2020). Bedi and his wife Freda Bedi stood with the farmers in their struggle against the dictatorial British regime. Other prominent leaders of this peasant struggle were Ram Singh Ghalamala, Prof. Jalwant Singh, Baba Jalwant Singh Garewal, Takaia Ram, Wadhava Ram, Sharifdeen, Kherdeen Khanowalia, Hazari Ram, Vaid Sant Singh and Gian Singh. Joginder Singh Bhambar, Ajit Singh Manakpuri, Ataulah Jahania and Ghandarv Sen also joined the Nili Bar morcha. This muzara kisan morcha was launched

against the Unionist Government of the Punjab Province for its anti kisan policies. Sunder Singh Majithia, the Finance Minister, was entrusted with initiating a dialogue with the Muzaras in Multan. He in turn deputed M.L. Darling (also known for his various seminal books on Punjab peasantry, the most widely cited among them is *The Punjab Peasant in Prosperity and Debt* published by the Oxford press in 1925), financial commissioner of Punjab, who on May 1937, went to the Ganji Bar, which had an huge gathering of 20,000 Muzaras, and met their representatives led by Baba Jawala Singh and accepted in entirety their 22 demands – prominent among them were: muzaras’ right to get their share of crops at the rate of half-half in the field itself, end of begār (forced labour), provision for animal fodder, reduction in land revenue, canal water tax and loans etc, to forgo revenue upto Rs 5, and reso-

lution of disputes at by village panchayat. Nili Bar morcha was the beginning of the Kirti party’s movement against feudalism in the state. These powerful precedents, i.e. the 1907 kisan morcha and the non-violent agitation by the Muzaras of Nili Bar, have demonstrated the tenacity and political prowess of organised kisan movements qua legislation which they view to be an existential threat, hence there is a strong sense of *déjà vu* and historical connection pervading the current farmers’ agitation.



Baba Jawala Singh

Courtesy: Amarjit Chandan collection

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hore under the leadership of Yog Raj and Tehal Singh Bhangali. The organisers of the demonstration were not allowed to meet the premier on pretext of one or the other excuse. They were compelled to violate Section 144, and by the end of one week, 374 volunteered courted arrest (Mukherjee 2004:189-190).

The large number of arrests did not shatter the spirit of the morcha. Though the District Kisan Committee of Lahore launched the morcha without the permission of the Punjab

ers of the morcha as well as putting under arrests the members of the jathas in their respective home districts in order to preclude them reaching Lahore, the



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Sh. B.P.L. Bedi

Courtesy: Amarjit Chandan collection

PKC devised a strategy to send of jathas of five members only.

What further helped the morcha to sustain its spirit and keep thriving was support from the All-India Kisan Sabha, the Labour Federation of Amritsar, trade unions in Jalandhur (then Jullundur), members of Congress party, Akalis and students of Lahore. The current farmers’ protest at Delhi borders has also been supported by a large number of students, some of them run mobile libraries at the protest sites. Gurinder Singh, an Oxford University alumnus told *NewsClick*:

We are here since day one. We felt that youths here, apart from participating in seva activities, have very little to do. So, we created this open space for them to get involved in creative activities. We named this library-cum-cultural centre as Sanjhi Sath, which means shared *chaupal* (place for meeting) (Anwar, December 23, 2020).

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II

Lahore Morcha

After the Amritsar success story, Lahore Morcha of 1938-39 presents another source of significant historical background against which the on going farmers’ protests can be contextualised to make sense of great enthusiasm and persistence with which all its participants including women, elders and children have been braving all odds across the highways on the borders of Delhi. The Lahore morcha was launched against the enhancement in land revenue in the recent resettlement of Lahore district. A total of around 5,000 volunteers were put behind the bars during six months long agitations – primarily comprising *jathas* of volunteers marching towards the Lahore Assembly Chamber in the form of demonstrations. The first demonstration was organised on March 23, 1939 by the District Kisan Committee of La-

Kisan Committee (PKC), but latter came to its rescue by soliciting volunteers from neighbouring districts to keep the morcha alive at a time when farmers were busy in harvesting season. Despite April being harvesting season, 700 volunteers gave arrests by the middle of the month. It was at this time that the PKC took over the morcha, appointed a sub-committee consisting of Baba Ruh Singh, Master Gajjan Singh and Ram Kishen to regulate the morcha. Between April 17 and May 3, the morcha got a new lease of life. During this period more women (107) than men courted arrests. Volunteer from a large number of districts started joining the morcha. Even those volunteers who recently returned home after spending nine-month in prisons, enrolled for the Lahore morcha (Mukherjee 2004:189-192). When the government tighten its grip after the middle of June 1939 by arresting main lead-

Remembering the 1920 Re-entry of Dalit Sikhs in Darbar Sahib, Amritsar: A Question of Survival of Sikhi

12th October 1920: a fairly big jatha of untouchable Sikhs organized as Khalsa Biradari, supported by a couple of reformist professors from the Khalsa College, marched from the Jallianwala Bagh to the Darbar Sahib with a deg of karah parshad. There was a commotion in the Darbar Sahib when the Head Granthi refused to accept the parshad. All assembled agreed to seek advice from Guru Granth Sahib. The vaak that appeared was a beautiful composition of Guru Amar Das which moved everyone present to tears and the Granthi who was adamant in refusing the parshad earlier, prayed, accepted and distributed it. Then the jatha proceeded to the Akal Takhat whose priests fled the scene. The Takhat couldn't be left unattended; hence Kartar Singh Jhabbar sought 25 volunteers' service to take its care. The government appointed Sarbrah was requested to ask the irresponsible priests to offer their apologies. They didn't turn up. The next day the Deputy Commissioner called Sarbrah, the priests and representative Sikhs for solving the crisis. The priests didn't come, leading eventually to the formation of Shiromani Gurdwara Parbandhak Committee in a short time. This further led to the Gurdwara Reform movement to liberate the major gurdwaras from the clutches of mahants. This bold act was in defiance of the prevailing disabilities imposed on Dalit Sikhs in the second half of the nineteenth century. Why were

these bans imposed on them and by whom? Gurdwaras in general and Darbar Sahib in particular had always been open to all, irrespective of caste and religion in three hundred years prior to that? It was a shameful act

also treated with contempt only because he happened to be coming from a Dalit background. With new awakening among educated Sikhs, several representations had been made to the British authorities to

teenth century that Brahmanism was such a Boa Constrictor (ajgar) which had swallowed Buddhism in the past and it was ready to engulf Sikhism then. Don't we see the same danger hanging over Sikhi's head now? If Sikhi has to survive, it must give up all brahmanical nonsense of casteism and ritualism which the great Gurus had clearly and strongly condemned and had inculcated egalitarianism among the Sikhs.

