

**Grade: 8**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 1 – 3**

**Unit Name: British Rāj (ਰਾਜ) in Pañjāb (ਪੰਜਾਬ)**

**Title: Jaṅg Hind-Pañjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ)**

### Standards

#### **Standard 1: The Jaṅg Hind-Pañjāb (Anglo-Sikh Wars)**

- Students describe the circumstances and events that led to the Jaṅg Hind-Pañjāb (commonly known as Anglo-Sikh Wars).
  - Students will be able to critically evaluate the successes and failure of the Khālsā (ਖਾਲਸਾ) Army, as well as the dealings of the British with traitors in the Sikh (ਸਿਖ) ranks. Students will also be exposed to the heroism of the Sikhs and some battle-stories.

### Objectives

1. Students will learn about the Jaṅg Hind-Pañjāb through a station activity (A station activity is where a group of students rotate from one station to another to receive their information).

*Note: The Jaṅg Hind-Pañjāb is commonly known as Anglo-Sikh Wars. For the purposes of this curriculum we have used Jaṅg Hind-Pañjāb. This phrase was coined by Shāh Muhammad (ਸ਼ਾਹ ਮੁਹੰਮਦ), a contemporary bard. It is frequently referenced by several authors. The term implies that the Indians (Hindostānī - ਹਿੰਦੋਸਤਾਨੀ) conspired with the British (Anglo) to defeat the Sikhs (Pañjāb).*

### Prerequisites

- None. **Note:** This lesson can take up to three sessions.

### Materials

- Computers
- Folders if you do not have computers (Four folders per student)
- Construction paper to make passports if you do not have computers
- Notebook
- Scissors, glue, stapler or tape
- Different color folders and signs cut out
- Readings (in Teacher Resources) for each set of folders (The last station should have the passport and the other materials. If you do not have computers, the last folder needs to have drawing paper and color pencils.)
- Signs identifying each station (in Teacher Resources)
- Maps (in Teacher Resources)
- Please note, Station 4 should be done after each student has done Stations 1-3 (only non-computer users)
- Drawing paper and color pencils for those who will not have access to computers

### Advanced Preparation

- This is a 3-day lesson.
- The teacher should have gone through this entire website prior to lessons: <http://www.asht-kids.info/>: This website uses the more commonly used term Anglo-Sikh War in its

description. It is important that the teacher specify why Jaṅg Hind-Pañjāb would be a more accurate term as stated under Objectives.

- Computers with internet access if possible so that students can go to the website themselves: <http://www.asht-kids.info/>. This website allows students to learn about Jaṅg Hind-Pañjāb through various activities. If you do not have enough computers think about partnering up the students. Students will have to register to navigate through the website so you might use your attendance sheet to record their usernames when they register.
- The teacher will need to go to the website and from there to ‘downloads’ section to get the passport activity for students to do.
- Note that the passport activity is for younger students, but 8<sup>th</sup> graders may be interested in doing it still. While all students must go through the material on Jaṅg Hind-Pañjāb, it is not necessary for them to do the passport activity if they do not want to do so.
- To make your stations, get different colored folders that you can put various readings in and use the signs (attached) to put near the folders.
- Folders should be spread out throughout the area you teach and students should be in groups of three or four.

### **Engagement (10-15 minutes) Review**

- Welcome students to the first day of Grade 8 Virṣā. Briefly go over your expectations from students for your class during the semester.
- Open discussion to what their expectations for the year are as well.
- Ask students what they know about Ranjīt Singh (ਰਣਜੀਤ ਸਿੰਘ) and write it down on the board or on chart paper.
- Discuss if what they remember is correct. Please correct those who might not remember correctly. You may choose to go over lessons in Grade 7 Virṣā.
- Now let them know that they will learn about what happened to the Sikhs after Ranjīt Singh’s Rāj.

### **Exploration (three 45-minute classes)**

- Assign students their groups.
- Explain how the stations will work.
- Give each group about 20-25 minutes at each station and then tell them to switch to the next station.
- Students should answer the questions in their notebooks that come with each station.
- After all the groups have had the opportunity to visit each station, come back as a whole group and begin discussing the questions.
- When you have students back in a group setting, ask them the following question after they have discussed their answers to the assigned questions:
  - How did the Sikh army display courage and bravery in the different battles?
  - What might you have done if you were fighting in one of these battles?
- If students have access to a computer, they are to work on completing their passport. If students do not have access to a computer then they are to take one of the battles they just studied about and draw a scene from the battle. Make sure students have captions included with their drawings and are able to explain their scene to the entire group.
- If students are not particularly interested in drawing then they can choose to write a letter to a friend describing one of the battles as if they were an eyewitness.

**Explanation/ Extension (on-going; after day 2)**

- Students will write a short essay on the causes and effects of the Jaṅg Hind-Pañjāb. Students should explain in their essay why the Jaṅg Hind-Pañjāb started and what were the effects. They should also explain how the war could have been avoided and what the Sikhs could have done differently to be successful.

**Evaluation (On- going)**

- Teachers may evaluate students on the questions they have answered or they may grade them on their discussion of the questions.
- Teachers may also collect the passports, drawing or letters and evaluate them.
- Teachers should collect the essays for grading.

### **Teacher Resources**

- Singh, Karnail. Anglo Sikh Wars. SGPC, 1984 edition.
- Singh, Khushwant. How Sikhs lost their kingdom. UBSPD, 1996 edition.
- Singh, Saṅgat. Sikh in History. Singh Brothers, 2002 edition.

### **First Reading: Jaṅg Hind-Pañjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ)**

#### **Background**

After Raṅjīt Singh's (ਰਣਜੀਤ ਸਿੰਘ) death in 1839, the kingdom fell almost immediately into disorder. His unpopular legitimate son, Kharak Singh (ਖੜਕ ਸਿੰਘ), was removed from power within a few months. Then his wife Jind Kaur (ਜਿੰਦ ਕੌਰ) took over for her infant son, Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), who was obviously too young to rule at that time. Meanwhile, immediately after the death of Raṅjīt Singh, the East India Company had begun to increase its military strength on the borders of Pañjāb (ਪੰਜਾਬ). It cannot be denied that there was a desire to expand British influence and control of Pañjāb. This desire to expand and control Pañjāb brought increasing tension within Pañjāb and the Sikhs (ਸਿੱਖ).

#### **Outbreak of War**

There were several reasons as to why war between the Sikhs and the British broke out. They were:

- The anarchy or chaos in Lāhaur (ਲਾਹੌਰ) following the death of Raṅjīt Singh resulting in a power struggle.
- Suspicions among the Sikh army arising from the recent British military campaigns, including the annexation of Gvāliar (ਗਵਾਲਿਅਰ) and Sindh (ਸਿੰਧ) in 1841 and the campaign in Afghanistan in 1842.
- An increase in the number of British troops near the border of the Lāhaur Kingdom.

After common demands and accusations between the Sikh Darbār (ਦਰਬਾਰ) and the East India Company, diplomatic relations broke between the two. An East India Company army began marching towards Firozpur (ਫਿਰੋਜ਼ਪੁਰ), where a division was already stationed. This army was commanded by Sir Hugh Gough, the commander in chief of the Baṅgāl (ਬੰਗਾਲ) Army, and Sir Henry Hardinge, the British Governor General. On 11 December 1845, the Pañjāb army began to cross the river Satluj (ਸਤਲੁਜ), near Harī ke Pattan (ਹਰੀ ਕੇ ਪੱਤਣ), to its own territory on the other side of the river. On 13 December, Lord Hardinge declared war, accusing the Sikhs of invading British territories.

#### **Questions for Reading one:**

1. Locate the river Satluj on a map and explain why crossing that river would be a justification for war?
2. Why do you believe there was disorder in Lāhaur after the death of Raṅjīt Singh and how could the Sikhs have prevented the anarchy from happening?
3. Based on your study of Raṅjīt Singh do you believe he could have somehow set up his government differently?
4. Was Raṅjīt Singh's government in line with the principle of the *Gurūs* (ਗੁਰੂ)?

## Second Reading: First Jaṅg Hind-Paṅjāb

### Battle of Mudkī (ਮੁਦਕੀ); 18 December 1845

The Sikh army was divided into two. Tej Singh (ਤੇਜ ਸਿੰਘ) proceeded towards Firozpur to confront General Littler. The other Sikh general, Lāl Singh (ਲਾਲ ਸਿੰਘ) entrenched the larger part of his force near village Pherū Shāhar (ਫੇਰੂ ਸ਼ਹਰ) (later known as Firozshahar - ਫਿਰੋਜ਼ਸ਼ਹਰ) and he marched right into Gough and Hardinge. Despite the enemy's superiority in men and arms, Lāl Singh ordered his troops to begin war while he himself retired to Firozshahar. The leaderless Paṅjābīs fought a grim hand-to-hand battle against a more numerous enemy led by a more experienced commander. The battle continued with fierce intensity till midnight (and came to be known as Midnight Mudkī). After the loss of half their force and fifteen of their guns, the Sikh army withdrew from the battlefield.

This particular first battle was not of great military significance except that it gave the British their first experience of the fighting qualities of the Sikh soldiers. The British had heavy casualties. Lord Hardinge got back his superior position of Governor General and agreed to become second-in-command to his commander-in-chief. The march to Satluj resumed.

### Battle of Phirozshahar (ਫਿਰੋਜ਼ਸ਼ਹਰ); 21 December 1845

Following Mudkī, the British Army proceeded northwestwards with a view to join forces with the surrounded British troops stationed at Firozpur. The Sikh army for some reason did not prevent the meeting of the two forces around its main defensive position about the village of Firoz Shāh (ਫਿਰੋਜ਼ ਸ਼ਹਰ) in the early morning of 21 December 1845. Around 4pm the British began their attack on the Sikh army entrenched in the village. The majority of the fighting took place in the darkness and continued throughout the night. The British succeeded in capturing and securing areas where the Sikhs were camping.

The next morning, the British forces were terribly exhausted from fighting for over 16 hours. The Sikh forces, under the command of Tej Singh, arrived from Firozpur, fresh and ready to fight. However, Tej Singh, the commander-in-chief for the Sikh forces failed to provide direction to his troops and, thus, lead to another defeat for the Sikh army. Following the orders of Tej Singh, the Sikh army withdrew from the area abandoning their equipment. Both sides suffered heavy casualties and did not meet again until some five weeks later.

It is important to note that the Sikh army could have easily had a victory at Firozshahar. However, many Sikh historians have come to believe that Tej Singh and Lāl Singh were traitors and were corresponding with the British. This explains why they would leave their armies for no particular reason.

### Battle of Alīvāl (ਅਲੀਵਾਲ); 28 January 1846

Lord Gough decided to wait for reinforcements before crossing the Satluj and pushing on to Lāhaur. While Lord Gough was waiting for his reinforcements, the Sikh army, under the leadership of Raṅjodh Singh Majīṭhīā (ਰਣਜੋਧ ਸਿੰਘ ਮਜੀਠੀਆ) and Ajīt Singh (ਅਜੀਤ ਸਿੰਘ) of Lāḍvā (ਲਾਡਵਾ), crossed the Satluj and encamped in an area close to Ludhiāṇā (ਲੁਧਿਆਣਾ). A British force, under the leadership of Sir Henry Amith, was sent to deal with the threat the Sikhs now presented in Ludhiāṇā.

The Battle of Alīvāl (ਅਲੀਵਾਲ) had a Sikh Force of approximately of 7,000 cavalry and 17,000 infantry, half of which were regular troops. Sir Henry Smith was able to direct a well-coordinated

attack using cavalry, artillery, and infantry. The Sikh army once again fought hard and long but by late afternoon, withdrew their forces.

### **Battle of Sabhrāom (ਸਭਰਾਓਮ); 10 February 1846**

Following the arrival of heavy artillery from Dillī (ਦਿੱਲੀ) and the rejoining of forces engaged at Alīvāl, the British proceeded towards the Sikh fortified position at Sabhrāom. Gough and Hardinge decided to make a frontal assault on Sabhrāom and destroy the Sikh army with one blow. The British were hoping they would be able to quickly defeat the Sikh army because of the two traitors Tej Singh and Lāl Singh.

The following explains how Tej Singh helped destroy his own Sikh Army: “Despite being the Commander-in-Chief of the Sikh Army, Tej Singh proceeded to secure the destruction of the Sikh Army by placing his forces behind fortifications with its rear to a wide, fast-flowing river, severely inhibiting the Army’s maneuverability and affording no means of effective withdrawal.” (From Anglo Sikh Heritage Trail- <http://www.asht.info/>)

Then Tej Singh fled across the temporary bridge and had it destroyed. But most of the other generals stayed to fight. One of the most famous was Shām Singh Aṭārīvālā (ਸ਼ਾਮ ਸਿੰਘ ਅਟਾਰੀਵਾਲਾ) who rallied the Sikhs to continue fighting as a desperate last stand against the enemy. The situation was horrible for the Sikh army since they were surrounded by the British army from all three sides so those that tried to escape drowned in the high waters of the River Satluj. It is said that nearly 10,000 lost their lives at this battle. It was a complete loss. There were also huge British losses, approximately one-seventh of its total army was either killed or wounded.

The Battle of Sabhrāom ended the First War. A peace treaty followed and there were many administrative changes. However, the Lāhaur Court remained intact and Tej Singh retained a place in the Council at Lāhaur, working under a British officer.

### **Questions for the Second Reading:**

1. Explain why it was difficult for the Sikh army to be successful during the battles of the first Jaṅg Hind- Pañjāb?
2. What could have been done differently so that the Sikh army could have been more successful?
3. What do you think the Sikhs should have done with their Commander-in-Chief Tej Singh if they knew about him working with the British? What would you have done?
4. What were some of the differences between the British and Sikh army, including their fighting styles?

### Third Reading: Second Jaṅg Hind-Paṅjāb

#### The Battle of Ciliāmvālā (ਚਿਲੀਆਂਵਾਲਾ); 13 January 1849

Described as ‘the last attempt of the army of Raṅjīt Singh to recover independence’, this battle ranks as one of the most awesome encounters of the Second Jaṅg Hind-Paṅjāb. On the afternoon of 13 January 1849, the British launched their attack. The Sikhs sighted the British advancing from the village Ciliāmvālā and began to open fire. For about an hour the Sikhs kept their enemy at bay. Then the British tried to force the Sikh army into the river, but the Sikhs scattered into the brushwood jungle and began using their ‘hit and run’ tactics. The battle raged until night and in the morning the Sikhs declared a victory by firing their gun salutes. The losses again were huge for both sides, but records show that the Sikh army fought with great courage and determination. Considering this a great victory, the Sikhs asked for the investment of Dalīp Singh (ਦਲੀਪ ਸਿੰਘ) as *Mahārājā* (ਮਹਾਰਾਜਾ) and the evacuation of British troops from the Paṅjāb. The offer was rejected.

#### The Battle of Gujarāt (ਗੁਜਰਾਤ); 21 February 1849

On the morning of 21 February 1849, the Sikh army had advanced towards the Cināb (ਚਿਨਾਬ) river near the town of Gujarāt. They were much weaker than the British army at this time. In fact the British army now consisted of 56,636 men, 11,569 horses, 96 field guns, 67 siege-guns, and six 8-inch howitzers (type of artillery) drawn by elephants. This is why the Battle of Gujarāt is sometimes called “the battle of guns”.

The British attack began at 7:30 am. The Sikh army guns opened fire right after, thus disclosing their positions and range. The British general brought the three divisions to a sudden halt and ordered the whole artillery to fire. The weight of numbers and armor decided who would win this battle. The Sikh army could not hold up to the British for long and this battle was over within a few hours. However, Lord Dalhousie wrote the following about the Sikh army that clearly displays their determination. He says, “The Sikhs displayed the skill, courage and activity which belong to their race”.

With this British victory Sher Singh (ਸ਼ੇਰ ਸਿੰਘ) and Catar Singh (ਚਤਰ ਸਿੰਘ) formally surrendered their swords to Major Gilbert near Rāvalpinḍī (ਰਾਵਲਪਿੰਡੀ). “Today Raṅjīt Singh is dead,” sighed the soldiers as they kissed their swords before laying them down. Soon after Lord Dalhousie proclaimed annexation of Paṅjāb. His foreign secretary, Henry Meirs Elliot arrived at Lāhaur to obtain the signatures of the members of the Council of Regency and the minor king, Dalīp Singh. The young Dalīp Singh affixed his signatures and he was deprived of his crown and the kingdom.

#### Questions for the third reading:

1. What did the Sikh army do differently that enabled them to be successful at the battle of Ciliāmvālā?
2. What mistake did the Sikh army make at the Battle of Gujarāt that helped them lose this battle?
3. What affect do you believe this loss, at the Battle of Gujarāt, had on the Sikhs of that time?

#### All three sources are adapted from:

- Harbans Singh, The Encyclopedia of Sikhism.
- Khushvant Singh, A History of the Sikhs Volume II: 1839-2004.
- The Anglo Sikh Heritage Trail website - <http://www.asht.info/>.



**Station 1: Background On Jaṅg Hind-Pañjāb**



**Station 2: First Jaṅg Hind-Pañjāb**





**Station 3: Second Jaṅg Hind-Pañjāb**



**Station 4: Activity**



**Station 4: Passport Activity**

**Grade: 8**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 4**

**Unit Name: Sikhs (ਸਿੱਖ) in the 19<sup>th</sup> Century**

**Title: Dalip Singh (ਦਲੀਪ ਸਿੰਘ)**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālāsā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalip Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālī (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālāsā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### Objectives

1. Students will analyze the life of Dalip Singh and compare and contrast three documents that discuss his life.

### Prerequisites

- Lessons 1 -3 on Jaṅg Hind-Paṅjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ).

### Materials

- Copies of the three readings for each student (in Teacher Resources)
- Copies of graphic organizer for each student to complete (in Teacher Resources)
- Pens/Pencils
- Pictures of Dalip Singh (see Teacher Resources)

### Advanced Preparation

- The teacher should have read the readings beforehand.
- Make copies of the readings and the graphic organizer for students.

### Engagement (15 to 20 minutes) Showing of Pictures

- Choose various pictures of Dalip Singh and show the students (in Teacher Resources).
- See if students can recognize who the person is and can briefly explain his importance and connect him to Ranjīt Singh (ਰਣਜੀਤ ਸਿੰਘ).
- When students have figured it out, let them know what the focus of today's lesson is.

### Exploration (about 35 minutes)

- Students may work individually, or if you have enough students you can put the students into groups of three.
- Students will read all three readings and then complete the graphic organizer.
- If you have groups then they can take turns reading out loud, however all of the students need to be exposed to all three reading.

- Once you feel that the majority of the students have had the opportunity to complete their graphic organizer, call them back as a whole group.
- Discuss the graphic organizer and the different perspectives presented in the readings.
- Some additional questions to consider are:
  - Why do you think we have different information on the same person presented in the three readings?
    - The three readings are by different authors who probably have different opinions on Dalīp Singh. Also, there is probably the difference in the English perspective and the Sikh perspective of what took place.
  - What type of relationship do you think Dalīp Singh had with the Sikhs at that time?
    - He really did not have a relationship with them since he spent most of his life in England. When he did come back it was for a short time, so he never had the chance to develop a strong relationship with his own people.
  - What do you think were some of the reasons for Dalīp Singh's conversion to Christianity and then back to Sikhī (ਸਿੱਖੀ)?
    - He was taken away from his mother. She was his link to Sikhī and the British knew of this. That is why they were kept separate. This is also the reason why Dalīp Singh came back into the fold of Sikhī when he met his mother again.
- Let students share any other findings they might have come across in the readings.

#### **Explanation/ Extension (5-10 minutes)**

- Look at other resources of Dalīp Singh and compare them to the readings. Read excerpts from the book: *The Dalīp Singhs* by Peter Bance. An excerpt is available online at the <http://www.duleepsingh.com> website.
- Explore the above website if you have access to a computer since it contains information on many artifacts from his life.

#### **Evaluation (On- going)**

- Teachers may collect the graphic organizer to evaluate understanding of material.

**Teacher Resources**

<b>Graphic Organizer on Dalip Singh</b>	<b>First Reading</b>	<b>Second Reading</b>	<b>Third Reading</b>
Childhood experiences			
Middle years, family and marriage			
Concluding years and death			

Write down the similarities and differences you noticed between the three readings (You may list them with bullet points).

<b>Similarities</b>	<b>Differences</b>



### Reading 1: Dalīp Singh

#### From Lāhaur (ਲਾਹੌਰ) to Elveden (1838-1893)

The early years of Dalīp Singh's (ਦਲੀਪ ਸਿੰਘ) life were set against the rich background of the court and the lavish palaces and gardens of Lāhaur. He had the best horses and elephants to ride, including the opportunity to hunt. He received a royal education with two tutors, one for Persian and the other one for *Gurmukhī* (ਗੁਰਮੁਖੀ). The love from his mother was all around him and he was treated royally, living like a king. However, all that soon came to an end when the brutalities of politics invaded.

Following the defeat of the Sikh (ਸਿਖ) Army in 1846, Dalīp Singh's kingdom was reduced to half its size and there was a British resident installed in Lāhaur. After the second Jaṅg Hind-Pañjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ) (commonly known as Anglo-Sikh War) concluded, the British entered Lāhaur and sent Dalīp Singh into exile, to a town called Fatahgarh (ਫਤਹਗੜ੍ਹ). He left behind all of his riches, including his throne and palace, never to return. Fatahgarh was also a center of missionary activity in Northern India and that is where Dalīp Singh became a Christian.

A year later Dalīp Singh set sail for England where he was an immediate success with Queen Victoria. She even commissioned the best portrait painter of the day, Franz Xavier Winterhalter, to paint Dalīp Singh during one of his numerous stays at Buckingham Palace.

Dalīp Singh lived in Scotland throughout his teens and into his twenties. He quickly became the center of attention there, and the locals would refer to him as the “The Black Prince of Perthshire.” He became even more popular, as the years passed, with his lavish receptions.

In the 1860s he returned to India to try to rescue his mother from political exile in Nepāl. This visit was quite difficult for the young man since he did not expect the enthusiastic welcome from ex-courtiers and Sikh soldiers. Mother and son returned to London. For the next four years they were a regular sight in British society. However, suddenly in 1863, Dalīp Singh's mother died. While they were together for those short four years she took time out and helped him remember more about his past.

Once again, he returned to India but this time to cremate his mother. Afterwards, he did not return to Scotland alone. He went with his new wife, Bamba Muller. She was part Ethiopian and part German, an Arabic-speaking girl from a Cairo mission school.

His new home in Elveden, selected and purchased for him by the India office, was transformed into a huge palace with large pictures of his father Ranjīt Singh and his brother Sher Singh. The whole place was a powerful reminder of his former status.

Dalīp Singh loved Elveden and even rebuilt the church, cottages, and the schools there. Dalīp Singh became famous as a game shooter and would even invite the Prince of Wales to his highly popular shoots. Dalīp Singh and Bamba had six children at Elveden.

Despite his English education, royal life style and European glamour, the Sikh spirit was hibernating in the sub-conscious mind of Dalīp Singh. In 1886 he made up his mind to return to India and place himself as the moral head of the Sikh people, but he was arrested at Aden and sent back to Europe.

With his Sikh spirit and thought still very much alive, he decided to establish secret contacts with the Pañjāb (ਪੰਜਾਬ), Irish revolutionaries, and the Russian government. Before his intended march to India, Dalīp Singh was reinitiated into Sikhī by taking Amrit (ਅੰਮ੍ਰਿਤ).

Unfortunately, his desire to reinsert himself as “the lawful sovereign of the Sikh nation” was too late. His health broke down and he suffered an epileptic fit alone in a room of the Hotel de la Tremouille in Paris. He died on 22 October 1893.

*Adapted from: Anglo Sikh Heritage Trail website (<http://www.asht.info/>)*

### **Reading 2: Dalīp Singh**

Dalīp Singh was born on 6 September 1838. He is the son of Sardār (ਸਰਦਾਰ) Raṇjīt Singh (ਰਣਜੀਤ ਸਿੰਘ) and Jind Kaur (ਜਿੰਦ ਕੌਰ). The young Dalīp Singh came to the throne of Pañjāb in 1843 succeeding his half brother Sher Singh (ਸ਼ੇਰ ਸਿੰਘ). After the close of the Second Jaṅg Hind-Pañjāb (commonly known as Anglo-Sikh War) and the annexation of Pañjāb in 1849, he was removed at the age of 11 by the East India Company. He was separated from his mother and sent to England. Dalīp Singh’s arrival at the shores of England in 1854, changed his life completely. Her Majesty Queen Victoria and her husband showered affection towards him.

Dalīp Singh was treated like an adopted son of the Queen Majesty. He was encouraged to mingle with the household and play with the younger Princes and holiday with them at the Osborne House. The Royal family enjoyed his company, especially his native ways. When he had his first son the Queen and the Prince became the godparents. Dalīp Singh was invited to almost every Royal gathering and wedding and enjoyed giving lavish parties himself.

Dalīp Singh had six children from his first wife Bamba Muller (daughter of a German merchant). Their names in order are Princes Victor, Frederick, and Albert Dalīp Singh, and Princesses Bamba, Catherine and Sophia Dalīp Singh. The children led their very own, and sometimes personal, lives. From his second wife, Ada, he had two daughters, Princesses Pauline and Irene Dalīp Singh. Dalīp Singh died in Paris in 1893, and is buried in Elveden Church beside his first wife and his son Prince Edward Albert Dalīp Singh.

*Adapted from: The official website on Dalīp Singh [www.duleepsingh.com](http://www.duleepsingh.com)*

### **Reading 3: Dalīp Singh**

Dalīp Singh was born in Lāhaur on 6 September 1838, and was the last Mahārājā during the Sikh Rāj (ਰਾਜ) of Pañjāb. He was the youngest son of the legendary ruler of Pañjāb Raṇjīt Singh and the Messalina of Pañjāb, Jind Kaur (ਜਿੰਦ ਕੌਰ). There are some questions about the spelling of his name. Among the possibilities are: Dhulip, Dulip, Dhalip, Dhuleep and Dalip. But he used Duleep when writing himself. Official letters and documents sometimes refer to him as ‘Dalīp, Mahārājā Duleep Singh, the Mahārājā of Lāhaur and the King of the Sikh Empire.’

The young Dalīp Singh came to the throne of Pañjāb in 1843, succeeding his half brother, Mahārājā Sher Singh (ਸ਼ੇਰ ਸਿੰਘ). At the age of eleven he was deposed by the East India Company and separated from his mother. He was placed in the care of Dr. John Login. He handed over, in controversial circumstances, the Kohīnūr (ਕੋਹੀਨੂਰ) diamond to Queen Victoria as part of the terms of the conclusion of war. His health at the time was reported poor and he was restricted as to who he could meet. No Indians, except trusted servants, could meet him in private. As policy, he was to be Anglicized in every possible respect.

In 1853, under the direction of his long- time retainer Bhajan Lāl (ਭਜਨ ਲਾਲ) (himself a Christian convert) he was converted to Christianity at Fatahgarh with the approval of the Governor-General,



Lord Dalhousie. His conversion remains controversial because he was continuously exposed to Christian texts under John Login. His two closest childhood friends were also both English, one being the child of Anglican missionaries.

In 1854, he was sent to exile in England, his ‘poor health’ also being cited. While he was in exile, he began to learn more about Sikhī and became eager to return to India. However, this became very difficult because of the tight control by the British on all his moves. Finally, in 1886, he tried to return to India but was intercepted in Aden where he had informal re-conversion ceremony to Sikhī. He was then forced to return to Europe. He did eventually make it to India, in 1860, to bring his mother back.

**Additional Resources:**

- Aijazuddin, F.S. *Sikh Portraits by European Artists*, Sotheby Parke Bernet, London & Oxford University Press, Karachi and New delhi, 1979.
- Bance, Peter (Bhupinder Siṅgh Bance). *The Dalīp Singh’s*. Sutton Publishing, ISBN 0-7509-3488-3
- Campbell, Christy. *The Maharaja’s Box: An Imperial Story of Conspiracy, Love and a Guru’s Prophecy*. Harper Collins, ISBN 0-00-653078-8

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 5 - 6**

**Unit Name: Sikhs (ਸਿੱਖ) in the 19<sup>th</sup> Century**

**Title: Mutiny of 1857**

### **Standards**

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ)/Outside Forces.

### **Objective**

1. Students will learn about the Mutiny of 1857 through a reenactment of the event.

### **Prerequisites**

- Lessons 1-4 on Sikhs in the 19<sup>th</sup> Century

### **Materials**

- Copy of the reading (The Mutiny of 1857) for each student (in Teacher Resources)
- Copy of the key points (in Teacher Resources)
- Copy of presentation requirements for each group (in Teacher Resources)
- Props (Some suggestions are: *Dastārs* (ਦਸਤਾਰ), fake swords, etc.)
- Paper for signs

### **Advanced Preparation**

- Teacher should be familiar with the incident; doing some prior reading might help.
- Be ready to help students with their skit of the event while they are in class.
- This lesson should be conducted over two days. Student skits should be performed on the second day.

### **Engagement (15 to 20 minutes)**

- Ask students to think about what is needed to make an interesting performance or presentation or skit.
- Make sure by the end of this discussion that students have mentioned the important points of a good presentation (in Teacher Resources).
- Hand out the presentation-requirements sheet and go over it with the students.
- Address any questions they might have.
- Tell them that they are going to do a skit on the Mutiny of 1857.
- Ask them what they think the skit may be about just from this name?
- Write responses on the board if you wish to.

**Exploration (35 minutes)**

- Hand out the reading on The Mutiny and let everyone read silently for 7-10 minutes.
- Have them take notes in their journals.
- Then put students into performance groups.
- Let them work on their presentations. They might want to take their journals so they can write down any dialogue they wish to include.
- Walk around and assist those groups that might need help and make sure other groups are on track.
- Call the entire class back and address any concerns or questions they might have come up with, while preparing, before you let them go for the day.

