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Unit 3 - Week - 2

Course outline

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ASSIGNMENT 2

The due date for submitting this assignment has passed. **Due on 2016-08-05, 23:30 IST.**

Submitted assignment

The Khālistān movement

Overview

The Khālistān **movement** is a movement in Indian Punjab to create "The Land of the Pure" as an independent state in all Punjabi-speaking areas, which include Indian Punjab, Haryana, Himachal Pradesh and some other Punjabi speaking parts of states like Gujarat and Rajasthan. The movement reached its zenith in 1970s and 1980s.

In 1971, the Sikh leader and Khalistan proponent Jagjit Singh Chauhan, travelled to Pakistan and USA. He placed an advertisement in The New York Times proclaiming the formation of Khalistan and was able to collect millions of dollars. In the 1980s, some of Khalistan proponents turned to militancy, resulting in Indian Army's counter-militancy operations. In one such operation, the Operation Blue Star, the Sikh holy shrine was damaged by the Indian Army, resulting in widespread criticism of the Indian Government. The Indian Prime Minister Indira Gandhi was assassinated by her two Sikh bodyguards, and several hundred Sikhs were massacred in the following riots. In January 1986, the Golden Temple was occupied by hundreds of militants belonging to All India Sikh Students Federation and DamdamiTaksal. On January 26, 1986, the gathering passed a resolution favouring the creation of Khalistan. Khalistan was envisaged by its proponents as a Sikh-majority state, which opponents argued would become a theocracy.

Under the Constitution of India, secessionism is forbidden, and various rebel groups in favour of Khalistan fought an insurgency against the government of India. Indian security forces suppressed the secessionist insurgency in Punjab in the early 1990s, and since then there has been little further pro-Khalistan agitation within Punjab, although international pro-Khalistan people of Punjab are dependent on agriculture.

Language issues

In the 1950s and 1960s, linguistic issues in India caused civil disorder when the central government declared Hindi as the national language of India. The nationwide movement of linguistic groups seeking statehood resulted in a massive reorganisation of states according to linguistic boundaries in 1956. At that time, Indian Punjab had its capital in Shimla, and though the vast majority of the Sikhs lived in Punjab, they still did not form a majority. The Akali Dal, a Sikh dominated political party active mainly in Punjab, sought to create a Punjabi Suba, or a Punjabi-speaking state. This case was presented to the States Reorganisation Commission established in 1953. It is generally believed that many Punjabi-speaking Hindus declared Hindi as their mother tongue in the censuses of 1951 and 1961, and therefore the census figures did not support the case for a Punjabi speaking state. The demand for adoption of Punjabi for Punjabi-speaking areas first created and later intensified the rift between Hindus and Sikhs of Punjab. The States Reorganization Commission, not recognizing Punjabi as a language that was distinct grammatically from Hindi, rejected the demand for a Punjabi Suba or state. Another

reason that the Commission gave in its report was that the movement lacked general support of the people inhabiting the region. Many Sikhs felt discriminated against by the commission.

Allegations of Discrimination against Sikhs (1947-1966)

Punjab in India was a Hindu majority state (63.7%) until 1966, when it was partitioned to remove the Hindu majority districts, as a result of demands made by Sikh leaders for a Punjabi Suba. The state now has a slight (59.9% in 2001) Sikh majority.

Kapur Singh, a Deputy Commissioner (senior government official in the Indian bureaucracy) and a member of the Indian Civil Service, had been dismissed from service on charges of corruption. After he thus, the Indian Government's implicit defining of its Sikh citizens as being part of the Hindu community created discontent among Sikhs, who feared a loss of identity.

How NRIs Got Involved

The movement did not really start in the state of Punjab, though the idea came from there. Some people in Punjab believed that the interests of their community weren't being taken care. Thus they wanted a separate nation where they could rule themselves independent of any other rule. Some of the people who instigated this movement also wanted power. They were the ones who had a good chance of coming in to power in case a new nation was formed.

Images of tortured Sikhs were circulated on the net. Thus the NRI Sikhs saw a lot of images of tortured Sikhs and gruesome descriptions of how the Sikhs are tortured and treated. This obviously angered them and it was them along with the handful of Sikhs, who had the idea of a separate Sikh nation, who got a major part of Punjab's people to fight for a separate nation. The NRIs were the ones who funded a major part of the movement. The above reasons were due to which they were able to gather support for the movement within the state of Punjab.