Webinar: We are inviting scholars in a series of lectures through Webinar (4-10 October, everyday at 6.00 pm IST) on this crucial theme of caste and untouchability among Sikhs. Our purpose is to understand the issue right from Gurus' period up to now. Sikh history like any other has not been linear; it had different phases and shades. If socially we have had a golden period in the Punjab history during 1520-1750, thereafter a slow but sure brahmanical virus inflicted the body politic of the Sikhs, so much so that casteism came to be practiced and restrictions were imposed even on the free entry of Dalits in the Amritsar Darbar Sahib in the second half of the nineteenth century. Even though the 1920 major event made a significant change in the Sikh history yet the virus of casteism has persisted till the present times. The scholars would cover the entire period of Sikhism on the related issues pertaining to religious, political, social and economic life of Sikhs around the theme.



of brahmanized mahants who had come to control large properties attached to the historical gurdwaras and it was also at the behest of the newly emerged upper-caste Sikh lords who hobnobbed with the British masters. Disgustingly these casteist acts were deeply against Gurus' precepts and practices. Brahmanisation of Sikhi was a long but slow process that got crystallized during Ranjit Singh's rule and the British rulers gave it a legal stamp. Singh Sabha movement tried to salvage the situation and it is ironical that it's great leader, Giani Ditt Singh who was a fine scholar, writer, orator, journalist editor, professor and missionary was

hand over the management of gurdwaras completely to the Sikhs. But to no avail. Fascinatingly this event led by Dalits clinched the longstanding demand that heralded in the new age for the Sikhs. It is very unfortunate that the casteist Sikh scholarship has never acknowledged this great event making an epochal change in the history of Sikhs. How does remembering this great event now assumes significance for the Sikhi as propounded by the Gurus? Have the Sikhs at large got free of casteism (jaat-paat) in the last hundred years since then? Max Arthur Macauliffe, a great scholar of Sikhism had made an astute observation towards the close of the nine-



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It is very important to control hunger in India

On October 14, 2021, two organisations Concern Worldwide (An Irish aid agency) and WeltHunger-Hilfe (a German organization that researches the problem of global hunger) jointly published the Global Hunger Index (GHI) for 2021. These organizations have included 116 countries in the world hunger rankings. India ranks 101st in this ranking. This means that 100 out of 116 countries have less hunger than India and only 15 countries have more hunger. In this 2021 ranking, India's position is even worse than the 2020 ranking as at that time India was ranked 94th out of 107 countries. It is very unfortunate that our neighbours and countries much smaller than us are in a less worse position than us. For example, Myanmar ranks 71st, Nepal 76th, Bangladesh 76th and Pakistan 92nd in the rankings. Reacting sharply to the GHI rankings, the Women and Child Development Ministry termed it devoid of ground reality and facts and suffering from serious methodological issues. Even then, our government should put maximum efforts to control hunger in the country.

The 'Global Hunger Index' is created to raise awareness and understanding against hunger in the world. To understand the multidimensional nature of hunger, its classification is based on 4 indicators. The first indicator relates to people who are malnourished. Incomplete diet means the diet that contains less calories than required. The second indicator relates to children under the age of 5 who are underweight according to their height. The third indicator is for children under 5 years of age who are shorter in height according to their age. The fourth and final indicator relates to the deaths of children under 5 years of age.

The rulers of India never tire of seeing and propagating the country as an international superpower in the near future. When the economic growth rate of the country is increasing, our rulers leave no stone unturned to pat themselves on the back. While the rulers of our country propagate the size of our GDP as an achievement, they forget that in terms of population, we are currently approaching China and if this is not overcome, then in near future India will be the most populous country in the world. Considering the relationship between the size of GDP of the country and its population, the per capita income of our country is very low. However, per capita income is average income and often the average is far more hidden than what it shows. When the country's economic growth rate stagnates or starts declining, our rulers do not take the slightest time in formulating and implementing anti-people economic policies in the name of economic re-

forms.

The government and its various agencies are full of economists, but in addition to these economists, many outside economists have gone to great lengths to confuse the public by fabricating data for conclusion-oriented studies, so that the people do not know that the rulers are formulating and implementing anti-people economic policies in the name of economic reforms, these people also propagate that such policies are in favour of the country as well as the marginalized people who are repeatedly displaced due to these policies. In this regard, they propagate the 'Trickle Down Theory' according to which when these policies make the richest people richer, a portion of their increased income gradually goes



into the pockets of the poor. This policy has failed miserably in all countries of the world, especially in the developed world.

Such economists fabricate data and conduct conclusion-oriented studies in the hope of getting petty meaningless concessions / benefits from the government and the capitalist / corporate world such as high paid and 'high status' positions in commissions, committees and other high level institutions. They propagate these activities as their achievement. In fact, the challenge is to find solutions to the problems of the society, especially the working class, with the help of proper analysis of the data collected properly to achieve pro-people objectives. Lack of good intentions, sound basis, and proper analysis of data, rhetoric / propaganda and weak and anti-working class arguments further complicate rather than solve the problems of any economy/society. Proper analysis of the data collected in earnest on the basis of pro-people objectives helps in solving the problems of the economy / society. On the other hand, conclusions drawn from fabricated data, and inaccurate and incomplete information have the same deadly / dangerous effects as incorrect test reports of patients lying on the surgeon's desk.

The important causes of hunger in India are the socio-economic inequalities, unemployment, and abject poverty caused by the 'new economic policies' of liberalization, privatization, and globalization adopted since 1991 to accelerate the country's economic growth. After the adoption of the 'new economic policies', many claims by the government and the capitalist / corporate world have come to the fore in the fields of education and healthcare. Undoubtedly, the number of high quality private schools, colleges, universities and other institutions and hospitals in the country is increasing rapidly, but the common people of the country cannot even dream of getting these services as only affluent Indian residents and in some cases, the resi-

country are using the country's resources, both legally and illegally, to increase their profits and wealth. With the adoption of these 'new economic policies', our country was divided into two

countries, 'India' and 'Bharat'. India consists of the extremely rich people who have all the comforts of life as well as more and more wealth is being created for them here and Bharat has been made a country of a very large number of people who are unable to meet even basic needs. A clear example of this was the COVID-19 pandemic period, during which the wealth of the ultra-rich increased exponentially, while the working class people were being harassed for just two meals a day.

According to the National Sample Survey Office, 84.17 per cent of India's total labour force was in the unorganized sector and only 15.83 per cent in the organized sector during 2009-10. Even more tragic is the fact that 92.83 per cent of the workers were in informal employment and 7.17 per cent in formal em-

ployment. Due to the pro-capitalist and pro-corporate economic policies, the percentage of workers in the unorganized sector and in informal employment has been steadily increasing. There is no guarantee of permanent employment and other facilities to these workers due to which their income level and consequently living standard is very low. Among the different categories of farmers, marginal, and small farmers are constituting a major proportion (88 per cent). These marginal, and small farmers are suffering from huge debt and abject poverty.