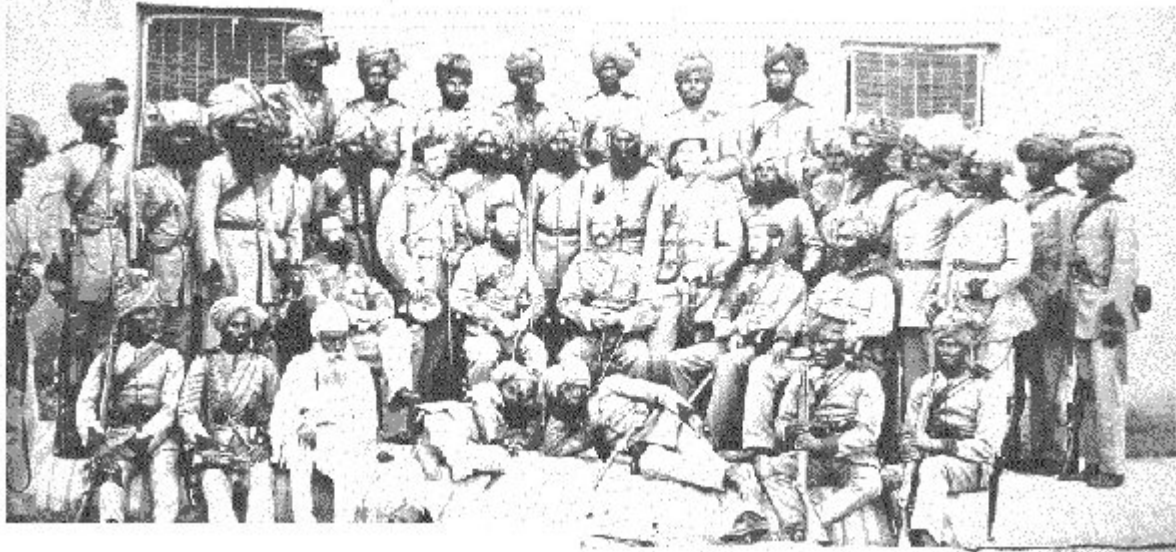
**Explanation/ Extension (5-10minutes)**

- Students should analyze and discuss how the Mutiny had a very different effect on the Sikhs and Pañjāb.

**Evaluation (On-going)**

- Student's presentations will be evaluated in the next class.

### Teacher Resources



#### **The Sepoy Mutiny: 1857 A.D.**

By the year 1857 the British had established complete control of India. As western education was introduced and missionaries were diminished, resentment against Europeans grew.

The mutiny of the Sepoy (native troops in the British army) began on 10 May 1857, when Indian soldiers, who had been placed in irons for refusing to accept new cartridges, were rescued by their comrades. The greased cartridges had to be bitten off before use, and the manufacturers had supplied a grease made with the fat of beef and pork—repulsive to both Hindūs and Muslims.

The Indian troops stationed at Dillī (ਦਿੱਲੀ) joined the mutineers and proclaimed Bahādur Shāh (ਬਹਾਦੁਰ ਸ਼ਾਹ), the Mughal emperor, as their leader. The capture of Dillī turned the mutiny into a wide-spread revolt. However, the Hindū and Muslim leaders were not united and were not able to effectively fight the British. The Muslims sought to restore Muslim rule, and the Hindūs hoped to put the Marāṭhās (ਮਰਾਠਾ) back in power. The two communities were only united to that extent that they were fighting a common enemy, the British.

The situation was different in Pañjāb from that in the rest of India. The Sikhs, who might have tried to regain some power, were leaderless. Dalīp Singh (ਦਲੀਪ ਸਿੰਘ) had renounced Sikhī (ਸਿੱਖੀ) and was in the process of converting himself into an English gentleman. The Sikhs really did not have anyone to call upon as a leader. Besides, the Sikh soldiers did not share the same frustrations as the Hindū and Muslim soldiers. The Sikh soldiers were allowed to wear their turbans and beards and observe the practices of the Khālsā (ਖਾਲਸਾ). In fact, for almost the entire Mutiny, the Sikhs were on the side of the British. In Pañjāb (ਪੰਜਾਬੀ), the Sikhs were so hostile to the Muslims that they supported the British against the Mughal restoration in Dillī. The British recaptured Dillī in the fall of 1857. More revolts followed the next year but by spring 1858, the British were again in full control of India.

#### **Key points to The Mutiny of 1857**

- Many states were annexed when their rulers failed to produce natural heirs. However, both Hindūs and Muslims did have leaders that they wanted to put in control.

- “During the Mutiny of 1857, the Muslims sought restoration of the rule of Muslim princes and rulers, and the Hindūs hoped to put the Marāṭhā (मराठा) rulers back into power. The princes of the two communities had a unity of purpose in putting up a common front against a common enemy, the British.”
- The sepoys (the word for soldier) were particularly affected by the anti-British feeling that prevailed in the country.
- The sepoys, both Hindūs and Muslim believed that this was the time to make a choice, to either give up their jobs or continue to serve the English.
- Most Hindūs and Muslims did not see the point in continuing to serve the English for several reasons: very low pay, sending them overseas for duty, disrespectful treatment, etc..
- The situation in Pañjāb was different from the rest of India. The Sikhs were leaderless, so did not see the point in fighting for power against the British.
- Sikh soldiers also did not share the grievances of the Hindostānī (ਹਿੰਦੋਸਤਾਨੀ) sepoys. They were allowed to keep their turbans, beards, etc. Also, the Sikh soldiers did not have an issue with the story that the new, more efficient, Enfield rifle had grease extracted from the fat of cows and pigs on the caps of the cartridges.
- There were many outbreaks of violence throughout the country during this time.
- An important outcome of the mutiny for the Sikhs was that service in the armed forces was thrown open to them, and they became the most sought-after recruits for the British army.
- There were also some important administrative changes. For example, with Pañjāb, the adding of Hariāṇā (ਹਰਿਆਣਾ) and Dillī to the province. These new districts were inhabited by people who did not speak Pañjābi and had no true understanding of the Pañjābi culture. In fact, their way of life and values were completely different from that of the Sikhs of Pañjāb.

*Adapted From: Singh, Khushwant: A History of the Sikh: Volume II: 1839-2004. Oxford University Press, New Dillī. 1999.*

**Note to Teacher:** You may choose to give the additional articles below to students to read through, if there is sufficient time

1. <http://www.sikhspectrum.com/052005/1857.htm>
2. [http://www.sikhspectrum.com/082007/1857\\_b.htm](http://www.sikhspectrum.com/082007/1857_b.htm)

#### **Presentation Requirements and Points to Remember:**

- Each group will have 10 to 15 minutes to present a skit on the Sepoy Mutiny of 1857.
- Understand that you might have to use your creativity, based on the information that has been provided, to develop a meaningful skit that will help us better understand the Mutiny of 1857 and the impact it had on the Sikhs.
- Each student in the group must have a role which they will be individually evaluated on.
- Make sure you hold the attention of your audience throughout the presentation. Use of visual aids and props are highly recommended.
- Make sure you practice at least two times before the actual presentation and are clear and loud during the presentation.
- STAY ON TOPIC!!!

#### **Four Keys for a Successful Presentation:**

- Timing
- Attention
- Personal approach
- Practice

**Evaluation of Presentation Skills**

<b>Point</b>	<b>Poor</b>				<b>Satisfactory</b>			<b>Outstanding</b>	
<b>Timing</b>	1	2	3	4	5	6	7	8	9
<b>Maintaining attention</b>	1	2	3	4	5	6	7	8	9
<b>Personal Approach</b>	1	2	3	4	5	6	7	8	9
Gesture	1	2	3	4	5	6	7	8	9
Voice	1	2	3	4	5	6	7	8	9
Eye contact	1	2	3	4	5	6	7	8	9
<b>Visual aids</b>	1	2	3	4	5	6	7	8	9
Simplicity	1	2	3	4	5	6	7	8	9
Amount of text	1	2	3	4	5	6	7	8	9
Font	1	2	3	4	5	6	7	8	9
Clarity of key points	1	2	3	4	5	6	7	8	9
Use of visual aids	1	2	3	4	5	6	7	8	9
<b>Comments</b>									
Strengths									
Weaknesses									

**Presenter:** \_\_\_\_\_**Evaluator:** \_\_\_\_\_

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 7**

**Unit Name: Sikhs (ਸਿੱਖ) in the 19<sup>th</sup> Century**

**Title: Sikh Enlistment in the Army**

### **Standards**

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### **Objective**

1. Students will learn about early Sikh enlistment in the army during the World Wars and make suggestions as to how we can begin to make this history part of the history they study at school.

### **Prerequisites**

- Lessons 4-6.

### **Materials**

- Copy of the reading (in Teacher Resources)
- Chart paper or journals to write suggestions on

### **Advanced Preparation**

- The teacher should be familiar with the incident.
- A reading is provided but self-reading should also be done from ‘Warrior Saints’ (information on this book attached in Teacher Resources).

### **Engagement (15 to 20 min)**

- Review with students why the Sikhs fought with the British during the Mutiny of 1857.
- Ask students to think about whether they have ever studied or read about Sikh soldiers serving in World War I, World War II or any other time in their history classes.
- If they say no, ask them to think about why that might be.

### **Exploration (35 minutes)**

- Hand out reading on Sikh enlistment in the army.
- Let them read it silently.
- Ask them about how it makes them feel that Sikhs have made such a significant contribution to the British army but are hardly ever mentioned in history books.
- Monitor discussion on the above question.
- The teacher should be looking for how the students might be frustrated or upset because the contribution of the Sikhs is not usually mentioned. However, she or he should direct the

discussion towards what can be done so students in their classroom are aware of these contributions.

- The teacher might suggest talking to the classroom teacher and asking permission to discuss or present the information on Sikh contributions to both wars.
- There are some articles listed under Other Resources. It would be good to allow students to skim through these to get additional information.
- Have students write a letter to the publisher of a book or to their principal and teacher, expressing the contribution of Sikhs in the World Wars and why it should be included in their school curriculum.

#### **Explanation/ Extension ( 5-10 minutes)**

- Ask students to think of ways this history can be included in their regular schools or implemented as part of their history curriculum, besides writing of letters.
- The teacher might want to take this time to allow students to actually work on their suggestions. For example, a student might want to work on developing a power-point for other students in their class.
- Also recommend to students that they can bring up this information when they are actually discussing world history in their schools.
- Depending on the time available, the teacher may choose to show a video on Sikhs in World Wars by Vicky Singh <http://www.youtube.com/watch?v=KKdOuP1Y-ig&feature=related>

#### **Evaluation (On-going)**

- The teacher should be able to evaluate if students are giving reasonable suggestions as to how Sikhs contribution as soldiers can become part of the history they study in school.
- Teachers should also make sure that the letter has the appropriate information about Sikh enlistment in the army.



## **Teacher Resources**

The World Wars of the Twentieth Century have defined the course of history and have had a huge influence on mankind today. However, the contribution and sacrifices of the Sikh (ਸਿੱਖ) troops is usually left out from this important part of history. Even though Sikhs are a highly visible minority throughout the world, and have shared a proud history over nearly 200 years with Britain, little is known about their contribution, sacrifices and their culture.

During the Jaṅg Hind-Paṅjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ) (commonly known as the Anglo-Sikh Wars) the British were impressed by the Khālsā (ਖਾਲਸਾ) Army because of their ability to raise battalion after battalion of Sikh forces. After that the British began to enlist Sikh men into their army. Thus, the Khālsā army, which was once a fire-enemy, became the most fervent of loyalists.

This loyalty among the Sikh forces became evident when the Sikhs refused to join the Mutiny of 1857. While the majority of the Indian army revolted against the British army, Sikhs remained loyal and fought besides the British. In these four, extremely tense months, the British raised 18 new regiments in Paṅjāb, mostly Sikhs. “Paṅjāb became and remained the sword arm and breadbasket of British India.” (Anglo Sikh Heritage Trail, [www.asht.info](http://www.asht.info))

In 1914 as the war began to unfold, the drive began to enlist Indian troops to support the war effort, Sikhs joined the ranks of the British Army en-masse. The Anglo-Sikh relationship was to witness the pinnacle during the gloomiest days of the Great War.

“In the depressing trenches of the German and Turkish fronts, thousands of young Sikh volunteers fought and laid down their lives, defending a land unknown to them, against an enemy that was no threat to India, for an ally that occupied their own country.” (Anglo Sikh Heritage Trail, [www.asht.info](http://www.asht.info))

The world was to behold the largest volunteer army ever in action. Sikhs made up nearly 20% of the British Indian army. Even though Sikhs made up only two percent of the Indian population, it was the estimate of Sir John Maynard that the contribution of the Sikhs in men and material was ten times that of any other community of India.

However, at the end of the World War I the relationship between the British and the Sikhs began to deteriorate. Sikh men who had fought for Britain to free occupied lands in Western Europe were now to return to their own occupied country. The call for independence began.

During the Second World War Sikhs once again stepped forward against the Japanese and German soldiers. Sikh soldiers were once again the mainstay of the British army. With only voluntary recruitment, young Sikh men helped to swell the ranks from 189,000 at the start of the war to over 2.5 million at the end. Sikh soldiers were deployed to most of the active fronts during the Second World War. However, it was in Burma where the Sikhs made their mark.

By 1944, Sikh soldiers were well entrenched in the hot swaps of the Burmese jungles. The Japanese were strongly pushing through Burma and had driven their combined forces to the eastern edge of India. They were ready to proceed forward into the plains of India and westward to Kalkattā (ਕਲਕੱਤਾ), but the Sikh Regiment was too strong for them. The Sikh regiment, here, played a vital role in arresting the Japanese and forcing them to retreat.

Even with the end of the Empire, the Anglo-Sikh connection continued. In fact, Sikhs were encouraged to settle in the United Kingdom and become a part of their society. Today, an estimated 450,000 Sikhs live in the United Kingdom.

*Adapted from: Warrior Saints by Amandīp S. Madrā and Paramjīt Singh and Anglo Sikh Heritage Trail, [www.asht.info](http://www.asht.info).*

#### **Other Resources**

- Amandīp S. Madrā and Paramjīt Singh. Warrior Saints: Three Centuries of the Sikh Military Tradition. 180 pages, 110 duo-tint images, I.B. Tauris Publishers in association with the Sikh Foundation ISBN: 1-86064-490-2.
- [http://www.sikhnet.com/Sikhnet/Register.nsf/Files/Poster/\\$file/SikhsTrueFace.pdf](http://www.sikhnet.com/Sikhnet/Register.nsf/Files/Poster/$file/SikhsTrueFace.pdf)
- [http://www.sikhspectrum.com/122002/soldiers\\_ww.htm](http://www.sikhspectrum.com/122002/soldiers_ww.htm)
- <http://www.allaboutsikhs.com/sikh-history/historical-sikh-events-sikhs-in-world-war-i.html>
- <http://www.allaboutsikhs.com/sikh-history/world-war-i-sikh-cavalry-in-france.html>
- <http://www.firstworldwar.com/features/lionsofthegreatwar.htm>
- [http://www.sikhspectrum.com/122002/soldiers\\_ww.htm](http://www.sikhspectrum.com/122002/soldiers_ww.htm)
- <http://www.bhagatsinghind.com/index01.html>

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 8 - 9**

**Unit Name: Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement**

**Title: Pre-Singh Sabhā Movement**

### **Standards**

#### **Standard 3: The Singh Sabhā Movement**

- Students identify the social situation when the Singh Sabhā began to re-assert the values of the Gurū (ਗੁਰੂ).
  - Students identify the various Sikh offshoots and the differences in their ideology with that of the Khālsā (ਖਾਲਸਾ). This section should include present-day groups that have diverted from the path. Linkages should be drawn between this period and present day.

### **Objectives**

1. Students will compare and contrast the different groups that have diverted from the Khālsā path.

### **Prerequisites**

- This lesson may take two class periods because of the amount of reading.

### **Materials**

- A copy of the readings (in Teacher Resources)
- Journals
- Pencils
- Graphic organizer

### **Advanced Preparation**

- Teachers should look over readings and should be able to clearly identify how these groups have a different ideology from the Sikh path.

### **Engagement (15 to 20 minutes)**

- Ask students what they think it means to follow or commit to the Khālsā path? Students should say taking Amrit (ਅੰਮ੍ਰਿਤ), considering Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and Gurū Panth (ਗੁਰੂ ਪੰਥ) as Gurū (ਗੁਰੂ), believing in Saṅgat (ਸੰਗਤ) and Paṅgat (ਪੰਗਤ), reading and understanding Gurbāṇī (ਗੁਰਬਾਣੀ), living the lifestyle of a Gursikh (ਗੁਰਸਿਖ), etc.
- Now ask students if they know of groups that either exist, or have existed, that may not have been in line with Sikh thought?
- They may address Bābā-Derās (ਬਾਬਾ-ਡੇਰਾ) or some historical groups such as Nirmalās (ਨਿਰਮਲਾ), Niraṅkāris (ਨਿਰੰਕਾਰੀ), etc.
- Tell them that in fact there have been such groups that have veered from the path.

### **Exploration (35 minutes)**

- Now hand out the graphic organizer with the two columns to the students (In teacher resources).
- Let students choose if they would like to partner up with someone or if they would like to read silently on their own.

- After reading the write-ups ask students to write in the first column the name of the group and characteristics of the group that are not in line with Sikh principles. Then ask students to write down in the other column what would be the correct Sikh principles or thinking (See example in Teacher Resources).
- You may discuss answers as a whole group when the class is done or after each paragraph is read and the organizer is done.
- Try to make sure that students are able to clearly explain how these groups have diverted from the Khālsā path and what the more accurate Khālsā thinking is.

#### **Explanation/ Extension (5 to 10 minutes)**

- The teacher can take the time at this point to discuss how the increase in *Bābā Derās* are currently also taking many Sikhs away from the correct path of Sikhī (ਸਿੱਖੀ).
- Discuss how this is happening. For example, some *Bābās* want Sikhs to worship them instead of the Gurū Granth Sāhib which is completely against Sikhī. Some *Bābās* say that they have magical powers and can give their disciples anything, which is also completely against Sikh principles. The Sikh *Gurūs* were all-capable, but they never used their capabilities to boost their own egos, but rather to teach life-lessons.

#### **Evaluation (On-Going)**

- Teachers may collect graphic organizers to see if students were able to clearly distinguish between authentic Sikh principles and that of the groups/sects.

## **Teacher Resources**

### **The Udāsīs (ਉਦਾਸੀ) and Nirmalās (ਨਿਰਮਲਾ)**

The Udāsīs were founded by Srī Cand (ਸ੍ਰੀ ਚੰਦ) (1494-1629), the eldest son of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ). Udāsī, comes from the root Udās (ਉਦਾਸ), meaning detachment or withdrawal from the worldly life. Srī Cand opposed his father's decision to make Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ) the next Gurū (ਗੁਰੂ) so eventually he started his own order. Srī Cand lived a life of celibacy (did not marry) and asceticism (very simple, like a monk). During the seventeenth century, the Udāsīs grew in number and were respected by the early Panth (ਪੰਥ). However, this changed when Anand Ghan (ਅਨੰਦ ਘਨ), an Udāsī scholar of the late 18<sup>th</sup> century and 19<sup>th</sup> centuries, wrote commentaries on the Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ) from a largely Hindu-Vedantic perspective. Although they believe in the Ādi Granth and pay it great respect, they do not believe in the life of a householder (Grihast - ਗ੍ਰਿਹਸਤ) nor in the principles of the Gurū Panth (ਗੁਰੂ ਪੰਥ) and Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ). Currently, there are no official contemporary numbers of how many Udāsīs there are.

The Nirmalās (ਨਿਰਮਲਾ) are very similar to the Udāsīs in the sense that they too were celibates. “The Nirmalās, with the Udāsīs, form part of the Sanātān (ਸਨਾਤਨ) Sikh world-view and share many of its beliefs; along with belief in yogic/ meditative and scriptural recitation and study. They reflect, in addition to the Ādi Granth, on the Veds (ਵੇਦ), Shāstra (ਸ਼ਾਸਤਰ), Purān (ਪੁਰਾਨ), and Epic literature.” Most of them today also wear saffron robes and all of them are *Kesdhārīs* (ਕੇਸਧਾਰੀ).

‘Nirmalā’ means spotless or pure ones. The most famous Nirmalā was Paṇḍit Tārā Singh Narottam (ਪੰਡਿਤ ਤਾਰਾ ਸਿੰਘ ਨਰੋਤਮ) (1822-1891), who devoted his entire life to the explication of Sikh theology/ philosophy. He wrote over ten books and reference materials. Paṇḍit Tārā Singh also taught the influential Giānī Giān Singh (ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ) (1822-1921). Sant Atar Singh (ਸੰਤ ਅਤਰ ਸਿੰਘ) (1867-1927) one of the most influential Sikh saints also had his formal training at a Nirmalā establishment. Today, they form a well-respected and highly disciplined organization, with many establishments. However, there are no official numbers on how many there are.

*Adapted from:*

*The Encyclopedia of Sikhism by Singh, Harbans*

<http://philtar.ucsm.ac.uk/encyclopedia/sikhism/nirmal.html>

<http://philtar.ucsm.ac.uk/encyclopedia/sikhism/udasis/html>

### **The Nirāṅkāri (ਨਿਰੰਕਾਰੀ) Movement (1850s)**

After the fall of the rule of Raṅjīt Singh (ਰਣਜੀਤ ਸਿੰਘ) there were several attempts to raise the splendor of the Khālsā (ਖਾਲਸਾ). Harbans Singh in *Heritage of the Sikhs* says “The Sikhs were deeply galled at the fall of their kingdom, but not unduly dismayed. They attributed the outcome of their contest with the English to the chances of war. They were also aware that, despite the deceitfulness of courtiers such as Lāl Singh (ਲਾਲ ਸਿੰਘ) and Tej Singh (ਤੇਜ ਸਿੰਘ), they had fought the *Phiraṅgī* (ਫਿਰੰਗੀ) or foreigners squarely, and maintained their manly demeanor even in defeat. In this mood, it was easier for them to be reconciled to their lot after normalcy was restored. The peaceful spell which followed, however, produced an attitude of unwariness. Conventional and superstitious ritual which, forbidden by the *Gurūs* (ਗੁਰੂ), had become acceptable as an adjunct of regal pomp and ceremony during the days of Sikh power, now gained an increasing hold over the Sikh mind. The true teachings of the *Gurūs*

which had supplied Sikhī (ਸਿਖੀ) its potent principle of development and regeneration were obscured by this rising tide of conservatism. The Sikh religion was losing its characteristic vigor and its followers were relapsing into beliefs and dogmas from which the *Gurūs*' teaching had extricated them. Absorption into ceremonial Hindūism seemed the course inevitably set for them."

Thereafter, several movements to reform Sikhī were started. One of the first movements was the Nirāṅkāṛī movement, which was started by Dyāl Dās (ਦਯਾਲ ਦਾਸ) (1783-1855), a Sahajdhārī (ਸਹਜਧਾਰੀ) Sikh. He began to preach against the rites and rituals that were creeping into Sikhī, especially the worship of images or idols. He felt that Sikhī was being assimilated into Hindūism. He emphasized the Sikh belief in Nirāṅkāṛ (ਨਿਰੰਕਾਰ) the 'Formless One'. From this, the movement originating from his message came to be known as the Nirāṅkāṛī movement. The word 'Nirāṅkāṛī' means 'the worshipper of Nirāṅkāṛ' stands for that God who is existent but has no shape or form, who is free from the material form.

Dyāl Dās soon acquired from his followers the status of 'gurū' and gathered around him disciples who, like him, started calling themselves Nirāṅkāṛīs. He purchased a piece of land on December 3, 1851 where he set up a Gurduārā, known as the Nirāṅkāṛī Darbār (ਦਰਬਾਰ). With this, the Nirāṅkāṛī movement gained a permanent footing. The followers and admirers of Dyāl began their work of reform with great enthusiasm. He came to have hundreds of followers before he died in 1853. His eldest son, Darbārā Singh (ਦਰਬਾਰਾ ਸਿੰਘ), took over after him and established many centers in towns and villages outside of Rāvalpiṇḍī (ਰਾਵਲਪਿੰਡੀ) (this is where Dyāl was from). Within the first six weeks, Darbārā Singh called for a conference in which he explained the Sikh Maryādā (ਮਰਯਾਦਾ) and gave a practical live demonstration of the Anand (ਅਨੰਦ) marriage ceremony.

Rām Singh Nāmdhārī (ਰਾਮ ਸਿੰਘ ਨਾਮਧਾਰੀ) of Bhānī (ਭਾਨੀ), decided to visit Darbārā Singh and explained to him the various Sikh ceremonies and how they should be performed in accordance with the teachings of the *Gurūs*. Darbārā Singh however only adopted parts of the Gurmat marriage ceremony. He decided to include the Brahmanical Vēdi, the fire worship of Haven etc.

In spite of all the changes to the movement, Darbārā Singh succeeded and greatly strengthened the movement. The opposition to the movement also increased as it began to move further away from the true ideals of Sikhī. Nevertheless, the numbers to join the movement kept on increasing.

Sardar Harbans Singh ji further quotes, "What an unambiguous, crucial development the Nirāṅkāṛī movement was in Sikh life will be borne out by this excerpt from the annual report of the Ludhiāṇā (ਲੁਧਿਆਣਾ) Christian Mission for 1853: "Sometime in the summer we heard of a movement . . . which from the representations we received, seemed to indicate a state of mind favorable to the reception of Truth. It was deemed expedient to visit them, to ascertain the true nature of the movement and, if possible, to give it a proper direction. On investigation, however, it was found that the whole movement was the result of the efforts of an individual to establish a new panth (religious sect) of which he should be the instructor.... They professedly reject idolatry, and all reverence and respect for whatever is held sacred by Sikhs or Hindūs, except Nānak and his Granth...They are called Nirāṅkāṛīs from their belief in God, as a spirit without bodily form. The next great fundamental principle of their religion is that salvation is to be obtained by meditation of God. They regard Nānak as their savior, in as much as he taught them the way of salvation. Of their peculiar practices only two things are learned. First, they assemble every morning for worship, which consists of bowing the head to the ground before the Granth, making offerings and in hearing the Granth read by one of their numbers,

and explained also, if their leader be present. Secondly, they do not bury their dead, because that would make them too much like Christians and Musalmāns, but throw them into the river.”

Then the Nirāṅkāṛī movement took an even more dramatic shift in the late 20<sup>th</sup> century when it was hijacked by the Ārya Samāj (ਆਰਯ ਸਮਾਜ) and other new Hindū fanatics who wanted Sikhs to drop all of their symbols and assimilate into their religion. The Nirāṅkāṛīs were excommunicated from Sikhī in 1978. These new, Neo-Nirāṅkāṛīs, who also believed in the living *Gurū*, confronted the Sikhs at Amritsar (ਅੰਮ੍ਰਿਤਸਰ) in 1979 on Vaisākhī (ਵੈਸਾਖੀ) day. Their living *Gurū* at the time “Gurbacan” (ਗੁਰਬਚਨ), was trying to create the ‘Seven Stars’ (sat sitāre - ਸੱਤ ਸਿਤਾਰੇ) just like *Gurū Gobind Singh Sāhib* created the Pañj Piārās (ਪੰਜ ਪਿਆਰੇ), in an attempt to prove that he was more or less like *Gurū Gobind Singh Sāhib*. This was a serious violation of the Sikh traditions and was irreverence for the Sikhs.

In response to this blasphemy, Sikhs under the Akhaṇḍ Kīrtanī Jathā (ਅਖੰਡ ਕੀਰਤਨੀ ਜਥਾ) started their march from Akāl Takht (ਅਕਾਲ ਤਖਤ) to stop Gurbachan but they were met with bullets. This incident was what brought the turmoil to Pañjāb (ਪੰਜਾਬ) in the 1980’s.

*Adapted from:*

*The Encyclopedia of Sikhism by Singh, Harbans*

<http://www.sikhhistory.com/sikhhist/events/nirankari.html>

### Nāmdhārī (ਨਾਮਧਾਰੀ) Movement

Like the Nirāṅkāṛī, another reform movement known as the Nāmdhārī, or Kūkā (ਕੂਕਾ), movement also had its origin in the north-west corner of the Sikh kingdom, away from the places of royal pomp and grandeur. The word Nāmdhārī, means *the devotee of Nām*. It went back to a way of life more in keeping with the spiritual tradition of the community. Its principal objective was to spread the true spirit of Sikhī, shorn of flashy customs and mannerism, which had been growing on it since the beginning of Sikh monarchy. In the midst of national pride born of military glory and political power, this movement celebrated the religious obligation for a pious and simple living. They were called Kūkās because of their peculiar style of reciting Gurbāṇī (ਗੁਰਬਾਣੀ). They would work themselves up to such ecstatic frenzy that they began dancing and shouting. This style was in a high pitched voice, called Kūk (shout or scream) in Pañjābī, and thus Nāmdhārīs were named Kūkās.

Still, today they form a group and two things immediately mark them off; the style of their headgear and their adherence to the personality of their leader. Appareled in distinctively white homespun, they wind round their heads a long cloth without any embellishment and without any sharp, emphatic lines. The founder, Bālak Singh (ਬਾਲਕ ਸਿੰਘ) (1799-1862) of Hāzro (ਹਾਜ਼ਰੋ), had a sweet persuasive manner which won him a number of followers. The most prominent among them was Rām Singh (ਰਾਮ ਸਿੰਘ), who undertook the direction of the movement after Bālak Singh, giving it a more positive orientation.

Rām Singh, born at Bhainī (ਭੈਨੀ), in Ludhiāṇā district in 1816, was a soldier in the Sikh army. With his regiment he once happened to visit Hāzro where he fell under the influence of Bālak Singh. He became his disciple and dedicated himself to his mission. For his religious pursuits he had ample time in the army which, towards the end of Ranjīt Singh’s day, was comparatively free from its more difficult tasks. In the 1845 Jaṅg Hind-Pañjāb (ਜੰਗ ਹਿੰਦ-ਪੰਜਾਬ) (commonly known as the Anglo-Sikh war), Rām Singh fought against the English at Mudkī (ਮੁਦਕੀ).