Akali Dal's demands

The Akali Dal led a series of peaceful mass demonstrations to present its grievances to the central government. The demands of the Akali Dal were based on the Anandpur Sahib Resolution, which was adopted by the party in October 1973 to raise specific political, economic and social issues. The major motivation behind the resolution was the safeguarding of the Sikh identity by securing a state structure that was decentralised, with non-interference from the central government. The transfer of the federally administered city of Chandigarh to Punjab. The transfer of Punjabi speaking and contiguous areas to Punjab organizations such as Dal Khalsa are still active outside India.

Partition of India

India was partitioned on religious basis in 1947 on its independence. With the possibility of an end to British colonialism in sight, the Sikh leadership appointed Gurjeet Johal from village pandwa as their new leader. She became concerned about the future of the Sikhs. The Sikhs and the Muslims had unsuccessfully claimed separate representation for their communities in the Minto-Morley Scheme of 1909. With the Muslims proposing the creation of Pakistan, some Sikhs put forth the idea of likewise carving out a Sikh state, Khalistan. In the 1940s, a prolonged negotiation transpired between the British and the three Indian groups seeking political power, namely, the Hindus, the Muslims and the Sikhs.

Nehru assured the Sikhs that they would be allowed to function as a semi-autonomous unit so that they may have a sense of freedom." This was formalized through a resolution passed by the Indian Constituent Assembly on 9 December 1946.

River Waters Dispute

Before the creation of the Punjabi Suba, Punjab was the master of its river waters (The North Indian Rivers - Sutlej, Beas, Ravi did not flow through any other state for any length). The trifurcation of the state led to three competing demands for these river waters, and the central government decided to step in. The central government—against the provisions of the Indian constitution introduced sections 78 to 80 in the Punjab Reorganisation Act, 1966, under which the central government "assumed the powers of control, maintenance, distribution and development of the waters and the

hydel power of the Punjab Rivers". Many Sikhs perceived this division as unfair and as an anti Sikh measure as the vast majority of the was dismissed, he published a pamphlet, in which he alleged that Prime Minister Nehru, through Governor Chandu Lal Trivedi, had issued a directive in 1947 to all the Commissioners in Punjab to the effect that the Sikhs in general must be treated as a criminal tribe.

In 1947, the governor of Punjab, Mr. C.M. Trevedi, in deference to the wishes of the Prime Minister Jawahar Lal Nehru and Sardar Patel, the Deputy Prime Minister, issued certain instructions to all the Deputy Commissioners of Indian Punjab...These were to the effect that, without reference to the law of the land, the Sikhs in general and Sikh migrants in particular must be treated as a "criminal tribe". Harsh treatment must be meted out to them...to the extent of shooting them dead so that they wake up to the political realities and recognise "who are the rulers and who the subjects".

Religious confusion

During this turmoil, the Akali Dal began another agitation in February 1984 protesting against clause (2)(b) of Article 25 of the Indian constitution, which ambiguously states "the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jain or Buddhist religion", though it also implicitly recognizes Sikhism as a separate religion with the words "the wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion.".The Akali Dal members demanded that the constitution should remove any ambiguous statements that use the word Hindu to refer to the Sikhs. For instance, a Sikh couple who marry in accordance to the rites of the Sikh religion must register their marriage either under the Special Marriages Act (1954) or the Hindu Marriage Act -- the Akalis demanded replacement of such rules with Sikhism-specific laws. However, their demands were not taken seriously, and several Akali leaders were arrested for burning the Indian constitution in protest.Decentralisation of states under the existing constitution, limiting the central government's role.

The call for land reforms and industrialisation of Punjab, along with safeguarding the rights of the weaker sections of the population.The enactment of an all-India gurdwara (Sikh house of worship) act.Protection for minorities residing outside Punjab, but within India.Revision of government's recruitment quota restricting the number of Sikhs in armed forces.