Rapid growth in the country can only be significant if its benefits reach the working class and reduce socio-economic inequalities in the country. Therefore, the poverty line should be redefined as those who are unable to meet the basic needs of food, clothing, housing, education, health care, clean environment, and social security. At the same time, the 'line of prosperity' has to be defined. By raising taxes on the extremely affluent, the income from them has to be used for the welfare of the working class. This would become possible only if the ruling people of the country adopt a pro-people and pro-nature economic development model. This is essential to control hunger in India.



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Silent Burial of Affirmative Action – Reservation for Scheduled Castes

It seems the ruling outfits of the day have decided consciously and rather willfully to give a silent burial to the affirmative measures – reservation for Scheduled Castes and Scheduled Tribes and also for the OBCs thoughtfully stipulated and enshrined in the constitution of India by our fore-fathers led by Babasaheb Ambedkar, the Chief Architect of the Constitution. It is a matter of concern and worry. The concerned and affected people are watching it carefully and would tend to react and respond appropriately to check this fraud on the constitution and the social edifice of the society at large. The sooner it is realized the better it would be before it gets too late. The affirmative measures like reservations, of course, are temporary measures and would slowly go away with socio-economic development and

of the rank of Joint Secretary. Director and Deputy Secretary setting aside the laid down procedure to recruit through the Combined Civil Services Examination conducted by the UPSC as stipulated in the law and the relevant rules and regulations. This so-called lateral entry in the name of merit and specialization does not conform to the 'affirmative measures' of reservation for the socially weaker sections of the society namely SCs, STs and OBCs. It is a sheer, to my mind, fraud on the people. While the marginalized segments of the society demand reservation in the private sector, the administration is taking away the reservation provisions by recruiting to the senior echelons of the bureaucracy from the PSUs and private sector. How many SCs/STs/OBCs could make it to this famous lateral entry? I think not a sin-

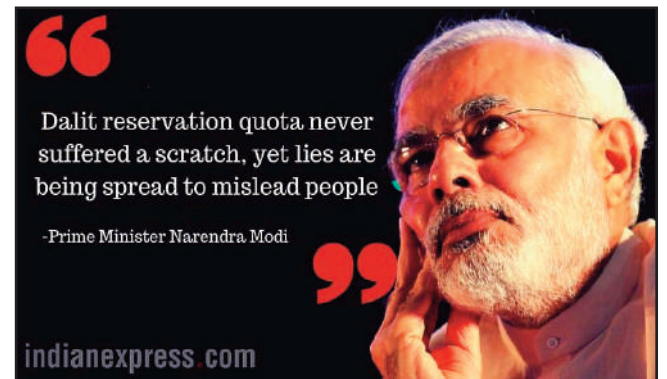
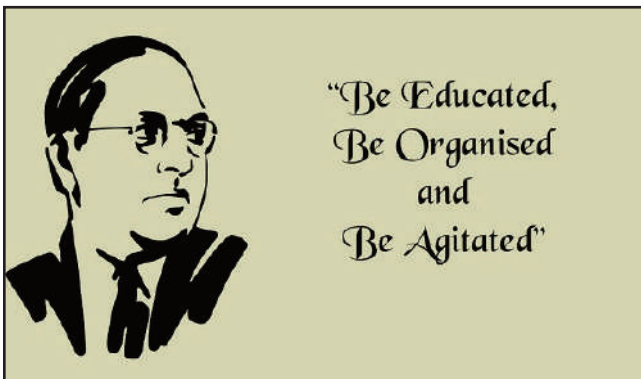
is aimed at achieving the twin objectives of bringing in fresh talent as well as augment the availability of manpower." This reasoning is fallacious as Leader of the Opposition Tejasvi Yadav asked, "You should explain whether UPSC selection procedure is failing to ensure 'willing, motivated & talented' candidates for 'nation building', or hand-picked ones are more so? Isn't it another ploy to sideline & reduce reservations for deprived sections?" Obviously, the concerned and affected Groups representing SCs, STs and OBCs have protested the fact that there is no reservation in these appointments. The reservation provisions and norms have been willfully and stealthily bypassed by the government by making these 'appointments as single appointments' to escape the '13 point' formula for ensuring reservations. It is surprising that the SC

fathers to establish a 'just social and economic order, the lofty ideal enshrined in the Constitution of India.

All said and done, let me conclude by underlining the historical and constitutional perspective of the reservations and affirmative approaches thoughtfully instilled in our polity. These special provisions were won and obtained with great struggle and tireless ef-



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progress of the beneficiaries that is SCs, STs and OBCs. The churning process to address the issue, involving the judiciary, executive, legislature, media and the civil society, is underway and would certainly result in amicable and just solution under our democratic polity though the main stream of the society is still lagging behind to understand the challenge and come out with a just and acceptable response. Duplicity of thinking and conduct in this regard, on the part of the currently governing outfits and social setups, is writ large with a wide gap in public pronouncements and equally opposite conduct on ground to address the issues.

All the political parties are falling on each other to own the legacy of Babasaheb Ambedkar and Babu Kanshi Ram with an eye on the 'vote bank' of dalit communities and as such no one has the guts to oppose the reservation provisions for SC, STs and OBCs openly but on the other hand they are determined to abolish the reservations by administrative fraud and treachery with total disregard to the constitutional provisions and social needs to establish a casteless society and just social order. Obviously, the underlying current in the affected communities i.e. Bahujan Samaj is of restlessness which is dangerous for the national unity and integrity. Our political and social leadership would ignore these ground realities at their own peril. The ground situation does not justify what PM Narendra Modi says, "Dalit reservation quota never suffered a scratch, yet lies are being spread to mislead people"

My immediate provocation to write this piece is the recruitment of 31 senior officers from the PSU's etc.

gle one. If it is not a fraud on the constitution and the people, then what is it? Can somebody explain?

Lateral entry means when personnel from the private sector are selected to an administrative post of the government without going through the normal procedure and recruitment norms which entail reservations as provided in the law. Obviously, it negates the provisions made for affirmative action to undo the injustice and discrimination meted out to the socially weaker sections of the society for centuries.

This is mode of selection and appointment to senior positions is in vogue since the government decided to introduce the new system in February, 2017 as recommended by the Niti Aayog. A Joint Secretary, appointed by the Appointments Committee of the Cabinet (ACC), has the third highest rank (after Secretary and Additional Secretary) in a Department, and functions as administrative head of a wing in the Department. Directors are a rank below that of Joint Secretary. The lateral entry not only defies the regulatory edifice to make to the higher echelons of the bureaucracy but also undermines the relevance and efficacy of the Combined Civil Services Examination of the UPSC.