He gave up service after the occupation of Lāhaur (ਲਾਹੌਰ) and returned to his village Bhainī, which became another important center of the Nāmdhārīs. Upon Bālak Singh's death, in 1862, the chief responsibility passed on to Rām Singh, whose growing influence helped in the extension of the movement in central and eastern Pañjāb. An elaborate agency for missionary work was set up. The name of the head in a district, *Sūbā* (ਸੂਬਾ) meaning governor, had a significant, though remote political implication. There were altogether twenty-two such *Sūbās*, then deputy *Sūbās*, besides two *Jathedārs* (ਜਥੇਦਾਰ) for each *tahsīl* (ਤਹਸੀਲ), and a *Granthī* (ਗ੍ਰੰਥੀ), Scripture-reader or priest, for each village.

In the government papers of that period, Rām Singh's mission is described thus: "He abolishes all distinction of caste among Sikhs; Advocates indiscriminate marriage of all classes; Enjoins the marriage of widows; Enjoins abstinence from liquor and drugs; exhorts his disciples to be clean and truth-telling."

Other points include reverence of the cow, simpler wedding ceremonies, and abolition of infanticide which received equal emphasis. Rām Singh never reconciled to the rule of the British. His prediction about its early recession was implicitly believed by his followers, who were forbidden to join government service, to go to courts of law or learn the English language. The movement thus acquired a strong political bias. Its chief inspiration was, in fact, derived from opposition to the foreign rule and everything tending to remind one of it was shunned. English education, mill-made cloth and other imported goods were boycotted.

Kūkās even avoided use of the post of fives established by the British and depended upon their own system of postal communication. Messages from their leaders were conveyed with special dispatch and enthusiasm. A fast-riding follower would carry the letter to the next village where another devotee, setting all other work aside, would at once speed on with it. People left off their meals unfinished to send forward a message.

A spirit of fanatical national fervor and religious enthusiasm grew among the Kūkās and the personality of Rām Singh became the main point of a close and well-organized order. The prospect was not looked upon with equanimity by the government, who, after the incidents of 1857, had become extra watchful. When, in 1863, Rām Singh wanted to go to Ammritsar for Vaisākhī celebrations to which he had invited his followers from all over the Pañjāb, the civil authority became alarmed. The Lieutenant-Governor put in charge the Deputy Inspector-General of Police and the Deputy Commissioner of Ammritsar to determine the real intentions of Rām Singh and his companions. The officials were not in favor of imposing any restrictions, especially on the occasion of a religious fair. Two months later though, when the Kūkās announced a meeting to be held at Khote (ਖੋਤੇ), a village in Firozpur (ਫਿਰੋਜ਼ਪੁਰ) district, prohibitory orders were issued banning all Kūkā meetings.

The Kūkā organization was subjected to strict secret vigilance, and intelligence officers in the districts sent in alarming reports about its aims and activities. It was said that Rām Singh was raising an army to fight the English. Bhainī and Hāzro were kept under continued surveillance. Rām Singh was sent to Andaman Islands under life imprisonment for treason. He then wrote letters to his disciples in Pañjāb and other places. A selection of letters was published by Dr. Gaṇḍā Singh (ਡਾ. ਗੰਡਾ ਸਿੰਘ) a few years ago. The letters reveal Rām Singh's undying faith, his strength of character and his love for his followers.



Rām Singh passed away on 29 November 1885. Many of his followers did not believe that he was dead. They continued to hope that he would one day come to the Pañjāb and free Hindostān from the shackles of the English.

The Kūkā movement marked a significant stage in the development of national consciousness in the country. In the 1870s, when the English were reinstalling themselves in India after the revolt of 1857, it gave them another rude jolt.

They number around 1,000,000 today. The Nāmdhārīs are known for their simple living and rigid code of conduct. However, they have also drifted away from mainstream Sikhī because of some of the strict rules adopted outside the Panthic Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ), giving their sect a cult like appearance:

- They all wear white clothes with a white turban and a turquoise band on their waists.
- Their marriages are performed usually in groups on special occasion such as Holā Mahallā (ਹੋਲਾ ਮਹੱਲਾ).
- They believe in living *Gurūs*.
- They have their own *Gurduārās* and their own organizational structure (as discussed above) within their headquarters.
- Dasam Granth (ਦਸਮ ਗ੍ਰੰਥ) is given an equal status along with Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ).

The most significant of the divergences concerns the doctrine of the *Gurū*. Whereas the line of personal *Gurūs* ended in 1708, Nāmdhārī doctrine maintains that the succession still continues. This is the cause they are not regarded as the part of the Sikh Panth.

*Adapted from: Heritage of the Sikhs by Harbans Singh*

Non- Sikh Ideology	Sikh Ideology
<b>The Udāsī</b> <ul style="list-style-type: none"> <li>• Do not believe in householder (grihast ਗ੍ਰਿਹਸਤ) lifestyle. (Example)</li> </ul>	<ul style="list-style-type: none"> <li>• The householder (grihast) lifestyle is considered an integral lifestyle and highly recommended of all Sikhs.</li> </ul>
<b>The Nirmalā</b>	
<b>The Nirāṅkāṛī</b>	
<b>The Nāmdhārī</b>	

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 10**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> century**

**Title: Introduction to the Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history – resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

#### **Standard 3: The Singh Sabhā Movement**

- Students identify the social situation when the Singh Sabhā began to re-assert the values of the Gurū (ਗੁਰੂ).
  - Students identify the various Sikh offshoots and the differences in their ideology with that of the Khālṣā. This section should include present-day groups that have diverted from the path. Linkages should be drawn between this period and the present day.

### Objectives

1. Students will be introduced to the Singh Sabhā movement and begin to study it.

### Prerequisites

- Lessons 8 and 9.

### Materials

- A copy of the readings and questions for each student (in Teacher Resources)
- Journals
- Pencils
- Chart paper for KWLH chart
- Markers
- Highlighters

### Advanced Preparation

- To get a general understanding of the situation from 1849-1925 the teacher must read ‘Book Three: The Sikhs under the British’ of The Sikhs in History: A millennium Study by Saṅgat Singh (ਸੰਗਤ ਸਿੰਘ) (book details in Teacher Resources).
- Teachers should carefully look over readings and questions.
- Teachers should feel free to ask additional questions to make sure students understand the different movements, especially the Singh Sabhā Movement.
- This is a follow-up lesson to Pre-Singh Sabhā Movement and will be followed by other lessons on the movement. It is recommended that the teacher read all the lessons pertaining to this, for clarity of flow, content and discussion.

**Engagement (15 to 20 minutes)**

- Review with students the Nirāṅkāṛī (ਨਿਰੰਕਾਰੀ) and Nāmdhārī (ਨਾਮਧਾਰੀ) movements from their previous class.
- Ask them to highlight information from their readings. They can also use their journals for review.
- Now ask them if they have heard of the Singh Sabhā Movement.
- You may choose to develop a KWHL chart for better information understanding. The chart and instructions are provided below in the teacher resources.
- Do the “What You **KNOW**” and “What you **WANT** to know” and “**HOW** you will learn” as part of this class.
- Leave the “What I **LEARNED**” for the next few classes as they will learn more about the movement then.
- Let them know that they will learn more about this movement today, and over the next several classes they will go into some of the fundamentals of it.

**Exploration (35 minutes)**

- Each student should receive a reading and the questions (in Teacher Resources).
- They should partner up with somebody.
- Each student must silently read the entire reading.
- As they read they can either take notes or use a highlighter to highlight important information.
- Have the partners discuss and write down their thoughts on this movement and discuss the questions.
- Ask them to think about what motivated this movement and the other movements that they have studied, and why? (See if students connect the rise of Sikhs leaving the Khālsā after Raṅjīt Singh (ਰਣਜੀਤ ਸਿੰਘ) and the need for Sikhs to come back to Sikhī (ਸਿਖੀ)).
- Once they are done, come back as a large group and discuss as a class what came up.
- Most should be in agreement that both the movements (Nirāṅkāṛī and Nāmdhārī) were not in line with Sikh thought, yet had aspects that did seem to align with Sikh principles, yet there was infiltration of non-Sikh principles. Specific examples are given in the readings.
- Discuss as a group: Why, when the two movements (Nirāṅkāṛī and Nāmdhārī) were actually intended to go back to the basics of Sikhī, were they not successful? Discussion should come around to the following
  - Ultimately there was a lack of the ability to connect to and understand Gurbāṇī (ਗੁਰਬਾਣੀ), the focus was on acceptance of what the individual leader was to say or do. As a result both these movements were not able to grasp the true message of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ).
- Was the Singh Sabhā Movement able to achieve this?
- After discussion students should also write their thoughts in their journals and reflect on the question:
  - Do I, as an individual, work towards understanding what Gurbāṇī is saying? Or do I tend to look for confirmation about Sikhī from a particular individual or institution, whether or not they may align with Sikh thought?

**Explanation/ Extension (5 to 10 minutes)**

- Students might also think of political movements they might have learned about in their history classes in school, and compare or contrast them to the Singh Sabhā movement. One example might be the civil rights movement.
- For homework have students read Chapter 8 and 9 (pp. 91-115) from ‘Essays in Sikhism’ by Principal Tejā Singh (ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ).
- Have students read the chapters and revisit the answers to their questions and see if they may want to add or take away from these.

**Evaluation (On-Going)**

- Teachers should pay special attention to how discussion is oriented, especially in groups.
- Teachers should also focus on the understanding of the movements from the previous class.

## Teacher Resources

### **Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement (early 1900s)**

The Singh Sabhā movement was a response to the many factions that were dividing the Sikhs and was an attempt to reinstall the values of the Sikh *Gurū's* (ਸਿਖ ਗੁਰੂ). Following closely upon the two successive movements, Nirankari and Namdhari, it was an expression of the impulse of the Sikh community to rid itself of the base adulterations and accretions which had been draining away its energy, and to rediscover the sources of its original inspiration. It was, however, quite different from its precursors in source, content and outcome. The Nirankari and Namdhari movements were inspired by individual holy men who, unhappy at the dilution of Sikh principles and practice, desired to set right some of the aberrations purely religious in nature, and who ended up in founding their separate sects. The Singh Sabhās, on the other hand, arose out of a common awareness of the danger to the very existence of the Sikhs as a separate religious community. It was led by men deeply religious but with no claims to divine knowledge and no ambitions for exalted priesthood. In contrast with the earlier, exclusively sectarian cults, the Singh Sabhā movement possessed a mass appeal and base. It influenced the entire community and reorientated its outlook and spirit. The stimulus it provided has shaped the Sikhs' attitude and aspiration over the past more than one hundred years.

To quote Harbans Singh (ਹਰਬੰਸ ਸਿੰਘ) in *The Heritage of the Sikhs* "The Singh Sabhā (ਸਿੰਘ ਸਭਾ) which followed them (the other movements) had a much deeper impact. It influenced the entire Sikh community and reoriented its outlook and spirit. Since the days of the *Gūrūs* nothing so vital had transpired to fertilize the consciousness of the Sikhs. The Singh Sabhā, by leavening the intellectual and cultural processes, brought a new dimension to the inner life of the community and enlarged its heritage. Starting in the seventies of the 19th century, it marked a turning-point in Sikh history. It touched Sikhī (ਸਿਖੀ) to its very roots, and made it a living force once again. The stimulus it provided has shaped the Sikhs' attitude and aspiration over the past one hundred years."

The Singh Sabhā movement was successful because of its strong message of establishing Sikh identity as **not** being a sect of Hindūism. Earlier, Hindū philosophers had declared Sikhs as "another sect of Hindūism". The primary aim of the movement was to rekindle the spirit of the *Khālāsā* (ਖਾਲਸਾ) and reject everything that was against the *Gurūs'* teachings. Rites and customs considered consistent with Sikh principles and tradition were established. For some, legal sanction was secured through government legislation. With this came the reorganization of *Gurduārās* (ਗੁਰਦੁਆਰਾ). Later in 1920's *Gurduārās* like Nankāṇā Sāhib (ਨਨਕਾਣਾ ਸਾਹਿਬ), Pañjā Sāhib (ਪੰਜਾ ਸਾਹਿਬ), Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ), Taran Taran Sāhib (ਤਰਨ ਤਾਰਨ ਸਾਹਿਬ) and more were freed from the hold of hereditary *Mahants* (ਮਹੰਤ). These *Mahants* were practicing rites and rituals inconsistent with Sikhī, including not letting people of lower caste into *Gurduārās*, publicly smoking, idol worshipping of various gods and goddesses, and other rituals not followed in Sikhī.

The Singh Sabhā movement not only rehabilitated the Sikh institutions; it also helped to get rid of the rituals and rites like caste and also tried to make sure that in the future these rituals would not creep back in. Before Singh Sabhā, the situation was so bad that even Giānī Dī Singh (ਗਿਆਨੀ ਦਿਤ ਸਿੰਘ), a much honored literary giant of the Singh Sabhā movement was refused *Karāh Prashād* (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ) at a *Gurduārā* since he was said to be from a low caste.

This period also witnessed the modern development and emergence of new cultural and political aspirations. Higher levels of literacy were achieved by Sikhs. The famous *Khālāsā* College at

Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) and hundreds of *Khālsā* Schools were opened throughout Pāñjāb. Many Sikhs ventured outside India at this period and settled in Malaysia, Canada, UK, Africa and USA.

In Pāñjāb, the Sikhs sought to secure recognition for themselves. A note which appeared in a Sikh newspaper, the *Khālsā Akhbār* (ਖ਼ਾਲਸਾ ਅਖਬਾਰ) of Lāhaur, 25 May 1894, from the pen of its editor, Giānī Dit Singh (1853-1901) states: “An English newspaper writes that the Christian faith is making rapid progress and makes the prophecy that within the next twenty-five years, one-third of the Mājha (ਮਾਝਾ) area will be Christian. The Malvā (ਮਾਲਵਾ) will follow suit. Just as we do not see any Buddhists in the country except in images, in the same fashion the Sikhs, who are now, here and there, visible in turbans and their other religious forms like wrist bangles and swords, will be seen only in pictures in museums. Their own sons and grandsons turning Christians and clad in coats and trousers and sporting toadstool-like caps will go to see them in the museums and say in their pidgin Punjabi: Look, that is the picture of a Sikh—the tribe that inhabited this country once upon a time. Efforts of those who wish to resist the onslaught of Christianity are feeble and will prove abortive, like a leper without hands and feet trying to save a boy falling off a rooftop.”

The Singh Sabhā movement was also fighting against the large Christian missionary activity that had started in Pāñjāb. Reporting the observance on the first anniversary of the Lāhaur (ਲਾਹੌਰ) Singh Sabhā, in its issue for 22 April 1905, the *Khālsā Advocate* (an English newspaper), referred to the occupant of a Buṅgā (ਬੁੰਗਾ) in the precincts of the Taran Tāran Gurduārā (ਤਰਨ ਤਾਰਨ ਗੁਰਦੁਆਰਾ) who had embraced Christianity and hung a cross on one of its walls to convert it into a Christian chapel.

The *Khālsā Akhbār*, 13 July 1894, carried this letter in its correspondence columns: “In the village of Naṭṭā (ਨੱਟਾ), Nābhā (ਨਾਭਾ) state, a Sikh married off his daughter according to Sikh custom. Most of the population in the village, including Brahmanical Hindūs and some Sikhs, became hostile. They did not let the marriage party stay in the *Dharamsālā* (ਧਰਮਸਾਲਾ). The host, firm in his faith, had to put up the wedding guests in his own house.”

A student by the name of Vīr Singh (ਵੀਰ ਸਿੰਘ) contributed a letter to the *Khālsā Akhbār*, 12 February 1897, saying: “Near the Dukhbhañjanī Berī (ਦੁਖਭੰਜਨੀ ਬੇਰੀ) tree in the Harimandar Sāhib precincts there is a room on the front wall of which is painted a picture. The picture depicts a goddess and Gurū Gobind Singh (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ). The goddess stands on golden sandals and she has many hands—ten or perhaps, twenty. One of the hands is stretched out and in this she holds a Khaṇḍā (ਖੰਡਾ). Gurū Gobind Singh stands barefoot in front of it with his hands folded.”

A letter in the *Khālsā Akhbār*, 8 October 1897, reported: “On Tuesday, Bhādon (ਭਾਦੋਂ) 31, the *Pujārīs* (ਪੁਜਾਰੀ) of the Taran Tāran Gurduārā (ਤਰਨ ਤਾਰਨ ਗੁਰਦੁਆਰਾ) held the Sharādh (ਸ਼ਰਾਧ) ceremony in honor of Gurū Arjan. Those who feasted were from outside the faith and they smoked.”

A correspondent’s letter in the *Khālsā Samācār* (ਖ਼ਾਲਸਾ ਸਮਾਚਾਰ) of Ammritsar, edited by Bhāī Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ), 25 June 1902, said: “Around the village of Singhpur (ਸਿੰਘਪੁਰ), Christians and Muhammadans are becoming very influential. The former have two churches here and the latter two mosques. In this area there is no *Dharamsālā* and the rural *Khālsā* is rather neglectful of its religious duty.”

These newspaper quotations were taken from *Herigate of the Sikhs*, by Sardār Harbans Singh (ਸਰਦਾਰ ਹਰਬੰਸ ਸਿੰਘ). They reveal the identity crisis that Sikhs faced at the dawn of the new century.

An editorial in the *Khālsā Advocate*, 15 December 1904, summed up the situation which existed before the emergence of the Singh Sabhā thus: “. . . false *Gurūs* grew up in great abundance whose only business was to fleece their flock and pamper their own self-aggrandizement. Properly speaking, there was no Sikhism. Belief in the *Gurūs* was gone. The idea of brotherhood in the Panth was discarded. The title of Bhāī, so much honored by Sikhs of old, fell into disuse and contempt. Sikhs groveled in superstition and idolatry... It [Sikhism] had, thus, lost all that was good and life-giving in the faith.”

“The Singh Sabhā movement was helped by the missionary activities of Mohammedans (Muslims) and Christians. It grew out of nowhere to become a founding father of the current SGPC and Akālī (ਅਕਾਲੀ) party. The Singh Sabhā Movement brought back the old ways of *Khālsā* and restored the pride and dignity of common urban and rural Sikhs”.

*Adapted from: Heritage of the Sikhs and Encyclopedia of Sikhism by Harbans Singh.*

#### Questions to ask or discuss with students:

1. How were the Nirāṅkāṛī (ਨਿਰੰਕਾਰੀ) and Nāmdhārī (ਨਾਮਧਾਰੀ) movements separate from the Singh Sabhā (ਸਿੰਘ ਸਭਾ) movement?
2. How were the Nirāṅkāṛī and Nāmdhārī movements separate from Sikh thought?
3. Were the Nirāṅkāṛī and Nāmdhārī movements a threat to Sikhī? If so, specify how?
4. How did the Sikhs at that time respond?
5. Why was the Singh Sabhā movement important at that time?
6. What aspects of the Singh Sabhā movement are in line with Sikh thought?
7. What do you think might have happened to Sikhī were it not for the Singh Sabhā movement?
8. Do you think it would be helpful to have a similar movement now? Why, or why not?

#### Instructions: KWHL Diagram

If the task involves analyzing and organizing what you know and what you want to learn about a topic, use a KWHL chart. **K** stands for what you already **KNOW** about the subject, **W** for what you **WANT** to learn, **H** for figuring out **HOW** you can learn more about the topic, and **L** for what you **LEARN** as you read. Example: Fill out a KWHL chart before, during, and after you read about a topic or topics.

What I Know	What I Want to Find Out	How I Can Learn More	What I Have Learned

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**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 11**

**Unit Name: Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement**

**Title: Social Situation of Singh Sabhā Movement**

### **Standards**

#### **Standard 3: The Singh Sabhā Movement.**

- Students identify the social situation when the Singh Sabhā began to re-assert the values of the *Gurū* (ਗੁਰੂ).
  - Students identify the various Sikh offshoots and the differences in their ideology with that of the *Khālsā* (ਖਾਲਸਾ). This section should include present-day groups that have diverted from the path. Linkages should be drawn between this period and present day.

### **Objectives**

1. Students will analyze the social situation of the Singh Sabhā movement when it began to re-assert the values of the *Gurū* through reciprocal teaching. (Reciprocal teaching is a teaching strategy that involves four components: summarizing, questioning, clarifying, and predicting).

### **Prerequisites**

- Lessons 8, 9 and 10.

### **Materials**

- A copy of the reading and questions for each student (in Teacher Resources)
- Journals
- Pencils

### **Advanced Preparation**

- Teachers should carefully look-over reading and questions.
- Teachers should feel free to ask additional questions to make sure students understand the dire situation of the Sikhs before the Singh Sabhā movement.
- Teachers can use questions from previous lessons to complete a quick review.
- Teachers can read more information on reciprocal teaching at:  
<http://www.ncrel.org/sdrs/areas/issues/students/atrisk/at6lk38.htm>

### **Engagement (10 to 15 minutes)**

- Ask students what was the importance of the Singh Sabhā movement based on their homework that they read at home, as well as the introduction in the last class? (They should say something about how it was a movement that tried to re-instill the values of the *Gurūs* because Sikhs were beginning to lose their identity by following many of the Hindū rites and rituals.)
- Correct students if they are incorrect or cannot remember.
- Have students briefly highlight information on the Nirāṅkāṛī (ਨਿਰੰਕਾਰੀ), and Nāmdhārī (ਨਾਮਧਾਰੀ) movements.
- Specifically, you want to highlight how the Nirāṅkāṛī and Nāmdhārī movements began and how, though started with possibly good intentions, these were antithetical to Sikh thought.
- Complete the KWHL chart from Lesson 9 for these movements.

- Now let students know that they will continue to study the Singh Sabhā movement, but focus on how the situation was for the Sikhs before the Singh Sabhā movement.

### **Exploration (35-40 minutes)**

- Each student should receive a reading.
- Students should form groups of four.
- Each student must read the entire reading silently.
- Then students, as a group, must complete each component of the reciprocal teaching.
- Students should develop:
  - A summary of the reading.
  - Have 3-5 questions to ask the group/class. These questions should go beyond factual questions to those involving high-level thinking.
  - Be ready to discuss any confusing points.
  - Finally be able to predict what will happen next. For example, they would predict the turn that the movement will take or how it will affect the Sikh Panth.
- Students record their points in their journals to share later with the class.
- Each group should assign a spokesperson for each component. This means that one student should be ready to read their summary from the group; another should be ready to read their questions etc.
- This process should take them about 20-30 minutes
- Ask groups to share what they have come up with and hold a class discussion. Let other classmates help with any confusing parts of the passage before you begin to clarify for the whole class.
- Focus discussion around understanding the need of the Singh Sabhā movement, the outcome of it, and bring it around to the situation of the Sikhs today.
- Use students' own personal experience to bring the topic to life, as far as the situation today of Sikhs practicing Sikhī is concerned.

### **Explanation/ Extension (5 to 10 minutes)**

- There are additional thinking questions that you may ask the entire class and hold another discussion.
- Bring up the importance of education here and brainstorm a list of educational tools that students might recommend to get the correct message of Sikhī across. This would be in comparison to how they worked on trying to get contribution of Sikhs in the World Wars in their school curriculums. This would be specifically for the Sikh community.
- For homework teachers should have students write out answers to their questions in a 3-5 paragraph opinion essay based on Lesson 9 and Lesson 10.
- The criteria of the essay should be focused on developing an opinion around the material learnt. The opinion would be on whether or not the Singh Sabhā Movement was necessary. While it is up to the student to decide upon their personal opinion, the essay will need to have supporting evidence for the student's opinion from material learnt.
- Teachers should also notify students that more lessons will be taught around some details of the Singh Sabhā Movement.

### **Evaluation (On-Going)**

- Teachers should collect homework assigned in this class and mark it for understanding of material taught in the two previous classes, as well as for student's strong opinion development around material.

## Teacher Resources

### **Singh Sabhā Movement (ਸਿੰਘ ਸਭਾ)**

The Singh Sabhā movement from about 1873 to the 1920's will go down in history as the greatest socio-religious reform movement of the Sikhs. It came at a time when Sikhī (ਸਿਖੀ) was in danger of losing its distinctive identity. Had it not been for the efforts of the Singh Sabhā movement, Sikhī could have been absorbed into Hinduism as one of its sects which had happened to other religions such as Buddhism and Jainism in India. A contemporary observer noted: "Just as we do not see any Buddhists in the country except in images, in the same fashion the Sikhs—who are not everywhere distinctive in their turbans and their other religious forms like wrist bangles and swords—will be seen only in pictures in museums. Their own sons and grandsons, clad in coats and trousers and sporting mushroom-like caps, would go to see them in museums and say, in their pidgin Pañjābī (ਪੰਜਾਬੀ): Look that is the picture of a Sikh (ਸਿਖ)—the tribe that inhabited this country once upon a time. Efforts of those who wish to resist the onslaught of Christianity are feeble and will prove abortive, like a leper without hands and feet trying to save a boy falling off a rooftop" - *Khālsā Akhbār of Lāhaur* (ਖਾਲਸਾ ਅਖਬਾਰ, ਲਾਹੌਰ), May 25, 1894, from the pen of its editor Giānī Dīṭ Singh (ਗਿਆਨੀ ਦਿਤ ਸਿੰਘ).

This was the state of affairs before the coming of the Singh Sabhā. The Sikhs had lost their identity to rites and rituals, dogmas and superstitions to the point that the socio-religious fabric of the community had been damaged beyond recognition.

The Census of 1855 listed Sikhs as Hindūs (not until 1871 were they considered separate). The number of Sikhs embracing other faiths was beginning to increase steadily; especially, towards the Christian faith. Sikhs were shocked when Dalīp Singh (ਦਲੀਪ ਸਿੰਘ) and Rājā Harnām Singh (ਰਾਜਾ ਹਰਨਾਮ ਸਿੰਘ) of Kapūrthālā (ਕਪੂਰਥਲਾ) converted to Christianity. The low-caste Sikhs were more vulnerable to the Christian influence because of employment opportunities and better social status. "Before the movement had got well under way, the powerful Singh Sabhā editor, Giānī Dīṭ Singh, who met the raging polemics against the Sikhs with extraordinary literary and scholarly resource and who was one of the leading lights of the reformation, had to withdraw himself from the Sikh congregation at the time of the distribution of karahprashad (Kaṛāh Prashād – ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ). The reason was that he came of a so-called low-caste family (*Cūṛā* - ਚੂੜਾ)." (Origins of Singh Sabhā - Harbans Singh)

The Sikhs were divided into two sections at this time. One regarded Sikhī as a distinct faith and the others thought it to be an offshoot, or a branch of Hindūism. Those that saw it as an offshoot or a branch of Hindūism also did not think it was necessary to follow the code of conduct (*Rahit* - ਰਹਿਤ) prescribed by Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). This was because of propaganda in certain areas that the religious symbols of the Sikhs had lost their significance. The Singh Sabhā played a significant role in the socio-religious rebirth of the Sikh community. It helped in making Sikhs aware of their great spiritual and cultural heritage, of their being the "*Khālsā*. It brought them back to being an independent community, bound together by faith in the teachings of their *Gurūs*, distinct social laws, customs and language. The keynote of the Singh Sabhā was, "Back to the Gurū Granth Sahib" (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ).

*Source: The Sikh Review January 2006 issue. 'The Singh Sabhā Movement' by Dr.G.S. Dhillon Ph.D.*

**Thinking/Discussion Questions:**

1. What was the state of the Sikh affairs in general before the Singh Sabhā movement?
2. How does the quote about Sikhs being a forgotten tribe, only spoken about in museums, makes you feel? Taking into account what you know about Sikh history during the time of the *Gurūs* how would you react to the quote?
3. Have you ever felt the need to convert or leave Sikhī (move away from Sikh beliefs)? Why? Or why not?
4. Do you believe we are going through a similar time now with so many young Sikhs giving up their identity and older Sikhs following rituals that are not in line with Sikh thoughts? Or do you think the opposite is true and we are benefiting from the Singh Sabhā movement even today? Highlight experiences that you have had to support your answers.

**Answer to Question 1:**

Students should say something about how the Sikhs were becoming more superstitious and following rituals. Many of them were converting to other faiths and losing their distinct identity.

**Answers to Questions 2-4:**

This will vary based on the student's experience. Please be open to all answers and guide discussion accordingly.

**Grade: 8**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 12**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> Century**

**Title: The Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/ Outside Forces).

#### **Standard 3: The Singh Sabhā Movement**

- Students identify the social situation when the Singh Sabhā (ਸਿੰਘ ਸਭਾ) began to re-assert the values of the Gurū (ਗੁਰੂ).
  - Students identify the various Sikh offshoots and the differences in their ideology with that of the Khālṣā (ਖਾਲਸਾ). This section should include present-day groups that have diverted from the path. Linkages should be drawn between this period and present day.

### Objectives

1. Students will be introduced to some important personalities of the Singh Sabhā movement and will discuss the perseverance of these personalities.

### Prerequisites

- Previous lessons on Singh Sabhā Movement.

### Materials

- A copy of the readings (In Teacher Resources)
- Journals
- Pencils

### Advanced Preparation

- Teachers should read attached reading.
- It is recommended that the teacher read all the lessons pertaining to this movement for clarity of flow, content and discussion.

### Engagement (25 to 30 minutes)

- Ask students, now that they have seen what the social situation was like pre-Singh Sabhā Movement and have read about the movement itself, what would they do about it if they were around during that time. How would they go about bringing change?
- Split them into groups of 3-5 students and have them brainstorm on what they would have done if they were present during the social situation prior to the Singh Sabhā Movement.

- They should try to brainstorm around the following topics:
  - Who they would get involved to work with them and how?
  - What will their main focus be?
  - What type of education will they get involved in, whether for themselves or for others?
  - What modes of education will they use and why?
  - What aspects of Sikhī (ਸਿਖੀ) would they be inclined to focus on.
- Once they have spent about 10-15 minutes on this in their small groups, ask them to pick a representative for their group to report their brainstorming.
- Listen to all groups one at a time and have other groups compliment them or give them constructive criticisms regarding these ideas. Other groups may comment on why or why not they think that these ideas might work.
- Once all the groups are done, have them discuss what methods they think were used by individuals during the time of the movement.
- Then move back to what the groups discussed and let students think about what challenges they may face if they went about on their mission today based on their choices/ideas.
- Then let them know that regardless of what mission one is on, there are always challenges that come along, but it is important to keep going at it if you want to make a difference.