The assassination of Lala Jagat Narain

In a politically charged environment, **Lala Jagat Narain**, the owner of the Hind Samachar group of newspapers, was assassinated by Sikh militants in September 1981. His editorials consistently attacked the Akali Dal's leadership. In September 1981, Bhindranwale was arrested for his alleged role in the assassination but was later released by the Punjab State Government, which cited lack of evidence linking him to the murder.The Khalistani movement can be considered to have effectively started from this point. Though there were a number of leaders vying for leadership role, most were based in United Kingdom and Canada, and had limited influence. In Punjab, Bhindranwale was the unchallenged leader of the movement and made his residence in the Golden Temple in Amritsar. By convention, the Indian Army and the Punjab Police would not enter this religious building.

1) What was the result when certain patrons of Khalistan turned to militancy?

1 point

- a. Kahalistan movement
- b. Akali dal
- c. Indian army's counter military operations
- d. Unrest among people

No, the answer is incorrect.

Score: 0

Accepted Answers:

c. Indian army's counter military operations

2) Name one of the incident among the operations which resulted in the negative opinion about **1 point** Indian Government ?

- a. Operation blue star
- b. Akali dal
- c. Khalistan movement
- d. Emergence of languages

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Operation blue star

3) During 1950's and 1960's which was one of the decision by the Govt of India regarding a **1 point** language that caused a disorder in the system?

- a. Fornation of Akali dal
- b. Minority groups
- c. Hindi as a national language
- d. The initiative of Khalistan movement

No, the answer is incorrect.

Score: 0

Accepted Answers:

c. Hindi as a national language

4) What was the probable reason for the formation of a separate movement ? **1 point**

- a. The interest of the community was not taken care of
- b. Unrest among people
- c. Prejudice among people
- d. Formation of a seperate state

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. The interest of the community was not taken care of

5) Name the association which was formed to express the anger against the prevailing **1 point** circumstances?

- a. Akali dal
- b. Khalistan movement
- c . Unrest among people
- d. Operation blue star

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Akali dal

6) What was the basis of the demand made by the Akali Dal ? **1 point**

- a. On community peace
- b. Demands based on Anandpur sahib resolution
- c. To promote brotherhood
- d. To avoid dispute among communities

No, the answer is incorrect.

Score: 0

Accepted Answers:

b. Demands based on Anandpur sahib resolution

- 7) What was the idea proposed by Sikhs when there was the formation of Pakistan ? 1 point
- a. Formation of Akali dal
 - b. Formation of minority groups
 - c. Formation of a seperate state
 - d. Formation of Khalistan

No, the answer is incorrect.

Score: 0

Accepted Answers:

d. Formation of Khalistan

- 8) In which year did the assassination of Lala Jagat Narayan took place ? 1 point
- a. January 1981
 - b. March 1981
 - c. August 1981
 - d. September 1981

No, the answer is incorrect.

Score: 0

Accepted Answers:

d. September 1981

- 9) Name one amongst those people who became undefiant personality in the Khalistan Movement? 1 point
- a. Prakash singh badal
 - b. Bhindranwale
 - c. Surjeet bindrakhia
 - d. Akali dal

No, the answer is incorrect.

Score: 0

Accepted Answers:

b. Bhindranwale

- 10) Name one amongst those reasons behind the idea of a separate Sikh nation ? 1 point
- a. Torture and discrimination among sikhs
 - b. Khalistan
 - c. Akali dal
 - d. Operation blue star

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Torture and discrimination among sikhs

SOUTH ASIAN NOMADS

The literature on South Asian nomads is scarce. Research on individual countries is even more sparse and varying in quality, and is spread across time and geographies, making it difficult to get a larger view. Apart from the body of work by Rao and Casimir (and their associates), authors of studies on South Asian nomads and co-editors of *Nomadism in South Asia* (2003) — the OUP reader that has brought much needed academic visibility to the millions of South Asians who use mobility both as a survival strategy and as a cultural