What is the government's reasoning for lateral entry? On July 4, 2019, Minister of State for DoPT Jitendra Singh told Rajya Sabha that "Government has, from time to time, appointed some prominent persons for specific assignments in government, keeping in view their specialized knowledge and expertise in the domain area". In a separate response to a similar question in the same House, he said: "Lateral recruitment

Members of Parliament are blissfully ignorant and are not opposing these 'lateral entry' machinations intended to dilute reservation provisions by the back door. It is further surprising that UPSC, supposed to be an independent and statutory institution, has termed this so-called 'lateral entry' as recruitment for "talented and motivated Indian nationals" as if the Combined Civil Services Examination conducted by the UPSC itself tends to recruit 'untalented and ill-motivated' young people. MOS Jitender Singh further justified the ill-conceived scheme as "a major step to place the right talent for the right role". In the Combined Civil Services Examination, 15% for SCs and 7 and a half % reservations are strictly adhered to even if there may be SC or ST candidates topping the list or getting high positions in the merit list. They would still be counted in the fixed quota. This rule does not apply to 'unreserved' positions that are for the jobs open to the upper castes. As of now, only 50% jobs are reserved for 85% SCs, STs and OBCs as per the stipulations of the Judiciary. Less than 15% can have remaining 50% and still cry. How many SCs, STs and OBCs applied for jobs under the 'lateral entry' and many got selected from these categories?

This data has not been made public. I hope that someone in the RSS, one of the strongest and biggest organizations which professes to bring about 'Samrasta' listens. RSS openly pronounced recently that 'reservations will remain as long inequality based on caste remains'. As such there is no justification for 'lateral entry' without reservations as stipulated in the law of the land and visualized by our fore-

forts by Babasaheb Ambedkar and his associates. Nobody, including Mahatma Gandhi or Veer Savarkar, from the so called upper castes gave these special provisions on a platter voluntarily. The Communal Award of PM Ramsey MacDonal of 1932 set the tone and direction of the emerging scenario. The upper caste Hindus led by Mahatma Gandhi with view to help the Hindu mainstream floated the idea of reservation and coerced Babasaheb Ambedkar to sign the Poona Pact in 1932. Babasaheb Ambedkar as a nationalist from the core of his heart accommodated Mahatma Gandhi in the larger interests of the country and the society at large. These provisions were included in the Government of India Act of 1935 and subsequently, after Independence in 1947, included in the Constitution of India as Articles 15(4) and 16(4) which were further supplemented by relevant legislation and administrative measures. Any willful and fraudulent attempt to dilute or take away these 'affirmative measures' will be considered unwarranted and deceitful.

We are a part and parcel of a democratic polity under the constitution of India. Any ruling outfit is open to oppose and withdraw the reservations by bringing the relevant legislation or amending the constitution as laid down in the rules of procedure. It is unbecoming of anyone to support the reservations as 'lip service' for vote bank politics and try to abolish the 'enabling measures' stealthily. Ultimately, the dictum of "Jis Ki Jitni Sankhya Bhari; Utni Us Ki Hissedar" of Manywar Kanshi Ram would and shall prevail. There is no other way. The sooner it is understood the better.

The Predator Next Door

The rush to release prisoners from our jails and prisons was initially a response to court orders to reduce prison overcrowding, but lately it's become a radical effort to recast criminals as victims and abandoning actual victims and their families. Now we are facing the placement of sexually violent predators (SVPs) that some bureaucrats decided are fit to rejoin society.

Other than the primary risk of creating more victims to sexual violence, there are additional concerns that counties have no input in whether or not an SVP can be placed in their communities. Recently, the San Diego County Board of Supervisors took a definitive position on the state's policy for how SVPs are placed. Knowing that Sacramento County has faced its own battles to keep SVPs out, I intend to join San Diego's example and bring an item before the Sacramento County Board of Supervisors to demand more say in the dangerous practice of placing violent sexual predators in our neighborhoods.

Many Sacramento County communities have had to fight to keep an SVP out of their neighborhoods. In 2019, an SVP convicted of multiple sexual acts with minors was being considered for placement in Del

Paso Heights. That same SVP was nearly relocated to Wilton earlier this year. That SVP had no connection to Sacramento County, but the courts were considering placing him here anyway. When such risky placements are proposed, community members can, and thankfully did, voice their opposition to having an SVP dropped in their neighborhood, but no formal avenue exists for the County to influence such decisions. What San Diego County proposed, and what I will be proposing, is a change in the state law that dictates how SVPs are placed that gives the counties a formal role in the process.

Currently, an SVP is a person that has been convicted of one or more violent sex crimes, has a diagnosed mental disorder, and is likely to engage in violent, criminal behavior. At the discretion of the courts and California Department of State Hospitals, SVPs can qualify for conditional release (CONREP). CONREP allows SVPs to live in a community with supervising and treatment requirements dictated by the court. They have daily contact with a Liberty Healthcare regional coordinator and must wear a GPS bracelet at all times. After a year of CONREP, SVPs can then petition the court for unconditional release. While the protocols of CONREP seem

thorough, and I am sure Liberty Healthcare and all involved agencies want to keep communities safe, how can any community or parent feel safe knowing that an SVP is down the street? How do the courts, especially courts in other counties, know which communities are best to locate their SVPs?

The current code says that counties will provide assistance and consultation for the placement of SVPs but it does not create a formal avenue for input on their placement. There is also the perception that the courts tend to place SVPs in communities with high minority populations or in rural areas. In all things, the County leaders can make better decisions about their communities than someone from a completely different county. Especially when that decision is where to place an SVP with no ties to the area. For that reason, I am joining San Diego in asking our County Chief Executive Officer (CEO), to oppose the placement of any SVPs in Sacramento County until the welfare and institutions code (WIC) is amended to give local jurisdiction a formal role in release and placement of SVPs. That includes the authority to veto their placement in our county entirely.

It is unfair that any of our res-

idents should have to fear the placement of known sexually violent, mentally ill criminals with no mechanism for their local officials to stop it. I will bring this before our board before the end of the year so that Sacramento County, and hopefully other counties to follow, can join the effort to formalize our authority in this process and we can protect our communities.

Rehabilitation and redemption are important values, but support for crime victims and protecting our communities should be our top priority.

Thank you for reading – and as always, if you want to contact me, call me at 916-874-5491, or e-mail me at SupervisorFrost@sac-county.net.