#### **Exploration (10-15 minutes)**

- Now tell students that you will be discussing information on two of the many personalities of the Singh Sabhā Movement.
- Ask if students can identify any of the personalities from their previous lessons.
- Hopefully amongst others they can identify Professor Gurmukh Singh (ਗੁਰਮੁਖ ਸਿੰਘ) and Giānī Dī Singh (ਗਿਆਨੀ ਦਿਤ ਸਿੰਘ).
- Hand out a copy of the reading to every student and ask them to read silently, or you may ask the students to take a page and yourself read aloud to the entire group.
- Then ask students to do a quick review and discuss these reading show that even with the challenges these individuals faced, they did not give up.
- Ask them now that they have gone through several lessons on the Singh Sabhā Movement, what else they may be interested in wanting to know about it?
- Let them share the information as a class.

#### **Explanation/ Extension (10-15 minutes)**

- Ask students to write a newspaper article for a present day newspaper regarding the life of Professor Gurmukh Singh and/or Giānī Dī Singh.
- During this time they can write an outline on how they want to write their article and then they can complete their article as homework. They should incorporate information learnt from other classes on Singh Sabhā Movement.

#### **Evaluation (On-going)**

- You may evaluate students on their discussion and make suggestions as to how they can have a better discussion.
- Students' articles should be evaluated for understanding of material.

## Teacher Resources

### **Professor Gurmukh Singh (ਗੁਰਮੁਖ ਸਿੰਘ)**

Gurmukh Singh (1849-1898), one of the prominent figures of the Singh Sabhā (ਸਿੰਘ ਸਭਾ) movement, was born in Kapūrthālā (ਕਪੂਰਥਲਾ) on 15 April 1849. His father Basāvā Singh (ਬਸਾਵਾ ਸਿੰਘ), a native of Candhar (ਚਨਧੜ) village in Gujrāmvālā district (now in Pakistān), served as a cook in the royal household of Kapūrthālā. Gurmukh Singh was a promising child and caught the fancy of their master, Prince Bikram Singh (ਬਿਕਰਮ ਸਿੰਘ), who began taking personal interest in his upbringing and education. After he finished school in Kapūrthālā, Gurmukh Singh was admitted to Government College, Lāhaur (ਲਹੌਰ). He, like his supporter Bikram Singh, felt concerned about the state of Sikh society, and when Srī Gurū Singh Sabhā (ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ) was set up at Amritsar in 1873, he left off his studies without graduating, with a view to propagating reform. He was instrumental in having Pañjābī (ਪੰਜਾਬੀ) included in the curriculum at Oriental College, Lāhaur in 1877. He himself was appointed the first lecturer to teach the language. Professor Gurmukh Singh did not let his academic duties obstruct his Singh Sabhā work. He was secretary of the Singh Sabhā, Lāhaur, which he had helped to establish in 1879. Likewise, he was the first chief secretary of Khālsā Divān, Amritsar, founded four years later.

Gurmukh Singh's zeal for radical reform brought him into conflict with the president of the Divān, Khem Singh (ਖੇਮ ਸਿੰਘ). During the Vaisākhī (ਵੈਸਾਖੀ) session of the Divān in April 1884, Khem Singh, being a descendant of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), sat on a special cushioned seat in the presence of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ). Gurmukh Singh was angered and said that none could claim such a privilege in a Sikh sangat where all sat together as equals, without any distinctions of class or status. In the same meeting he opposed the proposal sponsored by the Rāvalpiṇḍī (ਰਾਵਲਪਿੰਡੀ) Singh Sabhā, which was under the influence of Khem Singh, to enable non-initiated (non-Amritdharī - ਅੰਮ੍ਰਿਤਧਾਰੀ) Sikhs to enroll as members, if the name Srī Singh Sabhā be changed to Sikh Singh Sabhā. In May 1885, a book entitled Khurshīd Khālsā was published by the brothers Bāvā Nihāl Singh (ਬਾਵਾ ਨਿਹਾਲ ਸਿੰਘ) and Sarmukh Singh (ਸਰਮੁਖ ਸਿੰਘ) of Chichraulī (ਚਿਛੌਲੀ), followers of Khem Singh. It contained statements judged to be contrary to Sikh principles. The book also pleaded for the reinstatement of Dalīp Singh as the ruler of the Pañjāb and the appointment of Thākūr Singh Sandhāmālā (ਸੰਧਾਵਾਲੀਆਂ) as his prime minister.

Gurmukh Singh proposed that the Khālsā Divān should publicly dissociate itself from the views expressed in the book. The differences came to a head at the Divālī (ਦਿਵਾਲੀ) session of the Divān, when a representative of Rājā Bikram Singh of Farīdkoṭ (ਫਰੀਦਕੋਟ) surprised Gurmukh Singh by reading out a statement of charges against him. Gurmukh Singh resigned from the Divān, with representatives of several Singh Sabhā's following him.

A division in the Divān was now inevitable. Gurmukh Singh and his supporters called a meeting in Lāhaur in April 1886 and formed a separate Khālsā Divān, with Sardār Atar Singh of Bhadaur (ਸਰਦਾਰ ਅਤਰ ਸਿੰਘ, ਭਦੌੜ) as president and Gurmukh Singh as chief secretary. The Amritsar faction retaliated by getting Gurmukh Singh excommunicated through a resolution passed in April 1887, as issued under the seal of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ). The Khālsā Divān Lāhaur, which enjoyed the support of the majority of the Singh Sabhās, however, ignored the resolution, and Gurmukh Singh continued in office. The death, in May 1887, of his supporter and benefactor Kaṁvar Bikram Singh (ਕੰਵਰ ਬਿਕਰਮ ਸਿੰਘ), meant a great personal loss to him, yet he continued hard on the pace of his

activity. By now he had reclaimed two very energetic persons—Javāhar Singh (ਜਵਾਹਰ ਸਿੰਘ) and Giānī Dī Singh (ਗਿਆਨੀ ਦਿਤ ਸਿੰਘ)—from the influence of Ārya Samāj (ਆਰਯ ਸਮਾਜ) and inducted them into the Singh Sabhā. The three, working as a close-knit team, were henceforth the life and soul of the Khālsā Divān, Lāhaur. They spoke diligently through the press and spread the message of reform and awakening among the Sikh masses.

Education was considered the key to modern awakening and this was one of Gurmukh Singh's persistent concerns. As early as June 1882, a proposal had been made to set up a Sikh college. Soon after the establishment of the Khālsā Divān, Ammritsar, in April 1883, Gurmukh Singh formally placed the motion before it at its special meeting held in June 1883. It was taken up more vigorously later by the Khālsā Divān, Lāhaur. Gurmukh Singh enlisted the cooperation of some government officials, and a 'Khālsā College Establishment Committee' was constituted, with Colonel W.R.M. Holroyd, Director of Public Instruction, as chairman and Mr William Bell, a professor of Government College, Lāhaur, as secretary. The efforts of Gurmukh Singh and other leaders of the Singh Sabhā bore fruit and the cornerstone of the college was laid at Ammritsar on 5 March, 1892, by Sir James B. Lyall, Lieutenant-Governor of the Pañjāb.

To disseminate widely the Singh Sabhā statement of belief, Gurmukh Singh launched, one after another, the Gurmukhī Akhbār (ਗੁਰਮੁਖੀ ਅਖਬਾਰ) and the Vidyārak (ਵਿਦਯਾਰਕ) in 1880, the Khālsā (ਖਾਲਸਾ) in 1885, the Sudhārārak (ਸੁਧਾਰਾਰਕ) in 1886 and the Khālsā Gazette in 1886. These were among the first newspapers and periodicals in Pañjābī (ਪੰਜਾਬੀ), and besides serving the cause of religious reform; they gave birth to a new literary idiom in the language. Gurmukh Singh also published, in 1889, a Jantrī or calendar, called Gur Baras (ਗੁਰ ਬਰਸ), the years of the Lord, the first of its kind in Gurmukhī script. Another work by him is Bhārat dā Itihās (ਭਾਰਤ ਦਾ ਇਤਿਹਾਸ), a history of India in Pañjābī. He also wrote Gurbānī Bhāvārth (ਗੁਰਬਾਣੀ ਭਾਵਾਰਥ), a glossary, in simple Pañjābī, to make Gurbānī more understandable to the common man. The work, however, remained unpublished.

Gurmukh Singh died of a heart attack on 24 September 1898, at Kaṇḍāghāṭ (ਕੰਡਾਘਾਟ), in Shimla Hills, where he had gone to see the Mahārājā of Dhaulpur (ਧੌਲਪੁਰ) regarding a donation for Khālsā College, Ammritsar.

*Adapted from:*

*The Encyclopedia of Sikhism by Harbans Singh*

<http://www.sikhsangat.com/lofiversion/index.php/t13303.html>



### Giānī Ditt Singh (ਗਿਆਨੀ ਦਿੱਤ ਸਿੰਘ)

Giānī Ditt Singh was a scholar, poet and journalist. He was an eminent Singh Sabhā member and editor. He was born on 21 April 1853 at Kaur (ਕਲੌੜ), a village in Patialā (ਪਟਿਆਲਾ) district of Pañjāb. His ancestral village was Jhalām (ਝਲੀਆਂ), near Camkaur (ਚਮਕੌਰ), but his father, Divān Singh (ਦਿਵਾਨ ਸਿੰਘ), had migrated to his wife's village, Kaur. Divān Singh, a weaver by trade, was a religious minded person who was respected for his piousness. He was an admirer of the Gulābdāsī (ਗੁਲਾਬਦਾਸੀ) sect and sent Ditt Singh at the age of nine, to be educated under Gurbakhsh Singh (ਗੁਰਬਖਸ਼ ਸਿੰਘ) at Derā Gulābdāsīām (ਡੇਰਾ ਗੁਲਾਬਦਾਸੀਆਂ) in the village of Tior (ਤਿਐੜ), near Kharar (ਖਰੜ) in Ropar (ਰੋਪੜ) district. Ditt Singh studied Gurmukhī, Vedānt (ਵੇਦਾਂਤ) and Nīti-Shāstra (ਨੀਤੀ ਸ਼ਾਸਤਰ) at the Derā, and learnt Urdū from Dayā Nand (ਦਯਾ ਨੰਦ), a resident of Tior. At the age of 16-17, he shifted to the main Gulābdāsī center at Caṭṭhiāmṁvālā, near Kasūr (ਕਸੂਰ) in Lāhaur district. Formally initiated into the sect of Desā Singh (ਦੇਸਾ ਸਿੰਘ), he became a Gulābdāsī preacher. Not long afterwards, he came under the influence of Bhāi Javāhar Singh (ਭਾਈ ਜਵਾਹਰ ਸਿੰਘ), a former follower of the Gulābdāsī sect, who had joined the Ārya Samāj. Ditt Singh also became an Ārya Samājist. He was introduced to Svamī Dayā Nand Sarasvatī (ਸ੍ਵਾਮੀ ਦਯਾ ਨੰਦ ਸਰਸਵਤੀ), the founder of the Ārya Samāj, during the latter's visit to Lāhaur in 1877. Soon, however, he and his friend, Javāhar Singh, were drawn into Sikhī through Gurmukh Singh, the main force behind the Lāhaur Khālsā Divān. In 1886, Gurmukh Singh, following the establishment of the Lāhaur Khālsā Divān, parallel to the one at Amritsar, floated the first Pañjābī weekly newspaper, the Khālsā Akhbār. Though its first editor was Giānī Jhaṇḍā Singh Farīdkoṭī (ਗਿਆਨੀ ਝੰਡਾ ਸਿੰਘ ਫਰੀਦਕੋਟੀ), the principal contributor was Giānī Ditt Singh, who soon took over editorship from him.

He had passed the Giānī examination the same year and had been appointed a teacher at the Oriental College. In his hands the Khālsā Akhbār became an efficient and powerful vehicle for the spread of Singh Sabhā ideology. The Khālsā Divān, Amritsar led by Khem Singh Bedī (ਖੇਮ ਸਿੰਘ ਬੇਦੀ) and the ruler of Farīdkoṭ, Rājā Bikram Singh, had Gurmukh Singh excommunicated, under the seal of Darbār Sāhib (ਦਰਬਾਰ ਸਾਹਿਬ), in March 1887. On 16 April 1887, Giānī Ditt Singh issued a special supplement of the Khālsā Akhbār in which appeared a part of his Supan Nāṭak (ਸੁਪਨ ਨਾਟਕ) or Dream Play, a thinly-veiled satire ridiculing the Amritsar leaders and their supporters. One of the victims of the mockery, Bāvā Ude Singh (ਬਾਵਾ ਉਦੇ ਸਿੰਘ), filed a defamation suit against Giānī Ditt Singh in a Lāhaur court. The latter was sentenced to pay a fine of Rs. 5 but, on appeal, was acquitted by the Session's Court on 30 April, 1888. The case dragged for over a year, imposing severe financial hardship on the Khālsā Akhbār. It had already suffered a setback by the death, in May 1887, of its main supporter, Kamvar (ਕੰਵਰ) Bikram Singh of Kapūrthālā. In 1889, it had to be closed down, along with the Khālsā Press. Gurmukh Singh, however, secured, through Bhāi Kānh Singh, help from the Mahārājā of Nābhā (ਨਾਭਾ) and the Khālsā Akhbār recommenced publication on 1 May 1893. Editorship was again entrusted to Giānī Ditt Singh. Giānī Ditt Singh also helped Bhagat Lachman Singh (ਬਗਤ ਲਚਮਨ ਸਿੰਘ) to launch, from Lāhaur on 5 January, 1899, 'the Khālsā', a weekly in English.

Giānī Ditt Singh and his friend, Javāhar Singh, had not publicly severed their connection with the Ārya Samāj even after their initiation into the Sikh faith. The final breach came on 25 November 1888, when, in a public meeting held on the eleventh anniversary of the Lāhaur Ārya Samāj, Paṇḍit Gurū Datt (ਪੰਡਿਤ ਗੁਰੂ ਦੱਤ) of Government College, Lāhaur, and Lālā Murlī Dhar (ਲਾਲਾ ਮੁਰਲੀ ਧਰ) spoke unfavorably about the Sikh Gurūs. This hurt the feelings of Giānī Ditt Singh and Bhāi Javāhar Singh

and they left the Ārya Samāj for good. They joined hands with Gurmukh Singh and threw themselves whole-heartedly into the Singh Sabhā work.

Giānī Ditt Singh sported a powerful pen and was equally at home in prose as well as in verse. He wrote more than forty books and pamphlets on Sikh theology and history and on current politics. Well-known among his works are: Gurū Nānak Prabodh (ਗੁਰੂ ਨਾਨਕ ਪ੍ਰਬੋਧ), Gurū Arjan Carittar (ਗੁਰੂ ਅਰਜਨ ਚਰੀਤਰ), Dambh Bidāran (ਦੰਭ ਬਿਦਾਰਨ), Durga Prabodh (ਦੁਰਗਾ ਪ੍ਰਬੋਧ), Panth Prabodh (ਪੰਥ ਪ੍ਰਬੋਧ), Rāj Prābodh (ਰਾਜ ਪ੍ਰਬੋਧ), Merā ate Sādhū Dayānand dā Sambād (ਮੇਰਾ ਅਤੇ ਸਾਧੂ ਦਯਾਨੰਦ ਦਾ ਸੰਬਾਦ), Naklī Sikh Prabodh (ਨਕਲੀ ਸਿਖ ਪ੍ਰਬੋਧ) and Panth Sudhār Binai Pattar (ਪੰਥ ਸੁਦਾਰ ਬਿਨੈ ਪੱਤਰ). He also published accounts of the martyrdom of Bhāī Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), Bhāī Subeg Singh (ਭਾਈ ਸੁਬੇਗ ਸਿੰਘ), Bhāī Mahtāb Singh (ਭਾਈ ਮਹਤਾਬ ਸਿੰਘ), Bhāī Garjā Singh (ਭਾਈ ਗਰਜਾ ਸਿੰਘ) and Bhāī Botā Singh (ਭਾਈ ਬੋਤਾ ਸਿੰਘ). Ditt Singh's marriage took place in Lāhaur in 1880 according to the Sikh tradition. His wife, Bishan Kaur (ਬਿਸ਼ਨ ਕੌਰ), shared his religious zeal and the couple had a happy married life. They had two children, a son, Baldev Singh (ਬਲਦੇਵ ਸਿੰਘ), born in 1886, and a daughter, Vidyāvant Kaur (ਵਿਦਯਾਵੰਤ ਕੌਰ), born in 1890. Giānī Ditt Singh was very fond of his wife. Her death, on 17 June, 1901, was a great sadness to him. He had already been under a strain owing to persistently heavy work since the death, in 1898, of Gurmukh Singh. He still continued to work with patience and fortitude, but his health deteriorated rapidly and he fell seriously ill. He was treated but even with best efforts it was of no avail. Giānī Ditt Singh died in Lāhaur on 6 September 1901. The loss was mourned widely by the Sikhs. A 15-member memorial committee was formed with Bhāī Arjan Singh Bāgaṛīārṁ (ਭਾਈ ਅਰਜਨ ਸਿੰਘ ਬਾਗੜੀਆਂ) as chairman. Notable memorials honoring his name were Giānī Ditt Singh Khālsā Boarding House in Lāhaur and Bhāī Ditt Singh Library opened at the Sikh Kanyā Mahāvidyālā (ਸਿਖ ਕਨਯਾ ਮਹਾਵਿਦਯਾਲਾ) Firozpur by Bhāī Takht Singh (ਭਾਈ ਤਖਤ ਸਿੰਘ), one of his former students and a close friend.

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**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 13**

**Unit Name: Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement**

**Title: Introduction to Bhāi Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ)**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

#### **Standard 3: The Singh Sabhā Movement**

- Students identify the social situation when the Singh Sabhā began to re-assert the values of the Gurū (ਗੁਰੂ).
  - Students identify the various Sikh offshoots and the differences in their ideology with that of the Khālṣā. This section should include present-day groups that have diverted from the path. Linkages should be drawn between this period and the present day.

### Objectives

1. Students will analyze the life and work of Bhāi Vīr Singh while the Singh Sabhā movement began to re-assert the values of the Gurū.

### Prerequisites

- Lessons 8, 9, 10 and 11 on Singh Sabhā Movement

### Materials

- A copy of the readings (In Teacher Resources)
- Journals
- Pencils
- The Book Sundarī (ਸੁੰਦਰੀ) by Bhāi Vīr Singh (Pañjābī – ਪੰਜਾਬੀ, version)

### Advanced Preparation

- Teachers should carefully look over reading and questions, and if possible read the book Sundarī by Bhāi Vīr Singh.

### Engagement (10-15 minutes)

- Bring up with students discussion from previous classes around the importance of education during the Singh Sabhā Movement.
- Ask them if they have thought of different ways they would like to educate Sikhs about Sikhī (ਸਿੱਖੀ) as our Gurūs envisioned it.
- Then let the students know and explain how today we will look at a very famous author of that time.

- Let students guess who you might be discussing. If they guess different writers who they are correct about, appreciate their answer. Possible choices may be Bhāī Kānh Singh Nābhā (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ), Bhāī Vīr Singh etc.
- If none of your students are able to guess that it is Bhāī Vīr Singh, show a copy of the novel Sundarī and see if anyone can guess now.

### **Exploration (35-40 minutes)**

- Hand out the reading on Singh Sabhā movement and significant achievements.
- Ask students to read silently. This will be a refresher for them.
- Now ask students to make a list of the significant achievements in their journals.
- Call on a student to read their list to the entire class and then ask students:
  - How do you think these achievements affected the Sikh community at this time?
- Explain that one of the greatest impacts on the Sikh community was the large amount of literature produced during this time and that is how Bhāī Vīr Singh fits in.
- Also explain how Bhāī Vīr Singh was well known for his poetry and spiritually enlightened writing.
- Read out aloud or have a student volunteer to read out the Pañjābī reading on Bhāī Vīr Singh (in Teacher Resources).
- Then have them silently read the English version.
- Let them share their thoughts on both of the write-ups
- Then read Chapter 1 of Sundarī to students and ask students:
  - Why do they think Bhāī Vīr Singh was considered one of the greatest Pañjābī poets?
  - What do you think about his style of writing? If you feel students need to hear more, read another chapter.
- Give each student a copy of the two poems to read (In teacher resources). There are no particular questions to ask.
- Just ask the students in general what they thought of Bhāī Vīr Singh and his poetry?
- To ensure students understand the connection between Bhāī Vīr Singh and Singh Sabhā movement, have students explain Bhāī Sāhib's (ਭਾਈ ਸਾਹਿਬ) contributions to the Singh Sabhā movement.

### **Explanation/ Extension (5-10 minutes)**

- Student may work individually or with another student to create their own short spiritual poem.
- Students may also read additional chapters of Sundarī. Teacher could also expose students to other novels of Bhāī Vīr Singh like Bijai Singh (ਬਿਜੈ ਸਿੰਘ), Satvant Kaur (ਸਤਵੰਤ ਕੌਰ), and Bābā Naudh Singh (ਬਾਬਾ ਨੌਧ ਸਿੰਘ).

### **Evaluation (On-Going)**

- Teachers may collect poems to evaluate or give points for discussion.

## **Teacher Resources**

### **Siṅgh Sabhā (ਸਿੰਘ ਸਭਾ) Movement and significant achievements**

The Siṅgh Sabhā Movement was a part of the great Sikh (ਸਿੱਖ) revitalization of the mid-19<sup>th</sup> century. The leaders of this movement believed that the values of the East and the West should blend together instead of being in conflict with each other. The leaders of the Siṅgh Sabhā Movement wanted to use the advantages and many innovations of the British. They urged all Sikhs to assimilate the merits of Western thought and scholarship. They rightly felt that the prejudice against Western ideas had stood in the way of the progress of the community in the past.

The leaders were especially keen in spreading modern education among Sikhs. “They spread a network of educational institutions which aimed at providing such opportunities to the Sikhs as would help them in acquiring modern education combined with the advantage of instruction in the Sikh religion, Sikh history, Sikh literature and Gurmukhī (ਗੁਰਮੁਖੀ) script.”

Some of the significant achievements of the Siṅgh Sabhā Movement are the establishment of the Khālsā (ਖਾਲਸਾ) College at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) in 1892. There were the annual Sikh Education Conferences which helped a great deal in spreading education among the Sikhs. Within a few decades the percentages of literacy of the Sikhs considerably increased and the number of schools and colleges multiplied at an astonishing speed.

The leaders of the Siṅgh Sabhā also worked tirelessly for the removal of caste prejudices, the emancipation of women, the eradication of non-Sikh practices like polygamy, (having more than one wife) child marriage, and female infanticide (killing of baby girls). They also promoted the simplification of Sikh ceremonies from birth to death. The passing of the Anand (ਅਨੰਦ) Marriage Act in 1909 which legalized the Sikh form of marriage was a significant achievement of the Siṅgh Sabhā.

As for the political outlook, the Siṅgh Sabhā leaders were moderates, believing in constitutional methods. They prevented violence and took care to avoid clashing with the Government. They also adopted a method of reasoned representation in order to impress upon the government the urgency of their demands. They would often send memoranda to the Government on issues affecting the Sikhs; for example, development of Pañjābī (ਪੰਜਾਬੀ), and representation of the Sikhs in civil services.

The popularity of the Siṅgh Sabhā Movement gave rise to a new English-educated middle class among the Sikhs. This new class had a strong political ambition and many were militant in approach. The common zeal for reform under the Siṅgh Sabhā movement began to dwindle down since this new generation of Sikhs felt that their political aspirations were not met. This new class of Sikhs came to be known as the Akālīs (ਅਕਾਲੀ) and they openly clashed with the government. The Akālīs first fought for the liberation of their shrines and then for the liberation of their land.

*Adapted from: Sikh Review January 2006 issue*

### **Bhāi Vīr Siṅgh (ਭਾਈ ਵੀਰ ਸਿੰਘ)**

Bhāi Vīr Siṅgh was a poet, scholar, philosopher, writer, social and religious revitalizer and, above all, an institution builder. He was born on 5 December 1872, in Ammritsar. Bhāi Vīr Siṅgh was the eldest of Dr. Caran Siṅgh's (ਡਾ. ਚਰਨ ਸਿੰਘ) three sons. Bhāi Vīr Siṅgh was born into a family of scholars and grew up in the holy city of Ammritsar.

Bhāi Vīr Singh had the benefit of both, the traditional native learning as well as modern English education. He learnt Persian and Urdu and was apprenticed to Giani Harbhajan Singh, a leading classical scholar in Sanskrit and Sikh literature. He then joined the Church Mission School, Amritsar and completed his examination there in 1891. At school, the conversion of some of the students created an experience which strengthened his own religious conviction. From the Christian missionaries' emphasis on literary resources, he learnt how efficacious the written word could be as a means of informing and influencing a person's innermost being. Through his English courses, he acquired familiarity with modern literary forms, especially the short lyric. While still at school, Bhāi Vīr Singh was married, at the age of 17, to Catar Kaur, daughter of Sardar Narain Singh of Amritsar.

Unlike the educated young men of his time, Bhāi Vīr Singh was not tempted by prospects of a career in government services. He chose for himself the calling of a writer and created material conditions for a single minded pursuit of it. He set up a lithograph press in collaboration with Bhāi Wazir Singh, a friend of his father's, very soon after he completed his examination. As his first essays in the literary field, Bhāi Vīr Singh composed some Geography textbooks for schools.

Considered to be the forerunner of modern Pañjābī literature, Bhāi Vīr Singh wrote prose, novels, poems, plays, and historical research. Bhāi Vīr Singh began taking active interest in the affairs of the Singh Sabhā Movement. To promote its aims and objects, he launched in 1894, the Khalsa Tract Society. He also promoted the Sikh Educational Society (1908) and the Punjab and Sind Bank (1908). "Interest in corporate activity directed towards community development remained Bhāi Vīr Singh's constant concern, simultaneously with his creative and scholarly pursuits." He started publishing *Khālsā Samācār* (ਖਾਲਸਾ ਸਮਾਚਾਰ), the first Pañjābī daily newspaper. With the *Khālsā Samācār*, he tried to bring about social and religious reform towards the importance of education, equal rights to women, and abolition of the caste system and so on. He also helped to establish the *Khālsā College* in Amritsar. He was a great scholar, not only of Sikhī (ਸਿਖੀ) but also Hindūism, Buddhism, Christianity, and Islam.

Bhāi Vīr Singh also edited and published the *Prācīn Panth Prakāsh* (ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼) and *Janamsākhī* (ਜਨਮਸਾਖੀ), the life story of Gurū Nānak Sāhib. He organized the Chief *Khālsā Divān* (ਖਾਲਸਾ ਦਿਵਾਨ), a representative body of Sikhs that was established to bring religious and social revitalization. He also formed the Sikh educational committee for spreading education.

Finally, Bhāi Vīr Singh is most famous for his literary works. They include Pañjābī novels *Sundarī* (ਸੁੰਦਰੀ) (1898), *Bijai Singh* (ਬਿਜੈ ਸਿੰਘ) (1899), *Satvant Kaur* (ਸਤਵੰਤ ਕੌਰ) (published in two parts, part 1 in 1900 and part 2 in 1927). These were aimed at recreating the heroic period (eighteenth century) of Sikh history. *Subhāgī dā Sudhār Hathīm Bābā Naudh Singh* (ਸੁਭਾਗੀ ਦਾ ਸੁਧਾਰ ਹਥੀਂ ਬਾਬਾ ਨੌਧ ਸਿੰਘ), popularly known as *Bābā Naudh Singh* was published in book form in 1921. In 1905 Bhāi Vīr Singh started writing *Rāṇā Sūrat Singh* (ਰਾਣਾ ਸੂਰਤ ਸਿੰਘ), the first Pañjābī epic. (An epic is: noting or pertaining to a long poetic composition, usually centered upon a hero, in which a series of great achievements or events are narrated in elevated style: Homer's Iliad is an epic poem. [www.dictionary.com](http://www.dictionary.com)) Soon after the publication of *Rāṇā Sūrat Singh* in book form, in 1919, he turned to shorter poems and lyrics. One came after the other: *Dil Taraṅg* (ਦਿਲ ਤਰੰਗ) (1920), *Eral Tupke* (ਏਰਲ ਤੁਪਕੇ) (1921), *Lahirām de Har* (ਲਹਿਰਾਂ ਦੇ ਹਰ) (1921), *Maṭak Hulāre* (ਮਟਕ ਹੁਲਾਰੇ) (1922), and *Bijlām de Har* (ਬਿਜਲੀਆਂ ਦੇ ਹਰ) (1927). After some time came *Mere Saīām Jīo* (ਮੇਰੇ ਸਾਈਆਂ ਜੀਓ) (1953). He revised and enlarged *Giānī Hazārā Singh's* (ਗਿਆਨੀ ਹਜ਼ਾਰਾ ਸਿੰਘ) dictionary, *Srī Gurū Granth Kosh* (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਕੋਸ਼), originally published in 1898. Monumental in size was his annotation of

Bhāi Santokh Singh's (ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ) great work, *Srī Gur Pratāp Sūraj Granth* (ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ), published from 1927 to 1935 in fourteen volumes covering 6668 pages.

As soon as he completed the *Srī Gur Pratāp Sūraj Granth*, he started another huge project. This was a detailed commentary on the *Gurū Granth Sāhib*. After a lifetime of hard work, and due to old age, in early 1957 signs of fatigue and weakness appeared. He died shortly after, in June 1957.

Adapted from: *Encyclopedia of Sikhism*, [www.sikh-history.com](http://www.sikh-history.com), and [www.sikhreview.org](http://www.sikhreview.org)

***Additional recommended texts for teachers on Bhāi Vīr Singh:***

- *Gurbacan Singh Tālib, and Atar Singh. Bhāi Vīr Singh: Life, Times and Works. ed., Caṇḍīgar, 1973.*
- *Harbans Singh. Bhāi Vīr Singh, Dillī, 1972*
- *Harbans Singh and Gurbacan Singh Tālib. Bhāi Vīr Singh: Poet of the Sikhs.*

**Some of Bhāi Vīr Singh's poetry:**

His famous poem 'Violet Flower' (Banāfshā - ਬਨਾਫਸ਼ਾ, translated by Dr. Gopāl Singh), shows the real nature of this saintly poet:

Let my blossoms live in solitude,  
Sheltered by mountain's ledge,  
Let no evil eye feast its lust on me;  
I lie on world's edge.  
I seek to live in solitude.  
And wither and cease;  
But the eyes of the scent crusher seek me,  
And break my peace.