signifier — few academics or institutions have devoted single minded attention to the life and times of nomads in the region. This is paradoxical considering South Asia is home to the world's largest and most diverse nomadic population (Rao and Casimir 2003). Yet, it is the nomads in Africa and the Middle East that have been under far greater research scrutiny¹. The peripatetic artisans and entertainers of Pakistan are studied by Berland whose work gives us insights gained by having followed specific families for over 20 years of ethnographic research (1982, 1987, 2003, 2004). His approach is noteworthy in directing attention towards a context-relative theory of cognitive performance and is an important contribution to crosscultural studies of cognition and socialisation (see especially 1982). The Sherpas of Khumbu, Nepal are studied by Brower (1991, 2003). The work of historian Chetan Singh (1998 among others) work on Himachali pastoralists, and Gooch's (1988, 1998, 2004) efforts in documenting the Van Gujjars of Uttranchal and their political mobilisation to access resources is also noteworthy. The Raikas of Rajasthan (called Rabaris in Gujarat) have been researched by Agrawal (1992, 1993, 1994, 1999 and 2003). The research on South Asian nomads is mainly centred on pastoralists, and chiefly investigates aspects of 'nature' and 'culture', but, with some exceptions, is silent on issues relating to health, education and development. The gap in education is perhaps best addressed by the works of Dyer and associates (2006), who have had a sustained interest in the region's nomads, and most significantly on the Rabaris of Gujarat. Her work is exceptional considering that most education and development oriented research views the lack of education/development among nomads as a singular problem that needs to be addressed, while ignoring the aspect of mobility as inherent in the life of nomads and their culture. The archaeologist-historian Ratnagar (2004) and Heredia and Ratnagar (2003) has given us perhaps the most diachronic insights on nomadic peoples of the region. We learn about the fluidity in reliance systems and human adaptation to these, and how the idea of being mobile or sedentary is not set in stone, and how nomadic cultures have had an impact on much larger spheres in South Asia. Yet, even from the most cursory glance at bibliographies of nomadic studies, or at the contents of *Nomadic Peoples*, a journal solely focused on nomads, what is clear is that an overwhelming amount of research on nomadic peoples, especially pastoralists, is singularly devoted to the area of sustainable ecology, rangeland management, pasturage, grazing, and its relation to environmental degradation — as if to justify mobile pastoralism. While the significance of this work can scarcely be underestimated, what becomes clear is that South Asian nomads have attracted little attention in themselves: characteristics of their society and culture, their rich knowledge traditions and its transference, their strategies of flexibility and resilience, their music and lore, their institutions and organisations all remain gravely understudied and unrepresented in literature.

11) How was mobility used by the South Asians ?

1 point

- a. Survival strategy and cultural signifier

- b. As an escape
- c. As a weapon
- d. As a cultural weakness

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Survival strategy and cultural signifier

12) Is it true to say that South Asia has World's largest nomadic population ?

1 point

- a. no
- b. yes
- c. may be
- d. cannot say

No, the answer is incorrect.

Score: 0

Accepted Answers:

b. yes

13) Which part of the globe is considered to be under greater research area of nomads ?

1 point

- a. South Asia
- b. United States of America
- c. Africa and Middle East
- d. India

No, the answer is incorrect.

Score: 0

Accepted Answers:

c. Africa and Middle East

14) What was the kind of research carried out by Berland on the artisans and performers of Pakistan ?

1 point

- a. Cultural research
- b. Diversified research
- c. Ethnographic research of 20 years
- d. Scientific research

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Cultural research

15) What was the approach used by Berland during his study ?

1 point

- a. Context related theory of cognitive performance
- b. philosophical research
- c. Scientific research
- d. Clinical research

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Context related theory of cognitive performance

16) What is the term used for the nomadic tribe of Nepal ?

1 point

- a. Gujjars
- b. Raikas
- c. Rabaris
- d. Sherpas of Khumbu

No, the answer is incorrect.

Score: 0

Accepted Answers:

d. Sherpas of Khumbu

17) The research of South Asian nomads is particularly centered on which working class ? **1 point**

- a. Pastorals
- b. Businessman
- c. Working class
- d. Common man

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Pastorals

18) Name one among those neglected areas in the research of South Asian nomads ? **1 point**

- a. Education, healthcare and development issues
- b. research
- c. family issues
- d. unrest issues

No, the answer is incorrect.

Score: 0

Accepted Answers:

a. Education, healthcare and development issues

19) Name the nomadic tribe of Gujarat ? **1 point**

- a. Raikas
- b. Rabaris
- c. Gujjars
- d. Sherpas

No, the answer is incorrect.

Score: 0

Accepted Answers:

b. Rabaris

20) Whose research gives us a diachronic insight into the nomadic tribes ? **1 point**

- a. Derrida and Lacan
- b. Sigmund Freud
- c. Michel Foucault
- d. Ratnagar and Heredia

No, the answer is incorrect.

Score: 0

Accepted Answers:

d. Ratnagar and Heredia

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