Sue Frost represents the 4th District, which includes all or part of the communities of Citrus Heights, Folsom, Orangevale, Antelope, Rio Linda, Elverta, Gold River, Rancho Murietta, North Highlands, Carmichael, Foothill Farms and Fair Oaks



Sue Frost

Sacramento County Supervisor

LYNCHING, LIVES RUINED AND A COMMUNITY DISGRUNTLED

MURDER OF LAKHBIR SINGH, MURDER OF OUR "SACRED" CONSTITUTION – KAINTH

New Delhi, 16th October – Paramjit Singh Kainth, President of the National Scheduled Castes Alliance today met with Shri. Vijay Sampla, Chairman of the National Commission for Scheduled Castes in New Delhi regarding the inhuman lynching of Lakhbir Singh at Singhu Border in the NCR region on 15th October (yesterday). Resident of District Tarn Taran and a father of 3 daughters, Lakhbir Singh was brutally murdered with one of his hands and legs chopped off, vand was tied to a metal barricade when the locals first spotted him. The organization submitted their letter of demands regarding the case to the Constitutional Body formed under Article 338 of the Constitution, demanding for swift legal resolution of the case, prompt financial assistance for the aggrieved family and no mercy for the culprits behind this heinous crime.

Mr. Kainth further pointed out to what he called a „taliban“ style lynching as a sign of hatred which he believes has been the reason why the Scheduled Castes community has suffered discrimination and inequalities even after 74 years of Independence. He said, “The entire nation is

shocked that in this day and age people have the audacity to even conceive such a horrendous crime let alone doing it in the manner that we



saw at Singhu Border. The poor man leaves behind 3 children who have not only lost their father but also their source of livelihood and even more so, their happiness. The culprits behind this monstrosity have to be punished with the severest of punishments without any mercy.”

Mr. Vijay Sampla assured the

delegation that proper action will be taken in the matter. He said, “I’ve talked to the DGP and Chief Secretary of Punjab and Haryana regarding the

connect this crime with „religious sacrilege“ and making it controversial rather than pointing to the simple plain fact that a person has been brutally murdered without any fear by the culprits. Even if the alleged cause has been purported to be so, No one in this nation has the liberty to carry out such inhuman injustice to anyone. Murder of Lakhbir Singh is in a sense, the Murder of our „sacred“ Constitution which protects and rights and liberties of the Scheduled Castes community as well as the basic Right to Life under Article 21 which protects everyone.”

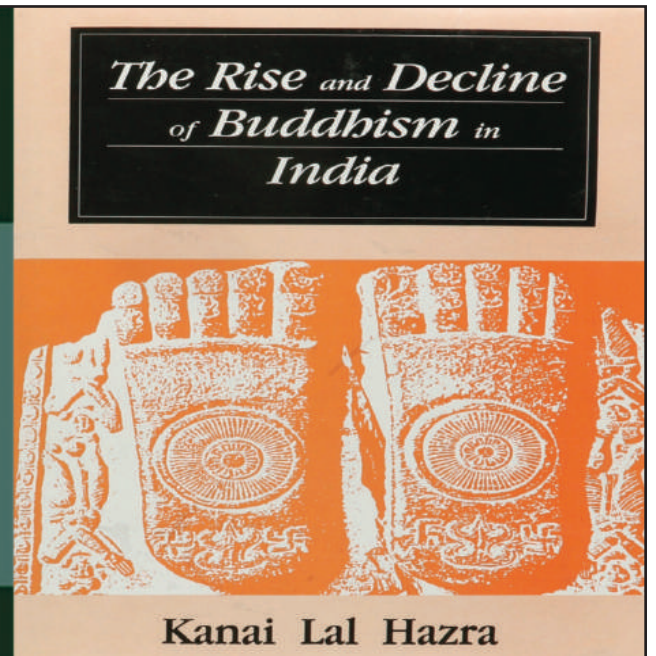
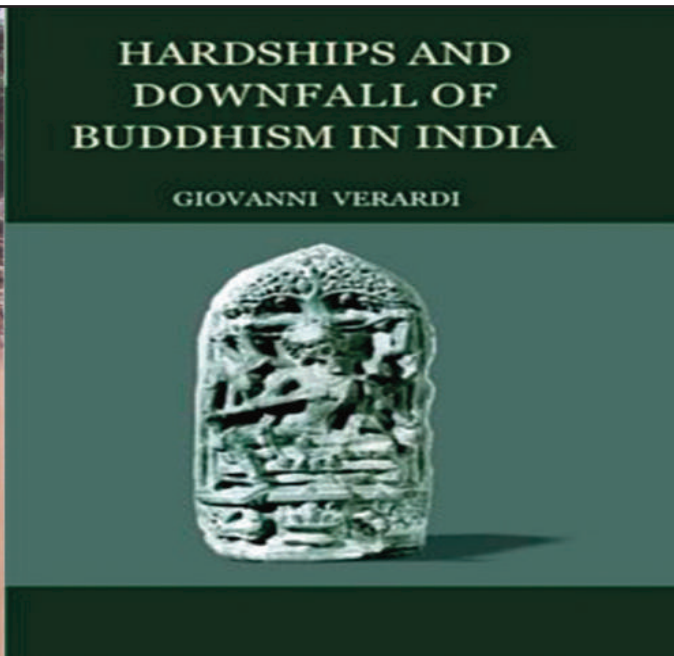
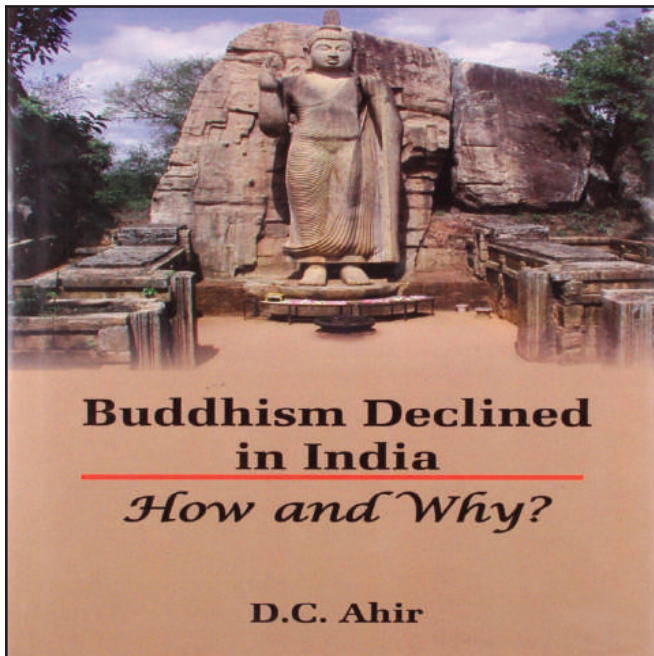
“The government should take stern action against such hate crimes and make an example out of this case so that no one in the future has the courage to commit such heinous crimes against anyone and not just a Scheduled Castes person.