Some translated lines of Bhāi Sāhib,

'In a dream You came to me  
I leapt to hold You in my embrace;  
It was but a fantasy (nūr) I could not hold -  
And my arms ached with longing.  
Then I rushed to clasp Your feet  
To lay my head thereon;  
Even these I could not reach  
For You were high and I was low.'

Khushwant Singh, paying a tribute, concludes "Even while he lived, people knew him only through his writings which will live forever. Wherever the Pañjābī language is spoken, there Vīr Singh's name will be spoken too. And whenever the Sikhs begin to doubt their faith, there will be Vīr Singh's spirit to inspire them and beckon them to the fold."

Source: [www.sikhreview.org/december2000](http://www.sikhreview.org/december2000)

**ਭਾਈ ਵੀਰ ਸਿੰਘ**

ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਪੰਜਾਬੀ ਦੇ ਬਹੁਤ ਵਡੇ ਕਵੀ ਤੇ ਨਾਵਲਕਾਰ ਸਨ। ਆਪ ਪੂਰਨ ਗੁਰਸਿਖ ਸਨ। ਆਪ ਜੀ ਦਾ ਜਨਮ ੫ ਦਸੰਬਰ ੧੮੭੨ ਈ : ਨੂੰ ਮਾਤਾ ਉੱਤਮ ਕੌਰ ਦੀ ਕੁਖੋਂ ਡਾ. ਚਰਨ ਸਿੰਘ ਜੀ ਦੇ ਘਰ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਹੋਇਆ ਸੀ।

ਆਪ ਜੀ ਨੂੰ ਬਚਪਨ ਤੋਂ ਹੀ ਗੁਰਬਾਣੀ ਨਾਲ ਬਹੁਤ ਪਿਆਰ ਸੀ। ਆਪ ਅਠ ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਹੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਪਾਠ ਕਰਨ ਲਗ ਪਏ ਸਨ। ਆਪ ਜੀ ਦੇ ਜੀਵਨ ਦੇ ਤਿੰਨ ਮੁਖ ਨਿਆਮ ਸਨ - ਸਕੂਲ ਬੜੇ ਚਾਅ ਨਾਲ ਜਾਣਾ, ਸਵੇਰੇ ਨਿਤ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਜੀ ਦੇ ਦਰਸ਼ਨ ਕਰਨੇ ਅਤੇ ਸ਼ਾਮ ਨੂੰ ਨੇਮ ਨਾਲ ਸੈਰ ਕਰਨ ਜਾਣਾ।

ਆਪ ਜੀ ਨੇ ਆਪਣੀ ਮੁਢਲੀ ਪੜ੍ਹਾਈ ਮਿਸ਼ਨ ਸਕੂਲ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਪਰਾਪਤ ਕੀਤੀ। ੧੮੯੧ ਈ: ਵਿਚ ਆਪ ਜੀ ਨੇ ਦਸਵੀਂ ਪਾਸ ਕੀਤੀ। ਆਪ ਆਪਣੇ ਸਾਰੇ ਜ਼ਿਲੇ ਵਿਚੋਂ ਪਹਿਲੇ ਦਰਜੇ ਤੇ ਆਏ। ਇਸ ਪਰਾਪਤੀ ਉੱਤੇ ਆਪ ਜੀ ਨੂੰ ਜ਼ਿਲੇ ਦੇ ਕਰਮਚਾਰੀਆਂ ਵਲੋਂ ਸੋਨੇ ਦਾ ਮੈਡਲ ਦਿਤਾ ਗਿਆ। ਆਪ ਆਪਣਾ ਬਹੁਤਾ ਸਮਾਂ ਆਪਣੇ ਨਾਨਾ ਗਿਆਨੀ ਹਜ਼ਾਰਾ ਸਿੰਘ ਜੀ ਕੋਲ ਹੀ ਬਿਤਾਇਆ ਕਰਦੇ ਸਨ। ਗਿਆਨੀ ਜੀ ਬਹੁਤ ਚੰਗੇ ਲਿਖਾਰੀ ਸਨ।

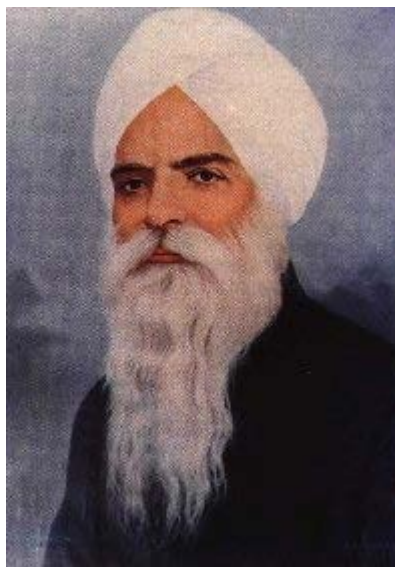
ਆਪ ਬਚਪਨ ਤੋਂ ਹੀ ਅਪਣੇ ਆਪ ਵਿਚ ਮਗਨ ਰਿਹਾ ਕਰਦੇ ਸਨ ਅਤੇ ਸੁੰਤਰਤ ਸੁਭਾਉ ਵਾਲੇ ਸਨ। ਦਸਵੀਂ ਪਾਸ ਕਰਨ ਮਗਰੋਂ ਆਪ ਨੂੰ ਚੰਗੀ ਤੋਂ ਚੰਗੀ ਨੌਕਰੀ ਮਿਲ ਸਕਦੀ ਸੀ, ਪਰ ਆਪ ਨੇ ਨੌਕਰੀ ਕਰਨੀ ਚੰਗੀ ਨਾ ਸਮਝੀ। ਆਪ ਜੀ ਨੇ ਅਪਣੇ ਪਿਤਾ ਦੇ ਮਿਤਰ ਵਜ਼ੀਰ ਸਿੰਘ ਨਾਲ ਰਲ ਕੇ ਵਜ਼ੀਰ ਹਿੰਦ ਪ੍ਰੈਸ ਨਾਂ ਹੇਠਾਂ ਇਕ ਪ੍ਰੈਸ ਹਾਲ ਬਜ਼ਾਰ ਅੰਮ੍ਰਿਤਸਰ ਵਿਚ ਲਾ ਲਿਆ। ਇਸ ਪ੍ਰੈਸ ਰਾਹੀਂ ਪੰਜਾਬੀ ਅਖਬਾਰ ਅਤੇ ਪੰਜਾਬੀ ਕਿਤਾਬਾਂ ਛਾਪ ਕੇ ਆਪ ਪੰਜਾਬੀ ਬੋਲੀ ਦੀ ਦਿਨ ਰਾਤ ਸੇਵਾ ਕਰਨ ਲਗ ਪਏ।

ਆਪ ਜੀ ਨੇ ਬਹੁਤ ਹੀ ਛੋਟੀ ਉਮਰ ਵਿਚ ਕਵਿਤਾ ਲਿਖਣੀ ਅਰੰਭ ਕਰ ਦਿਤੀ ਸੀ। ਉਸ ਸਮੇਂ ਪੰਜਾਬੀ ਬੋਲੀ ਵਿਚ ਬਹੁਤ ਘਟ ਕਵੀ ਕਵਿਤਾ ਲਿਖਦੇ ਸਨ। ਆਪ ਦਲੇਰੀ ਨਾਲ ਪੰਜਾਬੀ ਵਿਚ ਚੰਗੀ ਕਵਿਤਾ ਲਿਖਣ ਲਗ ਪਏ। ਆਪ ਜੀ ਨੇ ਚੰਗੀ ਕਵਿਤਾ ਹੀ ਨਹੀਂ ਲਿਖੀਆਂ ਸਗੋਂ ਪੰਜਾਬੀ ਵਿਚ ਹੋਰ ਵੀ ਚੰਗੀਆਂ ਕਿਤਾਬਾਂ ਲਿਖੀਆਂ ਹਨ।

ਆਪ ਜੀ ਦੀਆਂ ਪਰਸਿਧ ਕਿਤਾਬਾਂ ਇਹ ਹਨ: ਰਾਜਾ ਸੂਰਤ ਸਿੰਘ, ਸੁੰਦਰੀ, ਬਿਜੈ ਸਿੰਘ, ਸਤਵੰਤ ਕੌਰ ਅਤੇ ਮਟਕ ਹੁਲਾਰੇ।

ਆਪ ਜੀ ਦਾ ਸੁਭਾਉ ਬੜਾ ਮਿਠਾ ਤੇ ਚੰਗਾ ਸੀ। ਆਪ ਦਿਖਾਵੇ ਦੇ ਖਿਲਾਫ ਸਨ। ਆਪ ਜੀ ਨੂੰ ਇਕਾਂਤ ਬਹੁਤ ਪਸੰਦ ਸੀ। ਆਪ ਜੀ ਨੂੰ ਕੁਦਰਤੀ ਨਜ਼ਾਰਿਆਂ ਨਾਲ ਬਹੁਤ ਪਿਆਰ ਸੀ। ਇਸ ਲਈ ਆਪ ਜੀ ਨੇ ਫੁਲਾਂ, ਝੀਲਾਂ, ਚਸ਼ਮਿਆਂ, ਪਹਾੜਾਂ ਅਤੇ ਦਰਿਆਵਾਂ ਸਬੰਧੀ ਬਹੁਤ ਸੁੰਦਰ ਕਵਿਤਾਵਾਂ ਲਿਖੀਆਂ ਹਨ।

ਆਪ ਜੂਨ ੧੯੫੭ ਈ: ਵਿਚ ਸਰੀਰ ਤਿਆਗ ਗਏ। ਭਾਈ ਸਾਹਿਬ ਭਾਵੇਂ ਸਾਨੂੰ ਛੱਡ ਗਏ ਹਨ, ਪਰ ਆਪਣੀਆਂ ਰਚਨਾਵਾਂ ਕਰਕੇ ਸਦਾ ਜੀਉਂਦੇ ਰਹਿਣਗੇ।



Picture from: <http://www.sikh-heritage.co.uk/writers/Vir%20singh/vir.jpg>





Picture from:

[http://images.google.com/imgres?imgurl=http://www.punjabilok.com/poetry/images/bhai\\_vir\\_singh.jpg&imgrefurl=http://www.punjabilok.com/poetry/bhai\\_vir\\_singh.htm&h=213&w=150&sz=6&tbnid=rOXJG0dPEKYwFM:&tbnh=101&tbnw=71&hl=en&start=1&prev=/images%3Fq%3Dbhai%2BVir%2BSingh%26svnum%3D10%26hl%3Den%26lr%3D%26sa%3DG](http://images.google.com/imgres?imgurl=http://www.punjabilok.com/poetry/images/bhai_vir_singh.jpg&imgrefurl=http://www.punjabilok.com/poetry/bhai_vir_singh.htm&h=213&w=150&sz=6&tbnid=rOXJG0dPEKYwFM:&tbnh=101&tbnw=71&hl=en&start=1&prev=/images%3Fq%3Dbhai%2BVir%2BSingh%26svnum%3D10%26hl%3Den%26lr%3D%26sa%3DG)



**Bhāi Vīr Singh's house**



**Bhāi Vīr Singh's room**

Picture from:

[http://images.google.com/imgres?imgurl=http://www.tribuneindia.com/2005/20050609/a1.jpg&imgrefurl=http://www.tribuneindia.com/2005/20050609/aplus.htm&h=173&w=230&sz=78&tbnid=1UgjKnu6VQ\\_b1M:&tbnh=77&tbnw=103&hl=en&start=5&prev=/images%3Fq%3Dbhai%2BVir%2BSingh%26svnum%3D10%26hl%3Den%26lr%3D%26sa%3DG](http://images.google.com/imgres?imgurl=http://www.tribuneindia.com/2005/20050609/a1.jpg&imgrefurl=http://www.tribuneindia.com/2005/20050609/aplus.htm&h=173&w=230&sz=78&tbnid=1UgjKnu6VQ_b1M:&tbnh=77&tbnw=103&hl=en&start=5&prev=/images%3Fq%3Dbhai%2BVir%2BSingh%26svnum%3D10%26hl%3Den%26lr%3D%26sa%3DG)

**Grade: 8**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 14**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> Century**

**Title: Introduction to the Gadar (ਗਦਰ) Movement**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālsā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālsā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### Objectives

1. Students will be introduced to the Gadar Movement.

### Prerequisites

- Previous lessons on Singh Sabhā Movement.

### Materials

- Readings and discussion questions
- Chart paper or Board
- Chalk/Markers

### Advanced Preparation

- Carefully look over reading and questions.

### Engagement (10 to 15 minutes)

- Ask the students to think about how the Sikhs felt about the British after the Singh Sabhā Movement.
- Listen to all responses. You will get mixed responses, try and connect to the Gadar Movement.
- Ask the students if they have heard about the Gadar Movement.
- Listen to all responses, correct inaccurate responses. You can also record all responses on the board to give a visual to the students.
- If no one knows anything about the movement, provide a brief introduction.

### Exploration (35 minutes)

- Hand out reading to every student and ask them to read silently, or you may ask the students to take a page each while you read aloud to the entire group.
- Then begin to ask discussion questions.
- Monitor the discussion.

**Explanation/ Extension (5-10 minutes)**

- Again ask the students to think of similar movements they have studied in school. For example like the American Revolution, which is about when the colonists were trying to free themselves from British Rule in the United States.
- Ask students how these other movements are similar to the Gadar movement or the Singh Sabhā Movement? What brings about these kinds of movements?

**Evaluation (On-going)**

- You may evaluate students on their discussion, class participation, and understanding of material.

## **Teacher Resources**

### **Gadar (ਗਦਰ) Movement**

Many Sikhs and Pañjābī (ਪੰਜਾਬੀ) Hindūs were sent to Canada for labor work since Canada was under British rule at the time. However, some of them crossed over the border to the United States and settled in places mostly along the West Coast in cities such as Portland, Stockton, San Francisco, San Jose, and Los Angeles. They created places of worship like *Gurduārās* (ਗੁਰਦੁਆਰਾ) and established societies. However, they were subject to cruel laws preventing them from owning property or voting.

Many Sikhs and Hindū Pañjābīs who had experienced the freedom outside British colonial rule in the United States began a movement to free Hindostān from the British in the early 1900s, which was popularly known as the Gadar movement. The name which translates to mutiny (revolt against authority), was the name given to the newspaper edited and published for the Association of the Pacific Coast which was founded at Portland, USA, in 1912.

It is said that in 1908 about 5000 Indians had entered Canada. Many of them were studying at prominent universities. They got together and began the Indo-American National Association. A number of the members of this association were from prominent universities like Stanford and Harvard.

The majority of the Indians that came to the United States and Canada were Sikhs from the rural farming middle class and many were ex-servicemen. People like Amar Singh (ਅਮਰ ਸਿੰਘ) and Gopāl Singh (ਗੋਪਾਲ ਸਿੰਘ), who were in the United States in 1905 started preaching against the British. Tarak Nāth Dās (ਤਰਕ ਨਾਥ ਦਾਸ) and Rām Nāth Purī (ਰਾਮ ਨਾਥ ਪੁਰੀ) followed shortly after. They also started a paper called the *Āzādī kā circular* (ਆਜ਼ਾਦੀ ਕਾ ਸਰਕੂਲਰ) in Urdū. This paper was sent to the armed forces in Hindostān to arouse them too against the British rule in Hindostān. The Canadian government, which was under British rule, started harassing them. White labor was encouraged to harass foreign labor. The Canadian government further tightened the entry of the Indians into Canada.

In order to fight these unjust immigration laws, the Indians (mostly Sikhs) organized the *Khālsā Divān* (ਖ਼ਾਲਸਾ ਦਿਵਾਨ) Society in Vancouver in 1907. That same year, under the leadership of Bhāi Bhāg Singh Bhikkhīvind (ਭਾਈ ਭਾਗ ਸਿੰਘ ਭਿੱਖੀਵਿੰਦ), the Indian immigrants organized the Hindostān Association. Its main objective was to establish Indian rule in India. This association also started two newspapers, *Pardesī Khālsā* (ਪਰਦੇਸੀ ਖ਼ਾਲਸਾ) in Pañjābī and *Svadesh Sevak* (ਸਵਦੇਸ਼ ਸੇਵਕ) in Urdū. These activities began to awaken the Indian immigrants and individuals like Bābā Sohan Singh Bhakhnā (ਬਾਬਾ ਸੋਹਨ ਸਿੰਘ ਭਖਨਾ), Harnām Singh Tundīlat (ਹਰਨਾਮ ਸਿੰਘ ਤੁੰਦੀਲਤ) and many others, who pondered over these unfair and unjust issues.

The First World War broke out in July 1914. On 5 August, leading members of the Gadar party declared war on the British and decided to take advantage of the fact that the British were also fighting the First World War.

However, the Gadar movement really began to take off in Portland when, in 1912, the Hindostān Association of the Pacific coast was formed. Bābā Sohan Singh Bhakhnā became its president and G.D. Kumār (ਜੀ. ਡੀ. ਕੁਮਾਰ) the general secretary, later this position was taken over by Lālā Hardayāl (ਲਾਲਾ ਹਰਦਯਾਲ). The aim of the party was explained as: “Today there begins in foreign lands... a war

against British Rāj (ਰਾਜ)... What is your name? Gadar! What is your work? Gadar! Where will Gadar break out? In India! The time will come soon when rifles and blood will take place of pen and ink.”

Simply put, their aim was to get rid of the British Rāj in Hindostān through an armed rebellion.

The first issue of their publication, Gadar, came out in Urdū in November 1913, and a few weeks later in Pañjābī. The paper was distributed to politico-Indian centers in the United States, Canada, Philippines, Fiji, Sumatra, Japan, Shanghai, Hong Kong, Hankow, Java, Singapore, Malaya Siam, Burma, India, and East Africa. Occasionally, Gadar published the following advertisement:

*Wanted: Enthusiastic and heroic soldiers for organizing Gadar in Hindostān*

*Remuneration: Death*

*Reward: Martyrdom*

*Pension: Freedom*

*Field of work: Hindostān*

The Gadar party president often visited the Indian groups to exhort them to join the freedom movement. The party's plan was to invade Kashmīr (ਕਸ਼ਮੀਰ) from China, then go for the Pañjāb, followed by other provinces. The members started getting training in the use of weapons and making of bombs; several got training in flying aircrafts also. The party carried out considerable propaganda in Japan.

Bābā Sohan Singh Bhakhanā and his companions left for India on 22 August 1914. On 29 August 1914, the first ship, with 26 Indians, left Vancouver and on the same day another ship, with about 65 Indians, left from San Francisco for India. According to government records, 2312 Indian Gadar men had entered Hindostān between Oct 1914 and February 1915. They continued to enter Hindostān and their number increased to more than 8000.

While in Hindostān, the Gadar party established a new press and published small pamphlets such as: Gadar Sandesh (ਗਦਰ ਸੰਦੇਸ਼), Ailān-e-Jaṅg (ਐਲਾਨ-ਏ-ਜੰਗ), Tilak (ਤਿਲਕ), Nādar Maukā (ਨਾਦਰ ਮੌਕਾ), and many others. The party also had factories that produced armaments. The party members also contacted students. Contacts were made with Baṅgāl (ਬੰਗਾਲ) revolutionaries such as Rās Bihārī Bos (ਰਾਸ ਬਿਹਾਰੀ ਬੋਸ).

When the preparations were completed, the party executives met in February of 1915 and decided to start the rebellion on 21 February. Their plan was to simultaneously attack and capture Mīām Mīr (ਮੀਆਂ ਮੀਰ) and Firozpur (ਫਿਰੋਜ਼ਪੁਰ) cantonments. The 128<sup>th</sup> Pioneer and 12 cavalry were to capture Meraṭ (ਮੇਰਠ) Cantonment and then proceed to Delhi.

The British government had the intelligence posted at railway stations in cities and in important villages. In fact, the government had even managed to plant informers in the Gadar party itself. Even though the British government was well aware of the Gadar party's movements, they were still able to murder policemen, informers, and attempts were made to derail trains and blow up bridges. When the Indian police was informed about their plan to attack, several different places were raided and 13 of the Gadar men were arrested. Arrests of Gadar men took place all over Pañjāb. The rebellion was smashed by the government even before it really began.

The Gadar men were tried by a special tribunal which was known as the Lāhaur (ਲਾਹੌਰ) conspiracy. In all 291 people were tried and 42 were sentenced to death. Others received lighter sentences from life

in prison to being acquitted. Confiscation of property was ordered in many cases. No one appealed against these punishments. The contacts that the Gadar party had made with other countries, like Germany, Turkey, and China also failed to provide the Gadar men with enough resources to be successful.

Although the movement was suppressed, it provided a foundation for the Akali movement which followed a few years later. The Gadar leaders were especially prominent among the Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ).

*Adapted from: Harbans Singh, The Encyclopedia of Sikhism*

### **Discussion Questions:**

1. In what ways was it difficult for the Gadar men to be successful in their mission?
2. What would you have done if you were in “their shoes” or in their place? How would you act?
3. Do you believe the Gadar men received a fair punishment or fair trial for what they were doing? What would you have done if you were the judge?
4. (Note to Teacher) Feel free to ask your own additional questions.

### **Homework:**

The Gadar men faced a great deal of discrimination when they came to the United States and Canada. Interview a Sikh person who currently resides in the United States, Canada, or the United Kingdom and came to the country in the 1970s or earlier. Ask them about what types of discrimination they faced and share it with your teacher and classmates. If you cannot find someone who came in the 1970s imagine a dialogue and write your thoughts about what it may have been like.

**Grade: 8**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 15 -16**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> Century**

**Title: Introduction to Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālāsā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālāsā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### Objectives

1. Students will be introduced to the Gurduārā Reform Movement emphasizing the important points.

### Prerequisites

- Previous lessons on Singh Sabhā Movement

### Materials

- Readings (In Teacher Resources)
- Journals
- Pencils
- Chart paper or Chalk board

### Advanced Preparation

- The teacher should look over readings.
- The teacher should also read the essay to have a better background on the made-up scenario. The teacher should feel comfortable enough to develop his/her own outline.

### Engagement (15 to 20 minutes)

- Read made-up scenario (in teacher resources) to students and show the video-clip and then ask discussion questions. Let them know that this is based on a true event.
- Ask students if they have ever heard about the SGPC, which stands for Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ). Then ask students why they think it was important for the Sikhs to establish such a committee.
- Also, ask students what the responsibilities of such a committee should be.
- Record answers on board or chart paper. Keep it for later.

### Exploration (35 minutes)

- Read aloud the brief introduction to the SGPC (in Teacher Resources).

- Then cross out the answers that were incorrect and circle the ones that were correct from the engagement period.
- Ask student to read silently the next reading on how the SGPC was formed.
- Ask students to take down the important points they hear while you are reading to them. (If you believe that it will be difficult for some of your students to take notes without the reading in front of them, then provide them a copy of the reading.)
- After you have read and they have taken notes, together make an outline of the important points of how the SGPC was formed. You may make one on the board or the chart paper for all the students to see. They should either copy this in their journals or you can assign them to first make one of their own in their journal. If you are asking your students to make one of their own without your assistance, then you could also ask a volunteer to come up in front of the class and draw out his/ her outline on the board or chart paper to show all the other students.

### **Day 2**

- Go over the outline and discuss with the class to see that they did the outline correctly and got all the important points down.
- Now focus on the Gurduārā Reform Movement and the Akālī Movement readings.
- Make sure students have read both the readings.
- Discuss together as a class the following:
  - Was there a particular need for this kind of a movement?
  - Had there not been such a movement where would this bring us today?
  - Is there a need for a similar movement today? Why or why not?

### **Explanation/ Extension (5 to 10 minutes)**

#### **Day 1**

- Ask students if they know about the organization that is in charge of the *Gurduārās* in their country. Do you think *Gurduārās* in their country should have to follow the orders of the Akal Takht (ਅਕਾਲ ਤਖਤ)? How do you think we should elect our leaders in our *Gurduārās*? Should there be any rules or regulations that all *Gurduārās* should have to follow in their country or should it be left to the individual *Gurduārā*?

#### **Day 2**

- You can choose to continue the discussion from the previous class or have students write a letter to their community members asking them to make sure that *Gurduārās* are appropriately used as places of learning.

### **Evaluation (On-Going)**

- Teachers may collect the outlines and letters and evaluate them.



## **Teacher Resources**

### **Brief Introduction to SGPC**

The Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) is an organization in India that is responsible for the taking care of the *Gurduārās* (ਗੁਰਦੁਆਰਾ). It is also responsible for the Harimandar Sāhib in Ammritsar (ਹਰਿਮੰਦਰ ਸਾਹਿਬ, ਅੰਮ੍ਰਿਤਸਰ). There is also a Dillī Gurduārā Prabandhak Committee (ਦਿੱਲੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) that is responsible for the Dillī *Gurduārās*. These committees have officials picked through regular elections at Harimandar Sāhib in which all Sikhs (ਸਿੱਖ) may participate. The SGPC has a chairman, treasurer, and a general secretary. The SGPC maintains all of the physical, financial, and religious aspects of the *Gurduārās*. It also helps to maintain the precious and sacred artifacts belonging to the Sikh *Gurūs* (ਗੁਰੂ).

### **Brief history on how the SGPC was formed and the Gurduārā Reform Movement**

The year 1920 was significant in Sikh history. The emerging Akālī (ਅਕਾਲੀ) leadership summoned a general assembly of Sikhs holding different opinions on 15 November 1920, in front of the Akāl Takht (ਅਕਾਲ ਤਖਤ). They were to elect a representative committee of Sikhs to control the Harimandar Sāhib complex and other historical *Gurduārās*. Two days before this proposed meeting the British government set up its own committee, consisting of 36 Sikhs, to manage the Harimandar Sāhib. Ignoring the British government, the Sikhs held their scheduled meeting as planned and elected a bigger committee consisting of 175 members which they named Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) (SGPC). The members the British government had appointed were included in this committee as well. Harbans Singh Aṭārī (ਹਰਬੰਸ ਸਿੰਘ ਅਟਾਰੀ) became the vice president and Sundar Singh Rāmgaṛīā (ਸੁੰਦਰ ਸਿੰਘ ਰਾਮਗੜੀਆ) became secretary of the committee. Master Tārā Singh (ਮਾਸਟਰ ਤਾਰਾ ਸਿੰਘ) was also one of the 175 members elected to the committee. The formation of SGPC provided a focal point for the movement for the reformation of *Gurduārās*. This committee began to control the Sikh *Gurduārās* in India one by one. However, trouble arose when the *Mahants* (ਮਹੰਤ) (a name given to the group of people who were controlling the *Gurduārās* at the time and had lost their respect among the Sikhs because of their inappropriate behaviors in the *Gurduārās*) would refuse to give up control and sometimes there was violence between the two groups. There were several arrests of the Akālī leaders. In fact, the government of Pañjāb, in October 1923, declared the SGPC and the Shromaṇī Akālī Dal (ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ) and various *Jathās* (ਜਥਾ) ‘unlawful associations’. However, these associations or committees continued to work with full force even with this mandate.

Around the year 1925, Malcolm Hailey, the governor of Pañjāb (ਪੰਜਾਬ), displayed his willingness to assist the Sikhs in taking possession of all the important *Gurduārās* in the province through a five-member committee constituted by the Sikh members of the legislative council. Hailey presented a draft of a new Gurduārā Bill to the Akālī leaders. They looked over the bill carefully and decided that it met most of their demands. The bill was passed into law on 28 July 1925, by the Governor General of India after its ratification by the Pañjāb legislative council. This important bill came to be known as the Gurduārā Act of 1925 which allowed for a Gurduārā Board elected by the Sikhs to become the caretaker of all important Sikh *Gurduārās*. At the first meeting of the Gurduārā Board, the Board passed a resolution that its name be changed to Shromaṇī Gurduārā Prabandhak Committee, which was also accepted by the government of that time. Finally, at this time the Pañjāb government withdrew its orders declaring the Shromaṇī Gurduārā Prabandhak Committee and other Akālī organs as unlawful associations and recognized the SGPC as a representative body of the Sikhs. The Sikh Gurduārā Bill met most of the demands of the Sikhs, but the government was willing to release Akālī

prisoners only on certain conditions. Among the prominent Akālīs, Mahtab Singh (ਮਹਤਾਬ ਸਿੰਘ) and Giānī Sher Singh (ਗਿਆਨੀ ਸ਼ੇਰ ਸਿੰਘ), along with about twenty others accepted the conditional release. However, Master Tārā Singh, Bābā Kharak Singh (ਬਾਬਾ ਖੜਕ ਸਿੰਘ) and Tejā Singh Samundarī (ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ) and sixteen others refused the conditional release saying it was an attack on the self-respect of the Sikhs. The Pañjāb government failed to prove any of the charges against these Akālīs so they were released unconditionally a few months later. After these releases there was a division in the Akālīs groups because of those who accepted the release conditionally or unconditionally. One of the groups came to be known as the Rāi Bahādur Pārṭī (ਰਾਇ ਬਹਾਦੁਰ ਪਾਰਟੀ), with Mahtāb Singh as their president. The other group was still known as the Akālī Party and when they won the majority in the newly elected SPGC they elected Kharak Singh as the President and Master Tārā Singh as their Vice President. Most of the responsibility fell on the shoulders of Master Tārā Singh since Bābā Kharak Singh had not yet been released.

With these divisions among the Akālī party and strong disagreements about their decisions of accepting and rejecting the conditional release, the Akālī party lost its original spirit and unity. “Losing sight of their original aims of reform of the *Gurduārās* and advancement of the Sikhs in educational, religious, and social spheres, the Akālī leadership became enmeshed in mutual wrangles. Never again has it regained similar power and prestige as it enjoyed during the heyday of the Akālī movement.”