This case has once again brought out the fissures which were buried deep in our society and we cannot dismiss considering this as a hate crime against the Scheduled Castes. A high level investigation into the matter is demanded by us and we shall be forced to initiate a wider protest if the case is not resolved.” said Kainth.

case and will be overseeing the entire process through the Commission till the culprits are behind bars and justice has prevailed.”

NSCA asked for financial assistance to be provided to the family of the deceased and a government job for the next of kin be assured. Mr. Kainth also said, “People are trying to

Buddhism favoured by Dr. Ambedkar



Dr. Ambedkar, Law Minister, has appealed to the people of India to embrace Buddhism.

"The present Hinduism", he said, "about a thousand years ago was nothing but Buddhism, but due to the Muslim invasion and other causes it lost its purity and was mixed with dross."

Dr. Ambedkar, who was speaking at the Buddha temple at Worli last night, deprecated the idea that political independence would end all the ills of the country. So long as man creates barriers between man and man, India can never be prosperous.

"To end these troubles India must embrace Buddhism which is the only religion based upon ethical principles and teaches how to work for the good and well-being of the common man."

Dr. Ambedkar declared that he would devote the rest of his life to the revival and spread of Buddhism in India. - PTI., Bombay, Sept., 30.

Dr. B. R. Ambedkar advocates

adoption of Buddhism by Hindus.

We are glad to note that all the articles in the Vaisakha Number of the Maha Bodhi have been much appreciated in the cultural and literary circles of Asia and Europe. It is surprising to find, however, that Dr. Ambedkar's article, "Buddha and the future of his religion", published in the said issue, although it has been highly appreciated, should have evoked adverse criticism and that his innocent advice offered to the Hindu community to accept Buddhism as a cardinal principle in its religious life should have been misconstrued in some Vedantic quarters in India. It must be admitted by all students of Hinduism that the word Hindu itself is a word of foreign origin and is nowhere used in the old scriptures.

It is also known that the Muslim invaders from outside India used this word for the first time to signify all religious sects across the Indus, namely, the Shaktas, the Vaisnavas, the Tantrikas, the Bauddhas, the Jains, etc. Thus from the standpoint of the origin of the word itself, a Brahminical

Hindu alone cannot claim to be a Hindu, and deny the term to other religious sects in India. It is further to be seen that the religious scriptures in India, whatever might be their sectarian denominations, claim for themselves the common label, "Arya Dharma" or "Arya Marga", i.e., Aryan path as opposed to the Non-Aryan paths. Nobody, not even a Brahminical Hindu, can have objection, if one changes one form of Arya Dharma for another.

Dr. Ambedkar has given some cogent reasons why a Brahminical Hindu may sometimes like to adopt Buddhism and offer it to his co-religionists. The Indian constitution itself clearly lays down that "the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jain, or Buddhist religion". It is also well known that the Brahminical Hindus look upon Lord Buddha as the ninth Avatara (Incarnation) of God Sri Vishnu and the present age as the age of the Lord Buddha to be followed by the age of Sri Kalki, the last Avatara who would come only

at the end of the Kali age. From all these considerations, it is surprising why a Brahminical Hindu should object to one taking refuge in the Buddha, His Dharma and His Sangha, during this age of the Buddha. In by-gone days, brothers belonging to the same family in India could often be found professing different religious creeds - one being a Shaiva, another being a Vaisnava and the third being a Buddhist, and there had never been any domestic unhappiness on that account. If that was possible in by-gone days, why should not the same thing be possible now in free India when the constitution itself wants to obliterate all superficial differences amongst the Brahminical Hindus, the Buddhists, the Sikhs, and the Jains? Further, when Hindu India is proud of her cultural links with the Buddhist lands like Japan, China, Burma, Thailand, Indo-China, Ceylon, etc., it would be unwise for any Indian to minimise the intrinsic merit of the path of the Buddha.

Source Courtesy:
The Maha Bodhi, Vol.58 (1950)

To the growth and glory of this Hindutva contribution had been made by Untouchables like Valmiki, the seer of the Vyadhageeta, Chokhamela and Rohidas as much as by Brahmins like Vashishta, Kshatriyas like Krishna, Vaisyas like Harsha and Shudras like Tukaram.

On November 4, 1927, a function took place at the Damodar Hall in Bombay. The Depressed Classes Institute entertained at a party Mr. Mardy Jones, Labour M.P., who was then on a visit to India. Mr. Jones said that he was pained to see the tragic dehumanised condition of a people who numbered more than the total population of Scotland and England. Mr. Jones concluded by expressing the hope that the great man of learning and energy the Untouchables had produced would soon deliver them from bondage.

Simultaneously with the preparation for the Mahad struggle was coming to a head the issue of temple entry at Amraoti. For the previous three months this struggle was

boiling, and the trustees of the Ambedevi temple were served with a notice by the promoters of the temple entry movement. Their reply came on August 21 that it was not possible for them to break off traditional customs and to allow the Depressed Classes to enter the temple. Thereupon leaders like Dr. Panjabrao Deshmukh, other promoters of the temple entry movement in Berar, and Mr. Gavai, a leader of the Untouchables, held a meeting at Amraoti to discuss the issue. A compromise was suggested, but ultimately it broke down. The vanguards of the movement, therefore, decided to hold a conference to take a final decision as to the struggle. Accordingly, on November 13, 1927, a conference of the promoters

of temple entry movement was held at Indra Bhuvan Theatre, in Amraoti, over which Ambedkar was invited to preside. A vast crowd surged up at noon to receive the leader of the Untouchables at the station. The proceedings of the Conference commenced in great excitement. Among those present were Mr. Tikade, Bar-at-Law; Mr. Chaubal, pleader; Mr. K.B. Deshmukh, Mr. Deora Naik, Mr. D.V. Pradhan and Mr. R.D. Kowly. Dr. Panjabrao Deshmukh made an introductory speech, traced the developments leading up to the Conference, and proposed the name of Ambedkar to the Presidential Chair. Mr. Nanasahib Amritkar seconded the proposal.

Ambedkar then rose to deliver

his address amidst tumultuous applause. He said that the image of God in the temple should be accessible to all who wanted to worship it, without any discrimination, binding or condition. Recalling how the Hindus denounced the South African Government for throwing Indians into separate compartments, he proceeded: "The most important point we want to emphasize is not the satisfaction you get from the worship of the image of God, but the plain fact that a temple is not defiled by the presence of an Untouchable, nor is the purity of the image affected by it. That is why we oppose the idea of separate temples for us and insist on entering into ex

(Contd. on next page)



Ishwar Das Pawar
District and Sessions Judge (Retd.)