*Adapted from: The Akālī movement by Mahindar Singh*

#### **Additional Resources**

- Singh, Harbans, *The Encyclopedia of Sikhism*
- Singh, Mahindar. *The Akālī Movement*

### Sikh History: The Akālī Movement - 1920

The Gurduārā Reform Movement, also known as Gurduārā Agitation, is the movement in which the Sikhs participated in a long drawn-out campaign for the liberation of their *Gurduārās* in the early twenties of the twentieth century. The campaign, which elicited enthusiastic support, especially from the rural masses, took the form of peaceful agitation-marches, *Divāns* (ਦਿਵਾਨ), and demonstrations for Sikhs to assert their right to manage their *Gurduārās*. This led to a series of critical episodes in which their powers of suffering without questioning were severely tested by government suppression. During this movement, Akālīs (ਅਕਾਲੀ), as the protesters were known, succeeded in their object, and the control of the *Gurduārās* was vested, through legislation, in a representative committee of the Sikhs. The State, under Ranjit Singh (ਰਣਜੀਤ ਸਿੰਘ) (1780-1839), had stopped interfering with the management of *Gurduārās*. It endowed the more prominent among them with land grants and other gifts but let the control remain in the hands of sects such as the Udāsī (ਉਦਾਸੀ), or hereditary *Mahants* (ਮਹੰਤ), who had assumed charge of them since the days when Sikhs, under pressure of Mughal persecution, had been forced to seek safety in remote hills and deserts. A kind of professional system, contrary to Sikh religious structure, had developed over the generations. Some of its sinister aspects became apparent soon after the fall of the Sikh kingdom. Most of the clergy had become neglectful of their religious office. They had diverted *Gurduārā* assets, including lands, to their own enhancement, and their lives were not free from luxury. The simple form of Sikh service had been replaced in the *Gurduārās* by extravagant ceremonies. This was repugnant to Sikhs who had freshly been educated by the teachings of the Singh Sabhā. The reaction through which they had passed, led them to revolt against the mal-administration of their *Gurduārās*.

Their central Gurduārā, Harimandar Sāhib, Amritsar, was controlled by the British Deputy Commissioner through a Sikh manager whom he appointed. There were idols installed within the temple precincts. Paṇḍits (ਪੰਡਿਤ) and astrologers sat on the premises working their trade unchecked. Pilgrims from the lower classes were not allowed inside the Harimandar before 9 o'clock in the morning. This was a mockery of Sikhī which permitted neither caste nor image worship. Vaguely, the feeling had been prevalent among the Sikhs since almost the advent of the British that the administration of Harimandar Sāhib in Amritsar was far from satisfactory. The religious ritual practices ran counter to many details of the teachings of the *Gurūs*. One loud voice of protest was that of Thākūr Singh Sandhanvālā (ਠਾਕੁਰ ਸਿੰਘ ਸੰਧਨਵਾਲੀਆ), who was a member of the Srī Darbār Sāhib Committee (ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਕਮੇਟੀ) in the seventies of the last century. The Khālsā Divān (ਖਾਲਸਾ ਦਿਵਾਨ), Lāhaur (ਲਾਹੌਰ), at its session (6-8 April 1907), proposed that the manager of Harimandar Sāhib appointed by the government be removed and a committee of Sikh chiefs be appointed in his place. Likewise, the Khālsā Divān, Mājha (ਮਾਝਾ), meeting at Tam Tāran (ਤਰਨ ਤਾਰਨ) on 10 April 1907, had recorded its concern about the management of the *Gurduārā*. On 12 October 1920, a meeting of Sikh lower castes, sponsored by teachers and students of the Khālsā College was held in Jaliānwālā Bāg (ਜਲਿਆਂਵਾਲਾ ਬਾਗ) at Amritsar. The following morning some of them were taken to Harimandar, but the priests refused to accept the Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ) that they had brought as offering and to say the Ardās (ਅਰਦਾਸ) on their behalf. Their supporters protested. A compromise was at last reached and it was decided that the *Gurū's* word be sought. The Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) was, as is the custom, opened at random and the first verse on the page to be read was:

ਨਿਗੁਣਿਆ ਨੋ ਆਪੇ ਬਖਸਿ ਲਏ ਭਾਈ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਇ॥

Nigunīā no āpe bakhsi lae bhāi satigur kī sevā lāi.

*Vahgurū receives into grace (even) those without virtues, and puts them in the path of holy service. (SGGS, 638)*

The *Gurū's* verdict was clearly in favor of those whom the *Pujārīs* (ਪੁਜਾਰੀ) had refused to accept as full members of the community. This was a triumph for reformist Sikhs. The devotees then marched towards Takht Akāl Buṅgā (ਤਖਤ ਅਕਾਲ ਬੁੰਗਾ) in front of Harimandar Sāhib. The priests deserted the Takht and the visiting pilgrims appointed a representative committee of twenty-five for its management. This was the beginning of the movement for the liberation of the *Gurduārās*. The Akālīs began to prepare for retrieving the *Gurduārās* from the control of the *Mahants* or clergy-cum-hereditary custodians. With a view to establishing a central committee of administration, a representative assembly of Sikhs from all walks of life was called by the new *Jathedār* of Takht Akāl Buṅgā on 15 November 1920. Two days before the proposed conference, the government set up its own committee consisting of thirty-six Sikhs to manage the Harimandar Sāhib. This committee was nominated by the Lt-Governor of the Pañjāb at the insistence of Mahārājā Bhupindar Singh of Paṭiālā (ਮਹਾਰਾਜਾ ਭੁਪਿੰਦਰ ਸਿੰਘ, ਪਟਿਆਲਾ) who had been approached by Bhāi Jodh Singh (ਭਾਈ ਜੋਧ ਸਿੰਘ) and a few of his faculty colleagues at Khālsā College, Amritsar, to intervene between the government and the Sikhs. The Sikhs held their scheduled meeting on 15 November and formed a committee of 175, including the thirty-six official nominees, designating it Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ).

The first session of the committee was held at the Akāl Takht on 12 December 1920. Sundar Singh Majithīā (ਸੁੰਦਰ ਸਿੰਘ ਮਜਿਠੀਆ), Harbans Singh Aṭārī (ਹਰਬੰਸ ਸਿੰਘ ਅਟਾਰੀ) and Bhāi Jodh Singh (ਭਾਈ ਜੋਧ ਸਿੰਘ) were elected president, vice-president and secretary, respectively. The more radical elements organized a semi-military corps of volunteers known as the Akālī Dal (ਅਕਾਲੀ ਦਲ) (Army of Immortals). The Akālī Dal was to raise and train men for 'action' to take over *Gurduārās* from the *Mahants*. This also signaled the appearance of a Gurmukhī newspaper, also called Akālī. The formation of the Shromaṇī Gurduārā Prabandhak Committee and the Shromaṇī Akālī Dal sped up the movement for the reformation of Sikh religious institutions and endowments. Under pressure of Sikh opinion, backed frequently by demonstration of strength, the *Mahants* began yielding possession of *Gurduārā* properties to elected committees and agreed to become paid *Granthīs* (ਗ੍ਰੰਥੀ). Several *Gurduārās* had thus come under the reformists' control even before the Shromaṇī Committee and the Akālī Dal had been established. However, the transition was not so smooth where the priests were strongly entrenched or where the government actively helped them to resist mass pressure. At Tarn Tāran (ਤਰਨ ਤਾਰਨ), near Amritsar, a batch of *Gurduārā* functionaries attacked an unwary delegation of reformers who had been invited to the *Gurduārā* for negotiations. One of them, Hazārā Singh (ਹਜ਼ਾਰਾ ਸਿੰਘ), of Alādīnpur (ਅਲਾਦੀਨਪੁਰ), fell victim to the violence on 20 January 1921. He died the following day and became the first *Shahīd* (ਸ਼ਹੀਦ) in the cause of *Gurduārā* reform. On another occasion, Akālī Hukam Singh (ਹੁਕਮ ਸਿੰਘ), of Vasāo Kot (ਵਸਾਓ ਕੋਟ), succumbed to his injuries on 4 February 1921.

Nankāṇā Sāhib (ਨਨਕਾਣਾ ਸਾਹਿਬ), the birthplace of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), was the scene of violence on a much larger scale. The custodian, Narāiṇ Dās (ਨਰਾਇਣ ਦਾਸ), the wealthiest of the *Mahants* had a most unsavory reputation, and his stewardship of the Nankāṇā Sāhib *Gurduārās* had started many a scandal. On the morning of 20 February 1921, as a *Jathā* (ਜਥਾ), or band of 150 Akālīs, came to the *Gurduārā*, the private army of Narāiṇ Dās fell upon them, raining bullets all around. The *Jathā* leader, Bhāi Lachman Singh (ਭਾਈ ਲਛਮਣ ਸਿੰਘ), of Dhārovālī (ਧਾਰੋਵਾਲੀ), was struck down sitting in attendance of the Gurū Granth Sāhib. Bhāi Dalīp Singh (ਭਾਈ ਦਲੀਪ ਸਿੰਘ), a much-respected Sikh leader who was well known to the Mahant came to intercede with him to stop the carnage, but was killed with a shot from his pistol. Many members of the *Jathā* fell in the indiscriminate firing by the Mahant's men. The news of the massacre caused widespread gloom. Among those who came to

Nankāṇā to express their sense of shock was, Sir Edward Maclagan, the British Lt-Governor of the Pañjāb. The possession of the Gurduārā was made over by the government to a committee of seven Sikhs headed by Harbans Singh of Aṭāri, vice-president of the Shromaṇī Gurduārā Prabandhak Committee.

Another crisis arose as the Pañjāb Government seized, on 7 November 1921, the keys of the Harimandar Sāhib treasury. The Shromaṇī Gurduārā Prabandhak Committee lodged a strong protest and called upon the Sikhs the world over to convene meetings to condemn the government action. Further means of recording resentment included a decision for Sikhs to observe a Haṭāl (ਹੜਤਾਲ), i.e., to strike work, on the day the Prince of Wales, who was coming out on a tour, landed on Indian shores. They were also forbidden to participate in any function connected with the Prince's visit. To fill the British jails, volunteers, draped in black and singing Gurbāṇī, marched forth in batches. Ex-servicemen threw up their pensions and joined Akālī ranks. Under pressure of the growing agitation, the government gave way, and on 19 January 1922 a court official surrendered the bunch of keys, wrapped in a piece of red cloth, to Khaṛak Singh (ਖੜਕ ਸਿੰਘ), president of the Shromaṇī Gurduārā Prabandhak Committee. M.K. Gāṁdhī (ਐਮ. ਕੇ. ਗਾਂਧੀ) sent a wire saying, "First decisive battle for India's freedom won". Gurū kā Bāg (ਗੁਰੂ ਕਾ ਬਾਗ), 20 km north of Ammritsar, witnessed a Morcā (ਮੋਰਚਾ) most typical of the series in the Akālī movement. On 9 August 1922, the police arrested five Sikhs on charges of trespass; they had gone to gather firewood from the Gurduārā's land for Gurū kā Laṅgar (ਗੁਰੂ ਕਾ ਲੰਗਰ), the community kitchen. The following day, the arrested Sikhs were summarily tried and sentenced to six months rigorous imprisonment. Undeterred, the Sikhs continued coming in batches every day to hew wood from the site, courting arrest and prosecution. After 30 August, the police adopted a stern policy to terrorize the volunteers. Those who came to cut firewood from Gurū kā Bāg were beaten up in a merciless manner until they lay senseless on the ground. The Sikhs suffered all this stoically and went day by day in larger numbers to submit themselves to the beating. A committee appointed by the Indian National Congress to visit Ammritsar, applauded the Akālīs and censured the police for atrocities committed by it. Rev C. F. Andrews, a Christian missionary, came on 12 September 1922, and was deeply moved by the behavior of the Akālī passive resisters.

At his insistence, Sir Edward Maclagan, the Lt-Governor of the Pañjāb, arrived at Gurū kā Bāg (13 September) and ordered the beatings to be stopped. Four days later, the police retired from the scene. By then 5,605 Akālīs had been arrested, with 936 hospitalized. The Akālīs got possession of Gurduārā Gurū kā Bāg along with the disputed land. The incident at Gurū kā Bāg excited religious fervor to a degree unapproached during the 70 years of British rule. The judicial trials of the volunteers were followed with close interest and, when those convicted were being removed to jails to serve their sentences, mammoth crowds greeted them en route. On 30 October 1922, many men and women laid themselves on the rail track at Pañjā Sāhib in an attempt to stop a train to offer refreshments to Akālī prisoners being escorted to Naushahirā (ਨੌਸ਼ਹਿਰਾ) jail. Two Sikhs, Pratāp Singh (ਪ੍ਰਤਾਪ ਸਿੰਘ) and Karam Singh (ਕਰਮ ਸਿੰਘ), were crushed to death before the engine driver could pull up. Not all Sikhs accepted the cult of non-violence to which the Shromaṇī Committee had committed itself. The Nankāṇā massacre and the behavior of the police at Gurū kā Bāg induced some to organize an underground militant movement. These militants, who called themselves Babbar (ਬੱਬਰ) or Lion Akālīs, were largely drawn from the Gadar party and army soldiers on leave. Babbar violence was, however, of short duration. By the summer of 1923, most of the Babbars had been apprehended. The trial, conducted in camera, began inside Lāhaur Central Jail on 15 August 1923, and was presided over by an English judge. Of the 91 accused, two died in jail during trial, 34 were acquitted, six including Jathedār Kishan Singh Gargajj (ਜਥੇਦਾਰ ਕਿਸ਼ਨ ਸਿੰਘ ਗੜਗੱਜ), were awarded death penalty, while the remaining 49 were sentenced to varying terms of imprisonment.

Another Akālī Morcā was precipitated by police interrupting an Akhaṇḍ Pāṭh (ਅਖੰਡ ਪਾਠ) at Gurduārā Gaṅgsar (ਗੁਰਦੁਆਰਾ ਗੰਗਸਰ) at Jaito (ਜੈਤੋ), in the Princely state of Nābhā (ਨਾਭਾ), to demonstrate the Sikhs' solidarity with the cause of Mahārājā Ripudaman Singh (ਮਹਾਰਾਜਾ ਰਿਪੁਦਮਨ ਸਿੰਘ), the ruler of the state, who had been deposed, by the British. Batches of passive resisters began arriving every day at Jaito to assert their right to freedom of worship. The Shromaṇī Committee and the Akālī Dal were declared illegal bodies by government and the more prominent of the leaders were arrested. They were charged with conspiracy to wage war against the King and taken to Lāhaur Fort for trial. The agitation continued and the size of the *Jathās* going to Jaito was in fact increased from 25 each to a hundred, and then from one hundred to five hundred. One such *Jathā* was fired upon on 21 February 1924, by the state police, resulting in a number of casualties.

With the arrival, in May 1924, of Sir Malcolm Hailey as Governor of the Pañjāb, the government began to relent. Negotiations were opened with the Akālī leaders imprisoned in Lāhaur Fort. A bill accommodating their demands was moved in the Pañjāb Legislative Council and passed into law in 1925, under the title the Sikh Gurduārās Act, 1925. As this legislation was put on the statute book, almost all historical shrines, numbering 241 as listed in Schedule I of the Act, were declared as Sikh Gurduārās and they were to be under the administrative control of the Central Board, later renamed the Shromaṇī Gurduārā Prabandhak Committee. Procedure was also laid down in section 7 of the Act for the transfer of any other *Gurduārā* not listed in Schedules I and II to the administrative control of the Central Board. With the passage of this Act, the Akālī agitation ceased. In the Akālī agitation for *Gurduārā* reform, nearly forty thousand went to jail. Four hundred lost their lives while two thousand suffered injuries: Sums to the tune of sixteen lakhs of rupees were paid by way of fines and forfeitures and about seven hundred Sikh government functionaries in the villages were deprived of their positions. In addition to this, a ban was placed on civil and military recruitment of Sikhs which, however, was subsequently withdrawn.

*Source: Harbans Singh, Encyclopedia of Sikhism*

**Grade: 8**

**Course: Virsa (ਵਿਰਸਾ)**

**Lesson Number: 17**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> Century**

**Title: Introduction to the Babbar Akālī (ਬੱਬਰ ਅਕਾਲੀ) Movement**

### **Standards**

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### **Objectives**

- Students will analyze the Babbar Akālī Movement and write their own newspaper article or a pamphlet asking others to join their (as Babbar Akālīs) movement.

### **Prerequisite**

- Lessons 10, 11, 12, 13, 14, 15 and 16

### **Materials**

- Newspaper article (in Teacher Resources)
- Paper to write their newspaper article or pamphlet

### **Advanced Preparation**

- Teachers should read the newspaper article and additional resources to help students complete their newspaper article and pamphlet.

### **Engagement (15 to 20 minutes)**

- Start out with the following critical thinking question:
  - Do you believe it is justified to kill others (especially political leaders) when they are unfairly massacring your people? Why or why not?
- Lead a discussion around the above question and then connect it to the Babbar Akālī movement. (Connection: They were a more militant group of the Akālī movement and believed that those responsible for massacre of the Akālīs at Nankāṇā Sāhib (ਨਨਕਾਣਾ ਸਾਹਿਬ) should be assassinated.)
- Teachers should now give an overview of the Babbar Akālī movement based on the write-up in the teacher resources by Harbans Singh (ਹਰਬੰਸ ਸਿੰਘ).

### **Exploration (35 minutes)**

- Each student should receive the reading/ newspaper article.
- Each student must silently read the entire reading to themselves.
- They should then find a partner to work with.

- Then with the partner they can begin working on their newspaper article or pamphlet.
- Remind them that their goal is to convince others (especially Hindūs and Muslims of that time) to join their movement through their newspaper article or pamphlet.
- Ask students/pairs to share their articles or pamphlets with the class when they are completed.

**Explanation/ Extension (5 to 10 minutes)**

- Ask students if they know of similar movements that have taken place in other religions or regions. Students might also think of political movements they might have learned about in their history classes in school and compare or contrast them to the Singh Sabhā Movement. One example might be the Black Panthers during the Civil Rights Movement.

**Evaluation (On-Going)**

- Teachers may collect the newspapers or pamphlets to look over and evaluate.



## Teacher Resources

**The Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ)**  
**Sunday, 23<sup>rd</sup> of July 2006; The Sikh Times, 1982**



Babbar Akālī Martyrs: (Left) Babbar Kishan Singh Gargajj (ਕਿਸ਼ਨ ਸਿੰਘ ਗੜਗੱਜ), Babbar Santā Singh (ਸੰਤਾ ਸਿੰਘ), Babbar Nand Singh (ਨੰਦ ਸਿੰਘ), Babbar Dalip Singh (ਦਲੀਪ ਸਿੰਘ), Babbar Dharam Singh (ਧਰਮ ਸਿੰਘ)

The Babbar Akālī Movement came into existence when the peaceful Akālī struggle for Gurduārā (ਗੁਰਦੁਆਰਾ) Reform was passing through a crucial stage. Popular Sikh *Gurduārās* like Nankāṇā Sāhib (ਨਨਕਾਣਾ ਸਾਹਿਬ), Taran Tāran Sāhib (ਤਰਨ ਤਾਰਨ) and Gurū-kā-Bāg (ਗੁਰੂ ਕਾ ਬਾਗ) were occupied by the *Mahants* (ਮਹੰਤ), who had made the *Gurduārās* into their personal property, vanquishing the sanctity of the holy places. The *Mahants* had become the puppets of the government of the Pañjāb (ਪੰਜਾਬ). With the open backing of the Pañjāb Government, the *Mahants* stood against the Akālīs and attempted to finish them off and put an end to their peaceful struggle for *Gurduārā* reformation.

The Babbar Akālī Movement took place during the years 1921 to 1925. The majority of the Babbar Akālīs were returned immigrants from Canada. Some of them had actively participated in the Gadar Movement and were also known as Gadarī Bābe (ਗਦਰੀ ਬਾਬੇ).

The Babbar Akālīs were Gursikhs (ਗੁਰਸਿਖ), who were against the imperialist policies of the British Government. Babbar Akālīs did not approve of the Congress leadership and were against the Gāndhī (ਗਾਂਧੀ) formula of non-violence and non-cooperation. They were upset because of the tragedy of Nankāṇā Sāhib in which hundreds of innocent Sikhs were massacred. They rejected the peaceful struggle for reformation in the Sikh *Gurduārās* and decided to lead their movement separately, without the company and cooperation of the dominant Akālī leadership.

The Babbar Akālīs made their first appearance during the Sikh Educational Conference held at Hushiārpur (ਹੁਸ਼ਿਆਰਪੁਰ) from 19-21 March 1921. Later, they organized their own meetings which were attended by renowned personalities like Master Motā Singh (ਮਾਸਟਰ ਮੋਤਾ ਸਿੰਘ), Kishan Singh (ਕਿਸ਼ਨ ਸਿੰਘ), Amar Singh (ਅਮਰ ਸਿੰਘ), Totā Singh Peshāvarī (ਤੋਤਾ ਸਿੰਘ ਪੇਸ਼ਾਵਰੀ), Gurbacan Singh (ਗੁਰਬਚਨ ਸਿੰਘ) and Buṭṭan Singh (ਬੁੱਟਨ ਸਿੰਘ) and some of the returned emigrants from Canada. The

working committee of the Babbar Akālīs was elected in 1922, with Sardār (ਸਰਦਾਰ) Kishan Singh as *Jathedār* (ਜਥੇਦਾਰ), Dalīp Singh Gosal (ਦਲੀਪ ਸਿੰਘ ਗੋਸਲ), as Secretary and Bābā Santā Singh (ਸੰਤਾ ਸਿੰਘ) as Treasurer. To reinforce the propaganda machinery and to promote the cause of the movement, the working committee decided to publish a newspaper called Babbar Akālī Doābā Akhbār (ਬੱਬਰ ਅਕਾਲੀ ਦੋਆਬਾ ਅਖਬਾਰ), with Sardār Karam Singh Daulatpur (ਸਰਦਾਰ ਕਰਮ ਸਿੰਘ ਦੌਲਤਪੁਰ) appointed as editor. Their main objective was to “eliminate” certain officials and non-officials condemned as enemies of the *Khālsā* Panth.

Babbar Akālīs declared it necessary to teach a lesson by eliminating the toadies (stooges) and those who were responsible for the massacre of the Akālīs at Nankāṇā Sāhib. It was generally felt that Mr. C.M. King, the Commissioner of Lāhaur (ਲਾਹੌਰ), J.W. Bowring, the Superintendent of Police, Mahants Devī Dās (ਦੇਵੀ ਦਾਸ) and Basant Dās (ਬਸੰਤ ਦਾਸ), Sundar Singh Majithīā (ਸੁੰਦਰ ਸਿੰਘ ਮਜਿਠੀਆ) and Bābā Kartār Singh Bedī (ਕਰਤਾਰ ਸਿੰਘ ਬੇਦੀ) were responsible for the Nankāṇā Sāhib Massacre.

They appealed to the Hindūs and Muslims through articles and leaflets such as Babbar Akālī Doābā Akhbār, and religious congregations and entreated them to join them in their war against the foreigners for freedom. To fulfill their program Billā Singh (ਬਿੱਲਾ ਸਿੰਘ) and Gaṇḍā Singh (ਗੰਡਾ ਸਿੰਘ) were sent to Lāhaur on 23 May 1921, to take care of Mr. J.W. Bowring. They were suspected by the police at Lāhaur Railway Station and arrested. During the interrogation the two let out the secrets which resulted in the arrest of Amar Singh, Narain Singh (ਨਰੈਣ ਸਿੰਘ), Totā Singh, Catar Singh (ਚਤਰ ਸਿੰਘ), Cañcal Singh (ਚੰਚਲ ਸਿੰਘ), Thākūr Singh (ਠਾਕੁਰ ਸਿੰਘ), Shankar Singh (ਸ਼ੰਕਰ ਸਿੰਘ) and many more members of the group. Warrants for the arrest of Master Motā Singh, Bijlā Singh (ਬਿਜਲਾ ਸਿੰਘ) and Kishan Singh, who had managed to dodge the police, were also issued.

Babbar Akālīs also aimed to paralyze the supporters of the British Government such as *Zaildārs* (ਜ਼ੈਲਦਾਰ), *Lambaḍdārs* (ਲੰਬਡਦਾਰ), *Paṭvārīs* (ਪਟਵਾਰੀ), police informers and other toadies by terrorizing them through various forms of punishments. According to the plans of the Babbars, an attempt was made to take care of Arjan Singh Paṭvārī (ਅਰਜਨ ਸਿੰਘ ਪਟਵਾਰੀ) of Harīpur (ਹਰੀਪੁਰ), who had allegedly helped in the arrest of Master Motā Singh. Somehow the attempt failed. Then, Zaildār Bishan Singh (ਜ਼ੈਲਦਾਰ ਬਿਸ਼ਨ ਸਿੰਘ), a retired official of the Canal Department was shot dead on 10 February 1923.

The elimination of Zaildār Bishan Singh greatly alarmed the government authorities. Spies were sent to villages. The government announced rewards for the arrest of the Babbars. *Lambaḍdārs* were ordered to inform the government authorities in case they came across a Babbar or learnt about his whereabouts.

Through betrayal or through information supplied by informers, the important leaders of the Babbar Akālī Movement like Jathedār Kishan Singh, Master Motā Singh and Sundar Singh were arrested. The arrests of these leaders actuated the rest of the Babbars to set up their program of eliminating those responsible for these arrests. Consequently a series of continuous “eliminations” took place.

Būṭā Singh Lambaḍdār (ਬੂਟਾ ਸਿੰਘ ਲੰਬਡਦਾਰ) and his grandson were eliminated in the village of Naṅgal Shaman (ਨੰਗਲ ਸ਼ਮਨ) of district Jalandhar (ਜਲੰਧਰ) on 11 March 1923. On 19 March, Lābh Singh (ਲਾਭ ਸਿੰਘ), an employee of the Police Training School, Filaur (ਫਿਲੌਰ), was shot dead in the Hushiārpur district. He had helped in the arrest of Jathedār Kishan Singh.

The Babbars issued an open letter addressed to the Governor on 22 March 1923. They claimed the credit for the eliminations and threatened that other toadies would also face the same fate. Hazārā Singh of Hushiārpur district was killed on 27 March 1923. On 17 April ex-Subedār Gaiṇdā Singh (ਸੂਬੇਦਾਰ ਗੈਂਦਾ ਸਿੰਘ) was shot dead in the village of Ghurīāl (ਘੁੜਿਆਲ). Gaiṇdā Singh had helped the police to arrest certain Babbars. In the Hushiārpur district Caudharī Ralā Rām (ਚੌਧਰੀ ਰਲਾ ਰਾਮ) and his brother Dittā (ਦਿੱਤਾ) were killed in the village of Kaulgaṛ (ਕੌਲਗੜ) on 27 May 1923.

The continuous “elimination” created panic among the toadies and the Government authorities. A large number of village officials and other loyalists to the Government started expressing fear for their lives and the desire to resign from their posts. The government took stiff measures to meet the Babbar challenge and tried to restore peace and confidence among the loyalists. Special C.I.D. was deputed to assist the police. The police force at Jalandhar was increased by adding another fifty men. Above all, a special enrollment of 150 was sanctioned, and an Indian infantry of 250 and a squadron of armored cars were deputed to assist the police in making the arrests of the Babbars. Leaflets were scattered by airplane over the affected area in order to restore peace, and the Babbars were proclaimed as an unlawful association under the Criminal Law (Amendment) Act of 1908. The government offered handsome rewards of *Jagīrs* (ਜਗੀਰ) and cash prizes if someone provided useful information leading to the arrest of any Babbars.

Undeterred by the arrests and deaths of the important leaders, the Babbars continued their program of eliminating the toadies and the supporters of the Government. Simultaneously, they continued preaching against the British rule. The threats by the Babbars and the continuous elimination of toadies and the government officials caused considerable anxiety in the official circle in London. Members of the British Parliament raised questions about the deteriorating condition of law and order in the Pañjāb. The government of the Pañjāb was criticized, and fears were expressed about the safety of the British officials in India.

On 4 June 1923, Sir C. Yates drew the attention of the House of Commons to the Babbar program of murdering officers and foreigners, and wanted the Government to make a statement on the situation in the Pañjāb. The motion was again tabled on 14 June 1923, in the British Parliament regarding the seriousness of the Babbar Akālī Movement. Upon pressure of the British Parliament, London, the government of the Pañjāb introduced more stringent measures against the Babbars. Hideout places of the Babbars were raided, with similar raids carried out in the villages of Paṇḍorī Nijran (ਪੰਡੋਰੀ ਨਿਜਰਨ), Kishanpur (ਕਿਸ਼ਨਪੁਰ), Jassovāl (ਜੱਸੋਵਾਲ), Paragpur (ਪਰਗਪੁਰ), Koṭ Fatūhī (ਕੋਟ ਫਤੂਹੀ) and Daulatpur (ਦੌਲਤਪੁਰ). As a result, 186 arrests were made.

By the middle of 1924 all the important Babbars were either killed or arrested. However, the Akālī leaders and the Congress leaders like Gāndhī did not approve of the Babbars’ programme of violence. The Shromaṇī Gurduārā Parbandhak Committee (S.G.P.C.) issued communiqués appealing to the Sikhs to disassociate with the activities of the Babbars. Writes Mohindar Singh (ਮੋਹਿੰਦਰ ਸਿੰਘ), author of *The Akālī Movement*: “Though the Akālī leadership disowned both the Babbars as also their methods and went even to the extent of passing formal resolutions against them, the Babbars contribution to the Akālī Movement cannot be ignored. They increased the bargaining power of the Akālī leadership by terrorizing the bureaucratic machinery and its supporters in the Pañjāb and thus compelling the Government to come to terms with them. The Babbars equally contributed towards the weakening of the opposition by vested interests in the villages to the Akālī Movement by announcing their plan of eliminating all those responsible for the Nankāṇā tragedy and by actually assassinating some of the loyalists who had helped the authorities in the province.”