My Struggle in Life

As Presiding Officer of the Industrial Tribunal and After

whether I would like to be considered for appointment as a member of the Punjab Public Service Commission. For the reason that I would be on the commission only for a short period of about two years and that I had my own plans after retirement, while thanking him for the kind offer, I politely declined it, saying it would not suit me. In the circumstances, this was the only prudent decision I could take. Within less than two months of my retirement, I was appointed by the then Congress government as the presiding officer of the industrial tribunal four months before the reorganization of Punjab.

In that capacity, I was also to decide the industrial disputes cases referred to me by the central government. These appointments used to be made on a year-to-year basis, and being political in nature, they were not free from some difficulties. While there was no worth-mentioning interference from the government side, an officer of the rank of under secretary, if annoyed with the presiding officer for one reason or the other, could make the smooth working of the court difficult.

That is what actually happened in my case, and the trouble abated only after I had brought the matter by means of a demi-official letter to the notice of the then administrative secretary, I. C. Puri, who is a very considerate officer. To cite only two or three instances: The under secretary, Muni Lal Trighatia, put up a proposal that the headquarters of the tribunal should be shifted from Chandigarh to Patiala. The underlying aim was to keep me away from Chandigarh where my family was residing. The ill-motivated attempt however failed. After the reorganization of the state, a proposal was put up by the under secretary to the effect that I should not be permitted to decide the cases referred to me by the central government pertaining to the territories of Haryana and Delhi. I explained to the government that there was no harm if I continued dealing with such cases as the state government also stood to gain on the revenue side. My plea prevailed, and the under secretary's proposal was turned down. Another instance: toward the end of my first one-year term, the under secretary wrote a demi-official letter to the registrar of the High Court for recommending names of officers for appointment as presiding officer to the industrial tribunal as the post was due to fall vacant shortly. It is doubtful whether he was competent at all to write in this manner

to the High Court. This he did on his own without even consulting the secretary or the minister in charge, Pira Ram Dhannowali. On my informing him of this uncalled-for communication, the minister withdrew it. I got one term more for another year. This is not the whole catalogue. On my complaint against the under secretary, he was cut to his size, relieving me of the improper and unbecoming interference.

As my second one-year term came to an end, another person was appointed in my place by the Akali minority government headed by Lachhman Singh Gill, and I was appointed as the presiding officer of the Labor Court. The new thing about this appointment was that its tenure was fixed at five years instead of the one year as previously done. The new appointment was not acceptable to me though it made no difference in the emoluments and had more liberal terms and conditions. The difference lay in the status as the presiding officer of the industrial tribunal enjoyed a bit higher status. Therefore, I expressed my unwillingness to accept the appointment. The labor minister, who was well known to me, sent for me and tried to persuade me to accept the post. He also told me that the nonacceptance of the post would mean to me a loss of one lakh rupees. I explained to him that the acceptance of the post would not be consistent with the honor and dignity of a self-respecting person. There was no valid reason why I should have been shifted from the post I was already holding.

He understood my position quite well but was unable to help me as the matter seemed to have gone beyond him. Nonacceptance of the post was the only honorable course left for me. Money at the cost of self-respect is not worth having. It is well to bear in mind the golden principle that man does not live by bread alone. As I did not join the post, the new administrative secretary sent for me and asked me to join immediately as the work was suffering. I explained to her my point of view. She was, however, not inclined to discuss my alternative proposal to create one more post of industrial tribunal as had been done on previous occasions also, and this arrangement was without any financial implications. Rather she felt annoyed. In view of my firm stand, she sent for a junior IAS officer and dictated to her a note proposing withdrawal of my appointment orders.

Thus ended the quite drawn-out tussle! I was happy I kept up my self-respect and honor. Loss of money is a poor consideration as compared to the loss of conscience. Money is not everything; it is only a means to a happy and good life, more importantly, an honest life. It is a good companion so long as it remains an obedient servant, but it may prove to be a destructive foe if it is allowed to arrogate to itself the role of a master. The means employed for earning money should be pure and unquestionable.

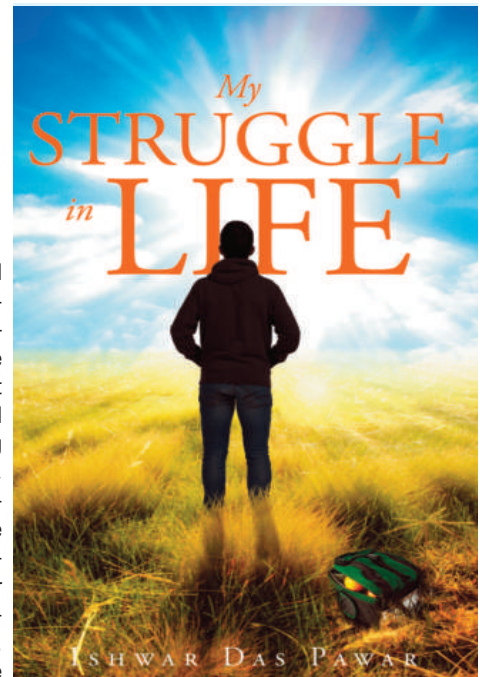
At the persistence of my wife, I got my-

self enrolled as an advocate. She argued with me that in that way, I would be keeping myself busy, and that additionally, we would be augmenting our meagre financial resources. It was a wise

advice. I remained in the profession for a couple of years. It was not a bad job from the money point of view. But I never felt quite reconciled to the new way of life. Besides the mental difficulty, my health started playing hide and seek with me, and I had to make quite a number of visits to the Nehru Hospital attached to the PGI to consult with the doctors there. In the dawn of the year 1973, the health of my wife also started giving way. She fell ill, and I discontinued going to the courts in order to keep myself free to attend to her. Her condition grew serious, and after a prolonged illness, she quit this world of misery and suffering in July 1974. Due to this tragedy, I gave up practicing law.

In September 1972, the Punjab government constituted a state planning board, and I was appointed as one of the part-time non-official members. This was during the Congress rule. I continued on the board as long as the Congress remained in power. It however lost the 1977 elections. The newly formed Akali-Janata government considered the abolition of the board as the first priority. An announcement to this effect was made, and this fact also found a mention in the governor's address to the state legislature. It was given out that a broad-based board with highly qualified experts on big salaries would be constituted. But the real reason was that the Akali-Janata government could not tolerate the continuance of the board constituted by the Congress government. Consequently, the board was abolished with effect from 8 August 1977 with a fanfare and the tall promise to set up an ideal board. What sort of a board was constituted thereafter is common knowledge. The loud trumpeting turned out to be a phoney political propaganda.

On the abolition of the board, the non-official members quietly and gracefully quit and went home, leaving the government free to redeem their plighted word. After the exit of the Akali-Janata government, the present Congress government has reconstituted the board, which apparently seems to be a good and promising one.



Change of Name

I, Sarabjeet Singh Thind
s/o Balkar Singh

Currently Resident of:
3207 W Shields Ave, Apt 147
Fresno, CA-93722, U.S.A.

Now I have changed my name

From: Sarabjeet Singh Thind
To: Sarabjeet Singh

All concerned Kindly note it.

To the growth and glory of this Hindutva contribution had been made by Untouchables like Valmiki, the seer of the Vyadhageeta, Chokhamela and Rohidas as much as by Brahmins like Vashishta, Kshatriyas like Krishna, Vaisyas like Harsha and Shudras like Tukaram.

(Continue from page 6)

isting ones." Coming to the legal side of the question, he said that although it was a fact that the temples were not built with the aid of the Untouchables, they must be open to them for the simple reason that the temples belonged to all the Hindus and for the benefit of Hinduism. And even though in certain cases a temple was a private property, it was meant for the use of all Hindus; and since they called the Untouchables Hindus, they were entitled to entry into the temples to worship the deity. He then turned to the cultural side of the question and said eloquently: "Hindutva belongs as much to the Untouchable Hindus as to the Touchable Hindus. To the growth and glory of this Hindutva contribution had been made by Untouchables like Valmiki, the seer of the Vyadhageeta, Chokhamela and Rohidas as much as by Brahmins like Vashishta, Kshatriyas like Krishna, Vaisyas like Harsha and Shudras like

Tukaram." "The heroes like Sidnak Mahar who fought for the protection of the Hindus were innumerable. The temple built in the name of Hindutva the growth and prosperity of which was achieved gradually with the sacrifice of touchable and untouchable Hindus, must be open to all the Hindus irrespective of caste."

He further said that if they accepted this fact, there was no use telling the Untouchables that they were not entitled to that right because they had not used it in the past, inasmuch as they could not prevent a man from going along a certain road because for years together in the past he had not used it. What was true in the case of roads, was also true of temples and public watercourses, he concluded.

Source Courtesy:
Dr. Ambedkar Life and Mission
By Dhananjay Keer
(First published: 1954)

SHRI GURU RAVIDASS SABHA (CA)
 2150 Crestview Drive, Pittsburg CA 94565
 Tel : (925) 439-2355

Sri Guru Ravidass Temple Pittsburg (CA)
Gurughar's coming programs

November 4, 2021 Diwali Celebration

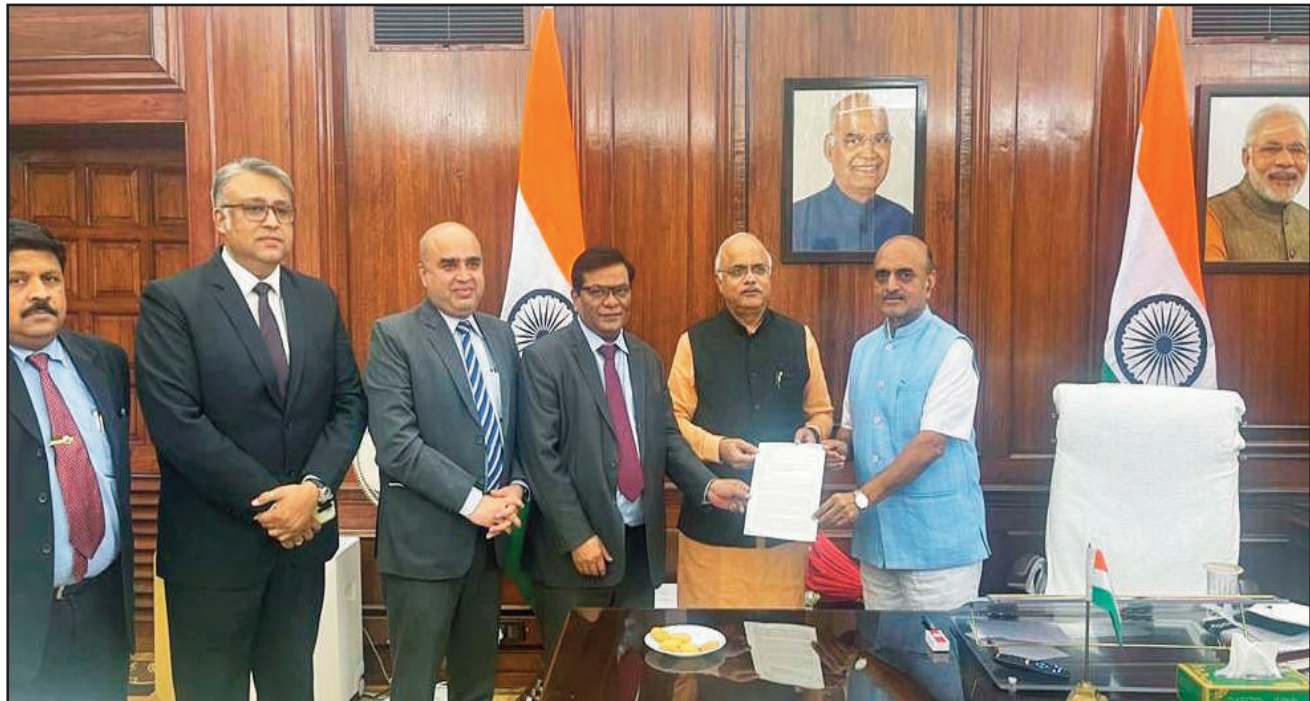
Diwali will be celebrated in the Gurughar at 6:00 pm on November 4, 2021. Sukhmani Sahib Path and Langar Sewa will be hosted by Ramesh Suman, Gyan Suman and family. Please come and enjoy festivities after Gurbani Kirtan and Ardass for the entire Sangat.

DICCI Leadership delegation led by *Shri. Vinay Sahasrabudde, Hon. Member of Parliament, Rajya Sabha* and *Dr. Milind Kamble, Hon. Founder Chairman* on *13 October 2021* met *Dr. Bhagwat Karad, Hon. Minister of State, Ministry of Finance, GOI*, at *North Block* in *New Delhi*. The DICCI delegation comprised of *Sh. Sanjiv Dangi - National Vice President, Sh. Bhupesh Ratawal - President Delhi Chapter* and *Sh. Manjul Kumar - National Head, Banking & Finance. The delegation represented various developments in the area of SC/ST entrepreneurship ecosystem in the country. The highlight of the meeting was discussion on COVID relief measures ensured by Govt. of India under Atmannirbhar Bharat package through restructuring of loans for existing SC-ST MSMEs, *especially the support to SC-ST entrepreneurs engaged in Bulk LPG Transportation*.

Hon. Minister has assured the delegation of appropriate measures to be taken to support these SC-ST MSMEs*. He further discussed the strengthening the role of DICCI's mentoring and hand holding capacity for maximising the outreach to aspiring SC-ST entrepreneurs in the country.

**DICCI Corporate Office
 New Delhi**

Greetings from DICCI





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