(Courtesy: *THE SIKH TIMES*, June 1982)

Books: *The Akālī Movement* by Mohindar Singh, 1997 edition

### **Babbar Akālī Movement**

The Babbar Akālī movement was a radical outgrowth of the Akālī movement for the reform of Sikh Gurduārās during the early 1920s. The latter, aiming to have the *Gurduārās* released from the control of priests who had become lax and ineffective over the generations, was peaceful in its character and strategy. In the course of the prolonged campaign, Akālīs, true to their vows, patiently suffered physical injury and violence at the hands of the priests as well as of government authority. The incidents at Taran Tāran (January 1921) and Nankāṇā Sāhib (February 1921) in which many Sikhs lost their lives led to the emergence of a group which rejected non-violence and adopted violence as a creed. The members of this secret group called themselves Babbar Akālīs — babbar meaning lion. Their targets were the British officers and their Indian informers. They were strongly attached to their Sikh faith and shared an intense patriotic fervor.

At the time of the Sikh Educational Conference at Hushiārpur (ਹੁਸ਼ਿਆਰਪੁਰ) from 19-21 March 1921, some radicals led by Master Motā Singh and Kishan Singh Gargajj, a retired *havalḍār* (ਹਵਾਲਦਾਰ) major of the Indian army, held a secret meeting and made up a plan to avenge themselves upon those responsible for the killings at Nankāṇā Sāhib. Among those on their list were J.W. Bowring, the superintendent of police in the Intelligence department and C.M. King, the commissioner. However, those assigned to the task fell into the police net on 23 May 1921. Arrest warrants were issued against Master Motā Singh and Kishan Singh, but both of them went underground. In November 1921, Kishan Singh formed a secret organization called Cakarvartī Jathā (ਚਕਰਵਰਤੀ ਜਥਾ) and started working among the peasantry and soldiers, inciting them against the foreign rulers. While Kishan Singh and his band carried on their campaign in Jalandhar district with frequent incursions into the villages of Ambālā (ਅੰਬਾਲਾ) and Kapūrthālā (ਕਪੂਰਥਲਾ) state, Karam (ਕਰਮ) Singh of Daulatpur (ਦੌਲਤਪੁਰ) organized a band of extremist Sikhs in Hushiārpur (ਹੁਸ਼ਿਆਰਪੁਰ) on similar lines. In some of the villages in the district, *divāns* (ਦਿਵਾਨ) were convened daily by the sympathizers and helpers of the *jathā* of Karam Singh, who was under warrants of arrest for delivering seditious speeches. Towards the end of August 1922, the two Cakarvartī Jathās resolved to merge together and rename their organization Babbar Akālī Jathā. A committee was formed to work out a plan of action and collect arms and ammunition. Kishan Singh was chosen *jathedār* (ਜਥੇਦਾਰ) or president, while Dalīp Singh Daulatpur, Karam Singh Jhīngan (ਝੀਂਗਣ) and Ude Singh Rāmgaṛ were nominated members. A circular news-sheet called the Babbar Akālī Doaba had already been launched. Contacts were sought to be established especially with soldiers serving in the army and students. The party's program of violence centered on the word *sudhār* (ਸੁਧਾਰ)-reformation—a euphemism for liquidation of *jholichukks* (ਝੋਲੀ ਚੁੱਕ) (lit. robe-bearers, i.e., stooges and lackeys of the British).

The Babbar Akālī Jathā had its own code. Persons with family encumbrances were advised not to join as full members, but to help only as sympathizers. The members were to recite Gurbāṇī regularly. They were not to indulge in personal vendettas against anyone. Likewise, they must not molest any woman nor lift any cash or goods other than those expressly permitted by the group. The total strength of the *Jathā* scarcely exceeded two hundred: the exact number was not known even to its members. The outer circle of the *Jathā* consisted of sympathizers who helped the active members with food and shelter. Some ran errands for the leaders carrying messages from one place to another; others arranged *divāns* (ਦਿਵਾਨ) in advance for traveling speakers and distributed Babbar Akālī leaflets. In order to evade the police and keep their activities secret, the Babbar Akālī Jathā also evolved a secret code. The movement was very active from mid-1922 to the end of 1923. Several government

officials and supporters were singled out and killed. Encounters with the police took place during which some rare feats of daring and self-sacrifice were performed by Babbar Akālīs.

The government acted with firmness and eagerness. In April 1923, the Babbar Akālī Jathā was declared an unlawful association under the Criminal Law Amendment Act of 1908. Units of cavalry and infantry were stationed at strategic points in the sensitive areas, with magistrates on duty with them. A joint force of military and special police was created to seize Babbars sheltering themselves in the Shivālik (ਸ਼ਿਵਾਲਿਕ) hills. Every two weeks, propaganda leaflets were dropped from airplanes with a view to strengthening the morale of the loyalist population. Punitive police-post tax was levied and disciplinary action was taken against civil and military pensioners harboring or sympathizing with the Babbar Akālīs. These measures helped in curbing the movement. The arrests and deaths, in police encounters, of its members depleted the *Jathā*'s ranks. The movement virtually came to an end when Varyām Singh (ਵਰਯਾਮ ਸਿੰਘ) was run down by the police in Lāyalpur district in June 1924.

The trial of the arrested Babbar Akālīs had already begun inside Lāhaur Central Jail on 15 August 1923. Sixty-two persons were challenged originally and the names of thirty-six more were added in January 1924. Of them two died during investigations and five were acquitted by the investigating magistrates; the remaining 91 were committed to the sessions in April 1924. Mr J.K.M. Tapp, appointed additional session Judge to try conspiracy cases, opened the proceedings on 2 June 1924. He was assisted by four assessors. Divān Bahādur Piṇḍī Dās (ਬਹਾਦੁਰ ਪਿੰਡੀ ਦਾਸ) was special public prosecutor. The prosecution produced 447 witnesses, 734 documents and 228 other exhibits to prove its case. The judgment was delivered on 28 February 1925. Of the ninety-one accused, two had died in jail during trial, thirty-four were acquitted, six including Jathedār Kishan Singh Gargajj were awarded death penalty and the remaining forty-nine were sentenced to varying terms of imprisonment. The government, not satisfied with the punishments awarded, filed a revision petition in the High Court. The High Court overruled the Sessions Court judgment on a few points, but let the death sentences remain unaltered. Babbars, so condemned, were hanged on 27 February 1926. They were Kishan Singh Gargajj, Santā (ਸੰਤਾ) Singh, Dalīp (ਦਲੀਪ) Singh, Karam (ਕਰਮ) Singh, Nand (ਨੰਦ) Singh and Dharam Hayātpur (ਧਰਮ ਹਯਾਤਪੁਰ). The Babbar Akālī Jathā ceased to exist, but it had left a permanent mark on the history of the Sikhs and of the nationalist movement of India. The Naujvān (ਨੌਜਵਾਨ) and Kirtī Kisān (ਕਿਰਤੀ ਕਿਸਾਨ) movements in the Pañjāb owed their militant policy and tactics to the Babbar insurrection.

*Adapted from: The Encyclopedia of Sikhism by Harbans Singh.*

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 18**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> Century**

**Title: Bhagat Singh (ਭਗਤ ਸਿੰਘ) and Udham Singh (ਉਧਮ ਸਿੰਘ)**

### Standards

#### **Standard 2: Sikh Tensions in the 19<sup>th</sup> Century**

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
  - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ) Singh, Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh (ਭਗਤ ਸਿੰਘ) and Udham Singh (ਉਧਮ ਸਿੰਘ), etc.
  - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ/Outside Forces).

### Objectives

1. Students will be observe the video Shahīd (ਸ਼ਹੀਦ) Udham Singh and analyze both Bhagat Singh and Udham Singh's role in Sikh history and complete a Venn diagram.

### Prerequisites

- Previous lesson on Gurduārā Reform movement.

### Materials

- Readings and Venn diagram (in Teacher Resources)
- Journals (optional)
- Pencils
- DVD player and TV and the DVD (Shahīd Udham Singh)
- Chart paper/board

### Advanced Preparation

- Teacher should look over clips on the DVD and also look over the readings.

### Engagement (15 to 20 minutes)

- Ask students if they have heard of Udham Singh and Bhagat Singh. Make a chart of all the information that they know.
- Now add on to student thoughts about Udham Singh and Bhagat Singh.
- Bhagat and Udham Singh were becoming revolutionaries during the time the S.G.P.C was forming, which is around the 1920s.
- Ask students what they know about Bhagat Singh and Udham Singh.
- Record answers on a piece of chart paper.

### Exploration (35 minutes)

- Provide students with readings and Venn diagram.
- Ask students to read silently.
- Show clips from the DVD (in Teacher Resources).

- Now explain to students how the Venn diagram is completed. They write down five important points in the first circle on Bhagat Singh then they do the same for Udham Singh. If they notice any similarities then they are to write them in the middle portion.
- Students may work independently or, if you would like, students may work with a partner.
- Give students about 10 to 15 minutes to complete the Venn diagram, then call the class together as a whole group to discuss what they put on their Venn diagram.
- Teachers can do a larger Venn diagram on the board or chart paper.
- Now ask students thinking questions.
- After discussing Question 3, hand out the following article to the students:  
<http://www.sikhstudies.org/Periodicals.asp?TtlCod=1214>.
- Discuss further Question 3 in relation to the article and then move on to the next question.

**Explanation/ Extension (5 to 10 minutes)**

- Ask students if they know about any revolutionaries they have studied in their history classes that could compare to Bhagat Singh and Udham Singh. For example, Medgar Wiley Evers, a civil rights leader who died for the cause. Please see reading on Medgar Evers in Teacher Resources (optional).

**Evaluation (On-Going)**

- Teachers may collect the Venn diagram and check for completion and understanding.

## **Teacher Resources**

### **Bhagat Singh (ਭਗਤ ਸਿੰਘ) Reading**

Bhagat Singh was a revolutionary who was born on 27 September 1907 at the village of Baṅgā (ਬੰਗਾ), Lāilpur (ਲਾਇਲਪੁਰ) district (now in Pakistan) and he is the second son of Kishan Singh (ਕਿਸ਼ਨ ਸਿੰਘ) and Vidyā Vatī (ਵਿਦਿਆ ਵਤੀ). Bhagat Singh was infused, from childhood itself, with the family's spirit of patriotism. At the time of his birth, his father was in jail for his connection with the Canal Colonization Bill agitation, in which Bhagat Singh's uncle took a leading part. His father, who was a supporter of the Gadar (ਗਦਰ) campaign of 1914-1915, inspired Bhagat Singh to become an avid admirer of the leaders of the movement. Then the execution of Kartār Singh Sarābhā (ਕਰਤਾਰ ਸਿੰਘ ਸਰਾਭਾ) (a young revolutionary during the Gadar movement) made a deep impression on the young mind of Bhagat Singh, who vowed to dedicate his life to the country.

From a very young age, Bhagat Singh displayed his passion for freeing Hindostān from British rule. During his college times, his parents planned to have him married. He completely rejected the suggestion and said that, "if his marriage was to take place in Slave-India, my bride shall be only death." Rather than discussing his feeling further with his parents he decided to leave home and settle in Kanpur (ਕਾਨਪੁਰ) where he took up a job in the Pratāp (ਪ੍ਰਤਾਪ) Press. In his spare time, he studied revolutionary literature. He also joined the Hindustan Socialist Republican Association, a radical group. Later, when he was assured by his parents that he did not have to marry and could continue to pursue his passion of freedom for his motherland he returned to his home in Lāhaur.

In March 1926, when Naujvān Bhārat Sabhā (ਨੌਜਵਾਨ ਭਾਰਤ ਸਭਾ) was formed, Bhagat Singh became one of the principal organizers and its secretary. After one of the leaders in the movement against British Rāj, Lālā Lājpat Rāi (ਲਾਲਾ ਲਾਜਪਤ ਰਾਇ), died during a protest, Bhagat Singh and his associates made a plan to assassinate Mr. Scott, the Superintendent of Police. They believed that the injuries caused by the police were the direct cause of Lālā Lājpat Rāi's death. However, instead of assassinating Mr. Scott, J.P. Saunders became the victim because of mistaken identification.

Since Bhagat Singh's life was in danger, he escaped to Kalkattā (ਕਲਕੱਤਾ) disguised as a wealthy person. He remained quiet for several months but became active again when certain Bills were being debated in Dillī. When his group decided to explode a bomb to express their disapproval of the bill, Bhagat Singh and B.K. Datt (ਬੀ. ਕੇ. ਦੱਤ) volunteered to carry out the plan. They were taken into custody shortly after exploding the harmless bomb. No one was seriously injured. Both were found guilty and sentenced to life in prison. After his sentence for the Assembly Bomb case was pronounced, he began waiting for his trial for the Saunders Murder case. While he was awaiting his trial in Lāhaur (ਲਾਹੌਰ) jail, he started a hunger strike on behalf of the political prisoners. The fast continued for some time even after the hearings of the Saunders Murder case, and many others joined in. It was not until one of the prisoners, J.N. Dās (ਜੇ. ਐਨ. ਦਾਸ) died that the hunger-strike was abandoned and some new facilities were promised.

It is interesting to note that during Bhagat Singh's trials he offered no defense, but utilized the occasion to propagate his ideal for freedom. He and his fellow accused kept delaying the proceedings by refusing to appear before the court, by ignoring what was going on, or by disrupting work by shouting revolutionary slogans. On 7 October 1930, Bhagat Singh was given the death sentence and was hanged on 23 March 1931.



## Udham Singh (ਉਧਮ ਸਿੰਘ)

**Udham Singh (ਉਧਮ ਸਿੰਘ)** (1899-1940)

Udham Singh, a revolutionary nationalist, was born Sher Singh (ਸ਼ੇਰ ਸਿੰਘ) on 26 December 1899, at Sunam (ਸੁਨਾਮ), in the then princely state of Paṭiālā. His father, Tahal Singh, was at that time working as a watchman at a railway crossing in the neighboring village of Upall (ਉਪੱਲ). Sher Singh lost his parents before he was seven years and was admitted, along with his brother Mukṭā Singh, to the Central Khālsā Orphanage at Ammritsar on 24 October 1907. As both brothers were administered the Sikh initiation ceremony at the orphanage, they received new names, Sher Singh becoming Udham Singh and Mukṭā Singh became Sadhū Singh. In 1917, Udham Singh's brother also died, leaving him alone in the world.

Udham Singh left the orphanage after passing the matriculation examination (Grade 10) in 1918. He was present in the Jaliām-wālā Bāg (ਜਲਿਆਂਵਾਲਾ ਬਾਗ) on the fateful Vaisākhī day, 13 April 1919, when a peaceful assembly of people was fired upon by General Reginald Edward Harry Dyer, killing over one thousand people. The event, which Udham Singh used to recall with anger and sorrow, turned him on to the path of revolution. Soon after, he left Hindostān and went to the United States of America. He felt thrilled to learn about the militant activities of the Babar Akālīs in the early 1920's, and returned home. He had secretly brought some revolvers with him and, being found out, was arrested by the police in Ammritsar and sentenced to four years imprisonment under the Arms Act. On release in 1931, he returned to his native Sunam but, harassed by the local police, he once again returned to Ammritsar and opened a shop as a signboard painter.

Udham Singh was deeply influenced by the activities of Bhagat Singh and his revolutionary group. In 1935, when he was on a visit to Kashmīr, he was found carrying Bhagat Singh's portrait. He loved to sing political songs. After staying for some months in Kashmīr, Udham Singh left Hindostān. He wandered the continent for some time and reached England by the mid-thirties. He was on the lookout for an opportunity to avenge the Jaliām-wālā Bāg tragedy. The long-awaited moment came at last on 13 March 1940. On that day, at 4.30 p.m. in the Caxton Hall, London, where a meeting of the East India Association was being held in conjunction with the Royal Central Asian Society, Udham Singh fired five to six shots from his pistol at Sir Michael O'Dwyer, who was governor of the Punjab when the Ammritsar massacre had taken place. O'Dwyer was hit twice and fell dead while Lord Zetland, the Secretary of State for India, who was presiding over the meeting, was injured. Udham Singh was overpowered with a smoking revolver in his hand. He, in fact, made no attempt to escape and continued saying that he had done his duty by his country.

On 1 April 1940, Udham Singh was formally charged with the murder of Sir Michael O'Dwyer. On 4 June 1940, he was committed to trial, at the Central Criminal Court, Old Bailey, before Justice Atkinson, who sentenced him to death. An appeal was filed on his behalf, which was dismissed on 15 July 1940. On 31 July 1940, Udham Singh was hanged in Pentonville Prison in London.

Udham Singh was essentially a man of action and, save his statement before the judge at his trial, there was no writing from his pen available to historians. Recently, letters written by him to Shiv Singh Jauhal during his days in prison, after the shooting of Sir Michael O'Dwyer, have been discovered and published. These letters show him as a man of great courage, with a sense of humor. He called himself a guest of His Majesty King George, and he looked upon death as a bride he was going to wed. By remaining cheerful to the last and going joyfully to the gallows, he followed the example of Bhagat Singh.

Here are some excerpts from his speech from the trial:

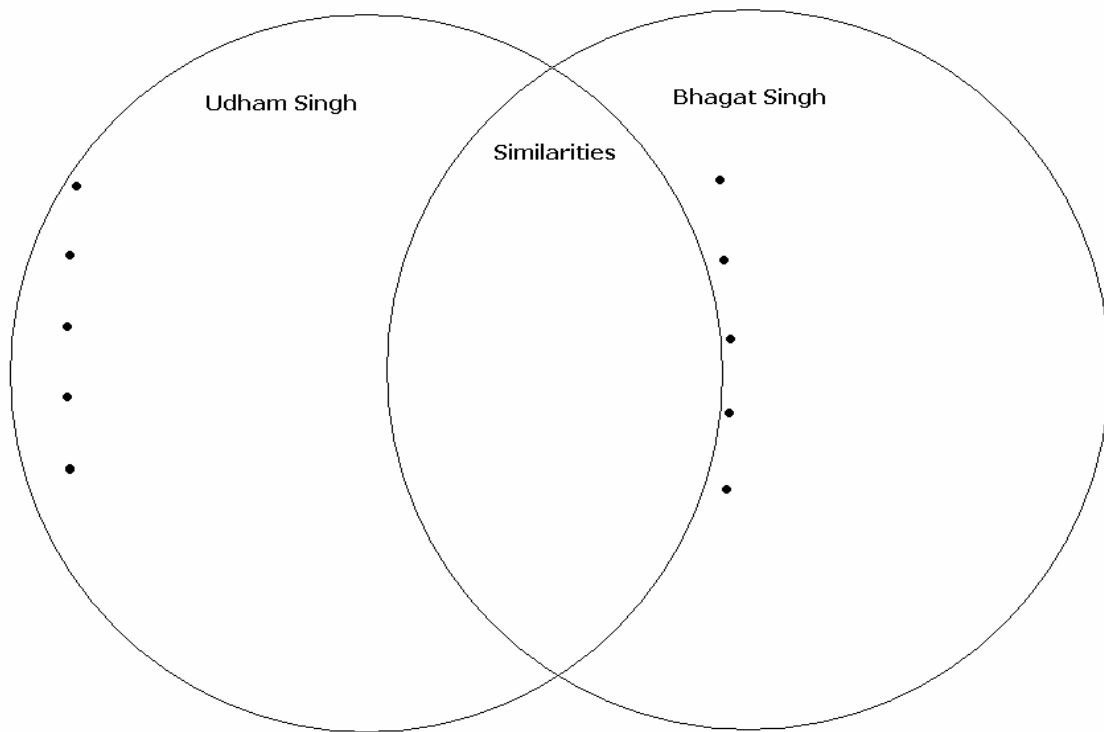
Udham Singh (Shouting): “I do not care about sentence of death. It means nothing at all. I do not care about dying or anything. I do not worry about it at all. I am dying for a purpose.” Thumping the rail of the dock, he exclaimed, “We are suffering from the British Empire.” Udham Singh continued more quietly. “I am not afraid to die. I am proud to die, to have to free my native land and I hope that when I am gone, I hope that in my place will come thousands of my countrymen to drive you dirty dogs out; to free my country.”

“Machine guns on the streets of India mow down thousands of poor women and children wherever your so-called flag of democracy and Christianity flies.”

“Your conduct, your conduct—I am talking about the British government. I have nothing against the English people at all. I have more English friends, living in England than I have in India. I have great sympathy with the workers of England. I am against the Imperialist Government.”



*Adapted from: Singh, Harbans, The Encyclopedia of Sikhism*

Venn Diagram

**Jalīānwālā Bāg (ਜਲਿਆਂਵਾਲਾ ਬਾਗ)**

On Vaisākhī (ਵੈਸਾਖੀ) day (the Sikh Harvest Festival) on 13 April 1919, about 25,000 men, women and children, including Hindūs, Muslims, Sikhs and Christians had gathered for a peaceful protest meeting against a set of draconian laws known as the Rowlatt Act, which gave the British rulers sweeping powers such as press-censorship, detention without trial, and arrest without warrant. A British officer named Brig-Gen Reginald Dyer, blocked the only exit from the enclosure and, without any warning, ordered his troops to fire into the crowd. Official records said 379 people were killed and 1,200 wounded but Indian sources insisted the toll was much higher, with over a thousand dead. This sparked off the freedom movement under the leadership of M.K. Gāndhī.

**V SUNDARAM**

**Thinking questions:**

1. What were Bhagat (ਭਗਤ) Singh and Udham (ਉਧਮ) Singh's goals as revolutionaries?
2. How many of you would actually be able to do what Bhagat Singh and Udham Singh did at that time. Why or why not? Be honest.
3. Do you believe their strong belief eventually in Sikhī (ਸਿਖੀ) provided them with the courage they needed to complete their tasks? Explain.
4. Do you think when you study about M.K. Gāndhī (ਐਮ. ਕੇ. ਗਾਂਧੀ) in your history classes you should also study about Bhagat Singh and Udham Singh? Why or why not?

**Optional Reading**

**Medgar Wiley Evers** was born 2 July 1925 in Mississippi. He went to school at the Alcorn College. There he was a member of the debate team, choir, track team, and football team. He was listed in the “Who’s Who in American Colleges.”

**Working for the NAACP**

He served in the United States Army during Word War II from 1935 through 1945. When he returned to the US, he met Myrlie Beasley and they married in 1951. Soon after he returned, he received his Bachelor of Arts degree and he began setting up local chapters of the National Association for the Advancement of Colored People (NAACP.) He also organized boycotts against gas stations that did not let Blacks use their restrooms. He then worked as an insurance agent until 1954 when segregation was declared unconstitutional.

**Discrimination in College**

Evers then tried to get into the University of Mississippi Law School and was rejected. He felt that discrimination was the reason. This did get the attention of the NAACP, however, and that same year they appointed him as Mississippi’s first field secretary.

Evers and his wife then moved to Jackson, Mississippi, to set up an NAACP office. There he investigated violent crimes that were committed against Blacks and tried to think of ways to prevent them. He also conducted campaigns to help Blacks to become registered voters. In the 1960s he set up boycotts against certain merchants and this attracted national attention. He also tried to have his friend admitted to the University of Mississippi in 1962, but he too was denied admission. This finally brought the federal help that Evers was looking for and led to his friend being finally admitted to the university. This was a major event for civil rights and Evers was thrilled. Evers was a civil rights leader trying to gain equality for the Blacks in his state.

**Violence Breaks Out**

Unfortunately, not everyone was as happy as Evers. A riot started on the campus and four people died. Hatred for Evers grew among many people. There were many problems between the Blacks and Whites such as brutal fights.

Evers was assassinated on 12 June 1963, at the age of 38 in front of his home in Jackson as he returned from work. Evers’ wife and children heard the shots and ran to the front door where they saw him lying in a pool of blood with his keys in his hand. Both Blacks and Whites came from all over the nation for his funeral. Evers was buried with other heroes in the Arlington National Cemetery.

**The Trial of Evers’ Murderer**

Evers’ brother Charles took over the position of field secretary for the NAACP and later he served as the Mayor of Fayette, Mississippi from 1969 through 1981.

Byron De La Beckwith, a member of the Ku Klux Klan, was tried for the murder on two occasions and both resulted in a hung jury. However, he was finally sentenced to life in prison in 1994. De La Beckwith openly mocked the law enforcement for not being able to convict him for over 25 years. Then, finally, in 1989 a reporter ran across records that revealed that a secret background check had been done on the jurors in the first two trials.

An assistant district attorney, Bobby DeLaughter, finally got new evidence which convicted De La Beckwith. Some of the evidence was from witnesses who placed him near the murder scene, some heard him admit that he killed Evans, the gun was found with Beckwith’s fingerprints, and the

transcript of the first trial was important in the conviction. De La Beckwith was 42 years of age when he murdered Evers, and 73 years old when he was finally sentenced to life in prison.



After years of hard work spent in getting De La Beckwith convicted, the young District Attorney is now a judge in Hinds County, Mississippi. Evers' wife will be thankful to him forever.

What Evers fought for is still followed today in Mississippi. His loud voice about violence not being the way for the people of Mississippi helped civil rights, but he ended up losing his own life fighting for equality.

He will be respected always. Many tributes have been paid to Evers, including two books, one written by his wife, Myrlia Evers. Evers would be proud to know that there are 145 elected black officials in Mississippi and that Blacks can enroll in all Mississippi schools today.

*Source: library.thinkquest.org*

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 19**

**Unit Name: The Sikh Code of Conduct**

**Title: Introduction to Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ)**

### **Standards**

Standard 4: The Sikh Code of Conduct

- Students identify the process and legitimacy of the Sikh Rahit Maryādā.
  - Students will learn about the historical context of the reasons and the consultations that led to the formation of the Sikh Rahit Maryādā. They will understand key historical personalities, processes, debates, and critics in its formation.

### **Objectives**

1. Students will examine how and why the Sikh Rahit Maryādā was developed.

### **Prerequisites**

- Previous lessons on Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement and SGPC.

### **Materials**

- Readings on Rahit Maryādā (in Teacher Resources)
- Matching activity (in Teacher Resources-*optional: Part of Engagement*)
- Ruled paper
- Pencils/red pens
- Journal
- Small envelopes (one for each student)

### **Advanced Preparation**

- Teachers should look over reading and S.G.P.C. website and be comfortable with what the Rahit Maryādā is and where it came from.
- Teachers should read through the entire Rahit Maryādā and be prepared to answer any questions that students may have regarding it.
- Teachers also need to cut out matching activity into eight different squares. Then teachers need to put squares into an envelope.

### **Engagement (15 to 20 minutes)**

- Ask students what type of rules/regulations they are expected to follow in school.
- Discuss with students why it is important to follow these rules (i.e., without those rules school would be chaotic, everyone may come up with their own rules and do what they want to do; without rules it may be difficult to make people accountable for their actions).
- Now ask students to explain how the different sects we studied in the previous lesson were not following the rules/principles of Sikhī (ਸਿਖੀ). You might want to review the sects/groups with the activity in Teacher Resources as a quick refresher. You can use the matching activity provided below if you have time. If you do not have time to do the activity, have a quick discussion to revisit the sects.
- Now ask students what could have been done at that time to unite the Sikhs and make sure that all of them knew what was expected of them as Sikhs of the Gurū (ਗੁਰੂ). Feel free to write these comments on the board as students express their thoughts.

- Accept various answers; however you are looking for students to say something along the lines of having uniting rules that would lead to the Sikh Rahit Maryādā or Sikh code of conduct. If none of the students are able to come up with the correct answer, then direct them towards it. Let students know that today's lesson is an introduction to how/why the Sikh Rahit Maryādā was developed.

### **Exploration (35 minutes)**

- Now ask students to open their journals and write the words Sikh Rahit Maryādā on the top.
- Ask students to define the Sikh Rahit Maryādā in their own words in about two sentences.
- Now ask students to share their answers with the class. Do not discuss answers at this time, just listen to what they wrote.
- Now read aloud the short description: What is the Sikh Rahit Maryādā?
- Compare the answers the students wrote with the description provided and discuss which answers were correct and which were not, and why.
- Hand each student the next reading on the historical background of the Sikh Rahit Maryādā and the reading titled 'Sikh Rahit Maryādā'. Let students read both write-ups. Ask them to read it to themselves quietly and take notes as there will be follow-up lessons on it.
- Ask students if they have any questions about the reading. Clarify any of their questions.
- Now hand out the list of people and organizations involved, for students to go over and understand that a lot of people were involved in the process of creating the Sikh Rahit Maryādā. This can be found at <http://www.sgpc.net/sikhism/introduction.html> (\*Please do not spend time reading each name or each organization. This paper is just given out for them to get a feel of how many people are involved and that this was not a one or two person process).
- Now hand each student a piece of ruled paper. Explain that they will be writing a paragraph that outlines how the Sikh Rahit Maryādā was developed. They need to make sure that they include the process and the important people involved. This write-up should be written for a Non-Sikh audience and, therefore, should take into account descriptions of particular words or phrases that need clarification.
- Provide students 15-20 minutes to complete the paragraph and then you will collect them.

### **Explanation/ Extension (5 to 10 minutes)**

- Take the collected paragraphs and hand them to your students randomly (Students will need red pens for marking. Make sure no student receives his/her own paper).
- Now direct students to evaluate each other's paragraphs. Ask them to write suggestions as to how the paragraphs can be improved and what they liked about them.
- Direct students to write/type their final copy to turn in next week.

### **Evaluation (On-Going)**

- Collect paragraphs next week to evaluate.



## **Teacher Resources**

### **What is the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ)?**

The Sikh Rahit Maryādā is the Official Sikh Code of Conduct. During the eighteenth century, following the death of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), there were a number of unsuccessful attempts to produce an accurate portrayal of Sikh conduct and customs. However, these attempts were contradictory and inconsistent with many of the principles of the *Gurūs* and were not accepted by the majority of the Sikhs. Starting early in the 20<sup>th</sup> century, in 1931 an attempt was made by the Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) (S.G.P.C.) to produce a standard Rahit.

These efforts involved the great Sikh scholars and theologians of this century who worked to produce the current version. The document produced has been accepted as the official version which provides guidelines against which all Sikh individuals and communities around the world can measure themselves. The Rahit Maryādā is the only version authorized by the Akāl Takht (ਅਕਾਲ ਤਖਤ), the seat of supreme temporal authority for Sikhs. Its implementation has successfully achieved a high level of uniformity in the religious and social practices of Sikhī (ਸਿਖੀ).

*Adapted from: [www.sikhs.org/rehit.htm](http://www.sikhs.org/rehit.htm)*

### **Historical background on the Sikh Rahit Maryādā**

Rahit comes from the Pañjābī verb rahiṇā (ਰਹਿਣਾ) (to live) or rahind (ਰਹਿੰਦ) (to remain), and means mode of living, while Maryādā is a Sanskrit word composed of marya (ਮਰਿਯਾ) (limit, boundary, mark) and ādā (to give to oneself, to accept, to undertake), meaning bounds of morality. Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) and his nine successors not only set for their followers a strict moral standard, but also a distinctive pattern of personal appearance and social behavior. One of the documents that address what is expected of a Sikh on a daily basis and in general in our lives is the Sikh Rahit Maryādā. The Sikh Rahit Maryādā can be divided into the following titles: physical appearance; religious beliefs and observances; moral conduct; and social behavior. However, there was a long process that was involved before the final document was accepted.

During the 18<sup>th</sup> century, mostly because of government repression, Sikhs had to move to inaccessible places, leaving *Gurduārās* (ਗੁਰਦੁਆਰਾ) to be managed mostly by non-Amritdhārī well-wishers of the Panth (ਪੰਥ) and *Mahants* (ਮਹੰਤ). They looked like Hindūs and followed many of the Hindū rituals in the *Gurduārās*. *Gurū* portraits (of course, all imaginary) were made popular during this period. Worship of Hindū gods was also re-introduced by these caretakers. In the early 20<sup>th</sup> century a different Maryādā was followed at almost every *Gurduārā* depending upon who was managing the place.

The Gurduārā Reform Movement began in the late 19<sup>th</sup> century with the Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, who wanted the *Mahants* to practice what was dictated in Gurbāṇī. Sikhs continued to demand the right to control their *Gurduārās*, and finally the British government agreed. In 1905, the government issued that idols be removed from the Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ). In 1909, the Anand Marriage Act was passed, confirming that Sikhs are not a sect of Hindūs. Earlier, Brāhmins (ਬ੍ਰਾਹਮਨ) performed the Sikh marriage by making the couple go around the fire and reciting Hindū mantras. In 1925, the British Indian government approved the Gurduārā Act in the Pañjāb Legislature, which allowed Sikhs to manage their *Gurduārās* according to their own principles.

On March 15, 1927, a general body meeting of the Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) (S.G.P.C) at the Akāl Takht (ਅਕਾਲ ਤਖਤ), appointed a 29 member sub-committee, convened by the Jathedār Akāl Takht, Bhāi Tejā Singh (ਭਾਈ ਤੇਜਾ ਸਿੰਘ), to explore Sikh teachings, traditions, history, and practice, and to prepare a draft of a Code of Sikh conduct and conventions. The task of completing the draft was entrusted to Professor Tejā Singh of Khālsā (ਖਾਲਸਾ) College, Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). He was also the convener of the sub-committee. The draft was published in the April 1931 issue of the Gurduārā Gazette, the official newspaper of the S.G.P.C, for electing public opinion. The *Rahit* subcommittee considered the draft, as well as the comments received from various quarters, and held meetings at the Akāl Takht on October 4 and 5, 1931, January 3, 1932, and again on January 31, 1932. The final version, after being referred to several boards and committees received approval by the Shromaṇī Gurduārā Prabandhak Committee on February 3, 1945. It was then published under the title Sikh Rahit Maryādā.

In drafting the Sikh Code of Conduct, scholars drew upon the teachings in the Gurū Granth, and the unbroken oral tradition and practice. They also examined various historical documents to look for the common thread in all of them. These were the Gurū Granth Sāhib, the writings of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), the poetical works of Bhāi Gurdās (ਭਾਈ ਗੁਰਦਾਸ) and Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), and many others.

### Sikh Rahit Maryādā

The original Rahit was verbally communicated by the Tenth Guru, Gurū Gobind Singh Sāhib, to the Five Beloved Ones in 1699. Following that event, the *Rahit* was primarily transmitted orally. During the eighteenth century, some individuals wrote down what they understood of the *Rahit*. The written versions are ascribed to Bhāi Nand Lāl (ਭਾਈ ਨੰਦ ਲਾਲ), Bhāi Desā (ਦੇਸਾ) Singh, Bhāi Dayā (ਦਯਾ) Singh, and Caupā (ਚੌਪਾ) Singh, among others. None of these written versions, however, seem to have comprehensively captured the original verbal communication to the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ). It could also be that over the years, the original versions of Bhāi Nand Lāl's *Rahit* or the *Rahit* written by others were altered. Caupā Singh's *Rahit* is problematic because Caupā Singh was a Chibbar Brāhman, and he chose to write the *Rahit* according to his own ideas and not those of the Gurū. For instance, Caupā Singh says that Brāhmans should be considered supreme, or that women should never be trusted. So, all existing written *Rahits* seem to be unsatisfactory for one reason or another.

After the *Gurū*, one person, in any case, cannot document the *Rahit*. The *Gurū* transferred his authority to the Gurū Panth and the Gurū Granth. So it is the Panth, the collective of all committed Sikhs, who have the authority to draft the *Rahit* in light of the teachings of the Gurū Granth. This would mean building a consensus among all members of the Panth, which may seem to be a tall order for our community.

Through the eighteenth and nineteenth century, however, such consensus did exist. The Khālsā (ਖਾਲਸਾ) would assemble at the Akāl Takht, or elsewhere when the Takht was inaccessible and make decisions for the Panth through consensus. We have at least one eye witness account from 1805 when John Malcolm was present at a Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ) in Ammritsar. The *Rahit* during these years was never disputed, and it remained an oral tradition, although disputes on the correct code of conduct started becoming prevalent. The debate on meat, for instance, seems to have started as early as the middle of the eighteenth century, about fifty years after the passing of Gurū Gobind Singh Sāhib. Such debates never became the focus of the Khālsā's attention, as there were other more significant issues to deal with.

By the end of the 19<sup>th</sup> century, the *Rahit* Sikhs practiced, had deteriorated so much that the Sikh identity was pretty much lost. As with the Buddhists, the Sikhs had been engulfed into the larger Hindū fold. This was partly due to the Hindū or Aryan approach towards undermining and swallowing up any Indic creeds that sought to assert a separate identity and challenge the Hindu caste structure. The other reason was the Sikhs were complacent about their practices and identity. In the later half of the 19<sup>th</sup> century, Sikhs woke up and several reform movements started, that sought to revive the original intent of the ten Sikh Gurūs. One of these movements was the Singh Sabhā Lahar (ਸਿੰਘ ਸਭਾ ਲਹਰ). These movements also addressed the issue of the community not having a uniform *Rahit*.

In 1925, after much debate and discussion, a *Rahit* was drafted by scholars from several differing schools of Sikh thought. This draft *Rahit* was then sent to Sikhs all over the world. This was a serious attempt at building consensus among the community. Principal Tejā Singh was convener of this effort. Other people involved in this effort included notable Sikhs such as Bhāi Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ), Akālī Kaur Singh (ਅਕਾਲੀ ਕੌਰ ਸਿੰਘ) and Bhāi Kānh Singh Nābhā (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ). So serious were these Sikhs about hearing from Sikhs worldwide, they sent this draft to Canada, USA, Kenya, Malaysia and other Diaspora countries. Remember this was 1920s, when air travel did not exist. After eleven years of debate and discussion, during which some Sikhs chose to walk out of the process because they did not get their way, a final version was agreed to in 1936. This version is what most mainstream Sikhs accept as the Gurū Panth's *Rahit*. Some Sikhs revere this document because it reflects the closest Sikhs have come to a consensus in a long time. *Rahits* written by individuals, regardless of how great their practice of Sikhī, still remain the ideas of just individuals. Bhāi Raṇdhīr Singh (ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ), Bābā Gurbacan Singh Bhiṇḍrānvāle (ਬਾਬਾ ਗੁਰਬਚਨ ਸਿੰਘ ਭਿੰਡਰਾਂਵਾਲੇ) and other such Sikhs were no doubt devoted Sikhs, but were not the *Gurū*, and cannot speak for the Gurū Panth. Their ideas are those of individuals, and their *Rahits* are not any more acceptable than those of Caupā Singh or Desā Singh.

The Gurū Panth's *Rahit*, therefore, is the 1936 version, accepted by the SGPC and other Sikh institutions in 1945. Note that this *Rahit* is not the SGPC's *Rahit*; it is the Panth's *Rahit*. The SGPC is one organization that accepts and prints this *Rahit*. Other smaller organizations such as the Sikh Missionary College also print this *Rahit*. This *Rahit* has seen three small changes in the 1940s (the addition of eventual hope of Sikhs to freely visit shrines in Pakistan), 1960s (the addition of a fifth Takht) and 1990s (the addition of reading the complete Anand Sāhib during *Ammrit Sañcār* – ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ - instead of 6 *paūrīs* - ਪਉੜੀ). No one, including the *Jathedār* (ਜਥੇਦਾਰ) of Akāl Takht, has the authority to amend this document. If the Panth is to see any form of unity today, it is imperative that they rally around this Maryādā, until we can be free to come up with something better. We would encourage all Sikhs to read and live by *Rahit*'s letter and spirit.

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 20**

**Unit Name: The Sikh Code of Conduct**

**Title: Introduction to Sikh Rahit Maryādā 2 (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ)**

### **Standards**

Standard 4: The Sikh Code of Conduct

- Students identify the process and legitimacy of the Sikh Rahit Maryādā.
  - Students will learn about the historical context of the reasons and the consultations that led to the formation of the Sikh Rahit Maryādā. They will understand key historical personalities, processes, debates, and critics in its formation.

### **Objectives**

1. Students will compare and contrast Professor Tejā Singh (ਤੇਜਾ ਸਿੰਘ) and Bhāī Kānh Singh (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ).

### **Prerequisites**

- Lesson 19 on Sikh Rahit Maryādā.

### **Materials**

- Reading on Professor Tejā Singh and Bhāī Kānh Singh (in Teacher Resources)
- Graphic organizer
- Chart paper for enlarged graphic organizer (*optional*)
- Pencils
- Journal

### **Advanced Preparation**

- Teachers should look over the readings and the graphic organizer.
- Teachers might want to make a larger graphic organizer to complete with the class.

### **Engagement (15 to 20 minutes)**

- Write Bhāī Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ) in large letters on the board or on the chart paper and ask students to do the same in their journals.
- Now direct students to write down or make a list of things they remember about Bhāī Vīr Singh from their previous lessons on the Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement.
- Review answers with the students. Ask them if they remember reading his name in the development of the Sikh Rahit Maryādā. His name was mentioned in reading (The SGPC reading that had all the names and organizations in it) from the last lesson. He was part of the sub-committee that was to develop a draft of the Sikh Rahit Maryādā.
- Now ask students to think about the following question: “Why do you think it was a good idea to have someone like Bhāī Vīr Singh on the committee?”

### **Exploration (35 minutes)**

- Let students know that there were many people involved in developing the Sikh Rahit Maryādā, but today they will look closely at two extraordinary Sikh individuals. They are Professor Tejā Singh and Bhāī Kānh Singh.

- Hand out the graphic organizer to each student and explain the directions. (See Teacher Resources)
- Students should partner up with another student.
- Hand out the two readings, one on Professor Tejā Singh and the other on Bhāī Kānh Singh, to each partner group. Both students in the pair should get one reading each. They are required to read to each other.
- Provide 7-10 minutes to read to each other and then another 5-7 minutes to complete the graphic organizer.
- Then you may verbally discuss the answers to the graphic organizer or you may draw a larger graphic organizer on chart paper and complete it together. It is recommended that you draw the organizer on the chart paper as it will hold the students attention more.
- Now on the back of the graphic organizer ask students to answer the following questions:
  - Why would Professor Tejā Singh be an appropriate person to be the convener of the sub-committee that developed the draft of the Sikh Rahit Maryādā?
  - How would it have helped to have someone like Bhāī Kānh Singh on the sub-committee? (Answers to these questions are in the teacher resources)

#### **Explanation/Extension (5 to 10 minutes)**

- Ask students to think about what type of qualities are needed to be an effective leader?
- Further discuss the following questioning to help students to start thinking of how to be an effective leader:
  - What can our local/ national leaders do to be more effective?
  - What qualities did Professor Tejā Singh and Bhāī Kānh Singh have that made them leaders for our community?
  - Why do we need people like Professor Tejā Singh and Bhāī Kānh Singh to be on our current committees?
  - What might be missing in our leaders today?
  - Do you think we have the ability to change something in the Sikh Rahit Maryādā today and how should we go about changing something?
- At the end of the lesson read the quote from ‘We Are Not Hindu’ by Bhāī Kānh Singh.

#### **Evaluation (On-Going)**

- Teachers should collect graphic organizers and check for completion.
- Teachers should pay special attention to student participation during discussions.

## Teacher Resources

### **Professor Tejā Singh (ਤੇਜਾ ਸਿੰਘ), 1894-1958**

Tejā Singh was a professor, scholar, and a translator of Sikh sacred texts. His original name was Tej Rām (ਤੇਜ ਰਾਮ) and he was born on 2 June 1894, at the village of Adialā (ਅਦਿਆਲਾ) in Rāvalpinḍī (ਰਾਵਲਪਿੰਡੀ) district, now in Pakistan. At the age of three, Tej Rām was sent to the village *Gurduārā* (ਗੁਰਦੁਆਰਾ) to learn and write Gurmukhī (ਗੁਰਮੁਖੀ) and later to the mosque to learn Urdū and Fārsī. Bābā Khem Singh Bedī (ਬਾਬਾ ਖੇਮ ਸਿੰਘ ਬੇਦੀ), one of the founders of the Singh Sabhā Movement was a big influence in his life. It was he who converted Tej Ram to Sikhī (ਸਿਖੀ) by taking Amrit (ਅੰਮ੍ਰਿਤ) while he was a young boy. His new name became Tejā Singh.

Tejā Singh had a difficult childhood since he belonged to a very poor family, but he was determined to get an education. He managed to attend school in Rāvalpinḍī and finally enter *Khālsā* College at Amritsar (ਅੰਮ੍ਰਿਤਸਰ). After passing his exams from *Khālsā* (ਖਾਲਸਾ) College, he returned to Rāvalpinḍī to join Gordon College, which had offered him a grant to help with his tuition fees. He received his master's degree in English literature in 1916, and in 1918 was offered a position at the *Khālsā* College at Amritsar where he taught English literature for a quarter of a century. At this time there was a lot of political activity taking place in Pañjāb (ਪੰਜਾਬ), especially at Amritsar. Tejā Singh was among the 13 Sikh professors of *Khālsā* College who resigned as a protest against the government's control in the management of the college. Tejā Singh was also connected with the long Sikh struggle for the release of the *Gurduārās* from the control of the corrupt priestly order. In 1923 he was arrested during the campaign and served more than a year in jail. On his release in 1925, because of his health, he returned to *Khālsā* College and continued teaching. However, he continued to keep contact with public causes through his writings and lectures. In 1939, he undertook a lecture tour of Malaysia and delivered nearly 300 speeches in two months' time.

Tejā Singh is known for his immense contribution to the cultural and literary activity in Pañjāb. Pañjābī letters and Sikh history and philosophy were his special fields of study. He exercised great influence on Pañjābī literature and even helped find the form and structure of Pañjābī idiom. He encouraged and introduced to readers many young writers and it was accepted custom for new writers to first show their work to him.

Some of his works are the following: *Growth and Responsibility in Sikhism* (1919), *Highroads of Sikh History* in three volumes (1935); *Its Ideals and Institutions* (1938), and *Essay in Sikhism* (1944). He also wrote with Dr. Gaṇḍā Singh (ਗੰਡਾ ਸਿੰਘ), *A Short History of the Sikhs* (1950). Tejā Singh was involved with almost every important book in some way, including Bhāī Kānh (ਕਾਨ੍ਹ) Singh's *Mahān Kosh* (ਮਹਾਨ ਕੋਸ਼), by writing introductions, editing the books and interacting with the authors. Some of his interpretations of baṇīs like the Japu jī Sāhib (ਜਪੁ ਜੀ ਸਾਹਿਬ), *Asā kī Vār* (ਆਸਾ ਕੀ ਵਾਰ) and *Sukhmanī Sāhib* (ਸੁਖਮਨੀ ਸਾਹਿਬ) have established themselves as classics. He spent five years (1936-41) working on an annotated edition of the *Gurū Granth Sāhib*, sponsored by Gur Sevak Singh (ਗੁਰ ਸੇਵਕ ਸਿੰਘ). Tejā Singh also compiled an English Pañjābī dictionary. Another huge project that he wanted to complete during his lifetime was to translate the entire *Gurū Granth Sāhib* into English. The portion that he completed during his lifetime was published by the Pañjābī University in 1985 under the title *The Holy Granth*.

As for Pañjābī literature Tejā Singh is remembered primarily as an essayist. The first collection of his essays in Pañjābī was published in 1941 under the title *Navān Socām* (ਨਵੀਆਂ ਸੋਚਾਂ), followed by *Sahij*

*Subhā* (ਸਹਿਜ ਸੁਭਾ) in 1942, and *Sāhit Darshan* (ਸਾਹਿਤ ਦਰਸ਼ਨ) in 1951. His autobiography, *Arsī* (ਅਰਸੀ) (Finger Glass of Memory) was published in 1952. One of his scholarly works in Pañjābī was the subtle distinctions of word-ending vowel symbols in the Gurū Granth Sāhib.

In 1945, Tejā Singh took over as Principal at the Khālsā College at Bombay. He was there for about three years and then returned to Pañjāb as Secretary of the Publications Bureau of the Pañjāb University. In January 1949 he was appointed Principal of Mohindra College, Paṭiālā. At Paṭiālā, he also held additional charge, for a time, as Secretary and Director of the newly established Pañjābī Department. He retired in 1951 and died several years later from a stroke on 10 January 1958.

*Adapted from: <http://www.thesikhencyclopedia.com>*

### **Bhāi Kānh Singh Nābhā (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ), 1861-1938**

Bhāi Kānh Singh was born on 30 August 1861 to Narain Singh (ਨਰੈਣ ਸਿੰਘ) and Har Kaur (ਹਰ ਕੌਰ). His father was a saintly man who spent many hours reciting the Gurbānī. In fact, he regularly recited the whole Gurū Granth Sāhib four times a month. Three times, in his life he recited the entire Gurū Granth Sāhib in one sitting. Bhāi Kānh Singh could read the Gurū Granth Sāhib very well by the age of seven. In 1861 Bhāi Kānh Singh's father took over the duties and service of a *Gurduārā* in Nābhā when the priest there, a close friend, died.

Bhāi Kānh Singh did not attend any school or university. He was nevertheless a dedicated seeker of knowledge. From the *Gurduārā* he learnt religious texts, from the *Nihāngs* (ਨਿਹੰਗ), he learned the handling of arms; from *Paṇḍits* (ਪੰਡਿਤ), Sanskrit (ਸੰਸਕ੍ਰਿਤ) and Hindī (ਹਿੰਦੀ); Urdū (ਉਰਦੂ) and Fārsī (ਫਾਰਸੀ) from *Maulvīs* (ਮੌਲਵੀ) in Dillī (ਦਿੱਲੀ), Lakhnau (ਲਖਨਊ) and Lāhaur (ਲਾਹੌਰ). While in Lāhaur he became interested in Srī Gurū Singh Sabhā (ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ) and assisted Professor Gurmukh (ਗੁਰਮੁਖ) Singh of the Oriental College (a leading figure in the Singh Sabhā) in the monthly and weekly magazines and newspapers. After two years in Lāhaur, he returned to Nābhā (ਨਾਭਾ).

Bhāi Kānh Singh had now become renowned for his knowledge, statesmanship, sound judgment and clarity of thought. He now entered the Nābhā State Service under Mahārājā Hīrā Singh (ਮਹਾਰਾਜਾ ਹੀਰਾ ਸਿੰਘ); first as a tutor for the *Mahārājā's* son and then as a judge, administrator and foreign minister. Since the *Mahārājā* was well aware of Bhāi Kānh Singh's knowledge he sent him to England three times to represent the legal aspects of the Nābhā State case in 1907, 1908, and 1909. However, since he could not devote any time to his studies and Panthic service, he resigned.

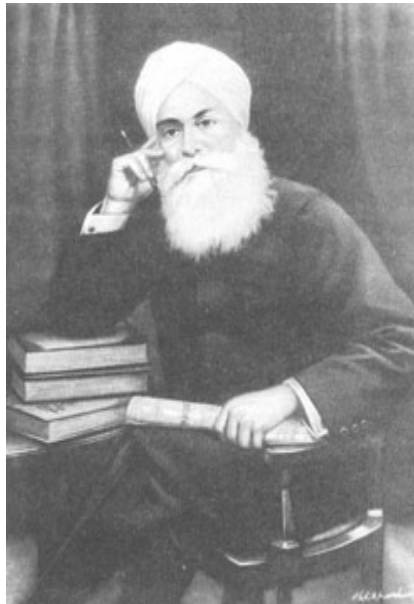
In 1885, he had the chance to meet with Max Arthur McAuliffe which led to a life-long friendship. Bhāi Kānh Singh explained the Gurū Granth Sāhib to him and also helped him with the research for his work, *The Sikh Religion*, which was published in six volumes by the prestigious Clarendon Press, in the U.K. in 1907. Bhāi Kānh Singh helped the book in many ways, and even accompanied McAuliffe to England. McAuliffe later transferred the copyright of his book to Bhāi Kānh Singh.

Another extremely important piece of work Bhāi Kānh Singh is well-known for is the Gurushabad Ratanākar Mahān Kosh (ਗੁਰੂਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼) (1930), an encyclopedia of Sikh literature. Bhāi Kānh Singh also reacted to the moral decay that was taking place in Pañjāb by writing a short booklet titled *Ham Hindū Nahīm* (ਹਮ ਹਿੰਦੂ ਨਹੀਂ) (We are not Hindus), in 1898. The title brought a lot of reaction and eventually, to help out, Bhāi Kānh Singh submitted a translation of English to the British officials. There were many other works of literature that Bhāi Kānh Singh wrote, for example:

Gurmat Sudhākār (ਗੁਰਮਤ ਸੁਧਾਕਰ), an anthology of important Sikh texts, both scriptural and historical, in 1899 and Gurmat Martand.

Bhāī Kānh Singh practiced what he preached. He advocated inter-caste marriages and his son's marriage was one example. His niece, a widow, was re-married, in accordance with his wishes. Overall, he lived a life of seclusion, usually totally immersed in his scholarly pursuit. Through his writings, he delicately shaped the course of Sikh awakening at the turn of the century. Before he left, he contributed financially to the Khālsā College, Ammritsar and presided over the Sikh Educational Conference in 1931. In 1932, the British government gave him the title of Sardār Bahādūr (ਸਰਦਾਰ ਬਹਾਦੁਰ). In 1933, he was presented a sword by King Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ) of Afghanistan, where he had gone for research. Bhāī Kānh Singh passed away on November 23, 1938, leaving behind a rich legacy for generations to come.

*Adapted from: The Encyclopedia of Sikhism, Harbans Singh; [www.sikh-heritage.co.uk](http://www.sikh-heritage.co.uk)*



**Bhāī Kānh Singh “Nābhā”**

#### **Answers to the questions:**

1. Professor Tejā Singh would have been an appropriate person to lead the sub-committee because of his leadership skills and his immense knowledge in Sikhī. His strong understanding of Sikh history and the Gurū Granth Sāhib made him the ideal person to lead such a project.
2. Answer to question number two is very similar to that of question number one because Bhāī Kānh Singh also had a very strong background in Sikhī and his immense knowledge about the subject made him also an ideal person to be on the committee.

#### **Quote from: ‘We Are Not Hindūs’**

“Dear Member of Khālsā you may be surprised when you read what I have written. You will ask why there should be any need of such a work as ‘We are not Hindūs’ when it is perfectly obvious that the Khālsā is indeed distinct from Hindū society. Or you may want to know why, if such a work is to be written, there should not be books, which show that we are not Muslims or Christians or Buddhists. This book has been written for the benefit of those brethren to whom the following historical parable



applies. The tale, briefly, is as follows. Gurū Gobind Singh (Sāhib) once covered a donkey with a lion skin and set it loose in the wasteland. Men as well as cattle thought it was a lion and were so frightened that none dared approach it. Released from the misery of carrying burdens and free to graze fields to its heart's content, the donkey grew plump and strong. It spent its days happily roaming the area around Anandpur. One day, however it was attracted by the braying of a mare from its old stable and brayed in response. There it was recognized by the potter who removed the lion skin, replaced its pannier-bags, and once again began whipping it to make it work.

“The Guru used this parable to teach his Sikhs an important lesson. ‘My dear sons,’ he said, ‘I have not involved you in a mere pantomime as in the case of this donkey, I have freed you, wholly and completely, from the bondage of caste. You have become my sons and Sahib Kaur has become your mother: Do not follow the foolish example of the donkey and return to your old caste allegiance. If forgetting my words and abandoning the sacred faith of the Khalsa you return to your various castes your fate will be that of the donkey. Your courage will desert you and you will have lived your lives in vain’.”

Many of our brethren are in fact neglecting this aspect of the Guru's teaching. Although they regard themselves as Sikhs of the Khālsā they accept the Hindu tradition. They imagine that it is actually harmful to observe the teachings of Gurbāṇī, by acknowledging the other. Sikh religion is distinct from the Hindū religion. The reason for this lack of conviction is that these people have neither read their own Scriptures with care nor studied the historical past. Instead they have spent their time browsing through erroneous material and listening to the deceitful words of the self-seeking. The tragedy is that these brethren are falling away from the Khālsā. They forget the benefits which the Almighty Father has bestowed on them—how he has exalted the lowly, raised paupers to be kings, turned jackals into lions and sparrows into hawks. Seduced by those who oppose the Gurus' teachings; they are ensnared by deceit and thereby forfeit the chance of deliverance, which this human existence confers.

“Our country will flourish when people of all religions are loyal to their own traditions, yet willing to accept other Indians as members of the same family when they recognize that harming one means harming the nation, and when religious differences are no longer an occasion for discord. Let us practice our religion in the harmonious spirit of Guru Nanak, for thus we shall ensure that mutual envy and hatred do not spread. At the same time, you will grow in affection for all your fellow countrymen, recognizing all who inhabit this country of India as one with yourself”.

Professor Tejā Singh

Bhāī Kāhn Singh

### How Alike?

### How Different?

Professor Tejā Singh

Bhāī Kāhn Singh

With Regard to :

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**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 21**

**Unit Name: Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ)**

**Title: Shromaṇī Gurduārā Prabandhak Committee**

### **Standards**

#### **Standard 5: Shromaṇī Gurduārā Prabandhak Committee**

- Students understand the history of the S. G. P. C., its standing, organizational structure, and its effect on Sikh society since its inception.
  - Students will be able to explain and appreciate the sacrifices made during the original drive for control of the *Gurduārās* (ਗੁਰਦੁਆਰਾ) and where the S. G. P. C. stands now. They will get a better understanding of its successes and failings, as well as be able to critique its role in the future of Sikh affairs.

### **Objectives**

1. Students will analyze the structure/organization of the S. G. P. C. and complete a graphic organizer.

### **Prerequisites**

- Previous lesson on the Sikh Code of Conduct (lesson number 19 and 20)

### **Materials**

- Reading (in Teacher Resources)
- Journals
- Pencils
- Chart paper or Board
- Graphic organizer

### **Advanced Preparation**

- Teachers should be familiar with the organization of the S.G.P.C. and browse through their website: [www.sgpc.net](http://www.sgpc.net).
- Make copies of graphic organizer.
- Draw the graphic organizer/web on chart paper or on the board so you can have a larger web to complete with the students.

### **Engagement (15 to 20 minutes)**

- Ask students if they remember from their previous lessons as to why the S.G.P.C. was created? (They should be able to explain that it was created to maintain all the Sikh *Gurduārās* in India because before that many of the Sikh *Gurduārās* were not properly maintained due to the control of the *Mahants* (ਮਹੰਤ), who used the premises for inappropriate activities and were antithetical to the principles of Sikhī - ਸਿਖੀ).
- Now read a short description of the S.G.P.C. again.
- Ask students if they know anything else about how the S.G.P.C. is organized.
- Record answers on the board or on chart paper. Keep it aside for later.

### **Exploration (35 minutes)**

- Hand out the graphic organizer to each student (in Teacher Resources).

- Ask students to partner with one another and begin filling out the graphic organizer. Please explain to students that they are not expected to know all the answers and should take guesses at this time. (If you feel that students are completely lost, tell them the answer to the first large circle which is the *Jathedār* (ਜਥੇਦਾਰ) and then let students guess the rest).
- Give students 7-10 minutes to try to complete the graphic organizer or web.
- Ask students to come back to a whole group. Ask them to have their graphic organizers in front of them.
- Now with volunteers from your whole group complete the larger web on chart paper/ board together. You should be leading the group to accurately complete the web.
- While you are working together with the students to complete the web, discuss with them how the S.G.P.C. is organized. Use teacher notes in the teacher resources to help you.
- Provide students with names of *Jathedārs* and executive committee members from [http://sgpc.net/the-sgpc/index\\_eng.asp](http://sgpc.net/the-sgpc/index_eng.asp)
- Now go back to what was written during the engagement period and discuss what was correct and what was incorrect.

#### **Explanation/ Extension (5 to 10 minutes)**

- Discuss with students the importance of how decisions need to be made in order to come up with a unanimous consensus. Discuss what the risks and challenges may be of having such a large committee. Let students explore whether or not they feel there is a fair representation of males and females on the committee.
- This lesson just touches on the structure of the S. G. P. C. Ask students for questions they may have regarding the structure. Would they want to find out how effective this structure has been?
- Show picture of the Takhats (ਤਖਤ) and see if students can guess which Takhat it is (see Teacher Resources) Students may read descriptions of the Takhats on the S.G.P.C. website or you can print them out for them to read.

#### **Evaluation (On-Going)**

- Teachers may collect the outlines and evaluate them.

## Teacher Resources

### **Brief Introduction to S.G.P.C.**

The Shromaṇī Gurduārā Prabandhak Committee (ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) is an organization in India that is responsible for the taking care of the *Gurduārās*. It is also responsible for the Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) in Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). There is also a Dillī Sikh Gurduārā Prabandhak Committee (ਦਿੱਲੀ ਸਿਖ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ) that is responsible for the Dillī *Gurduārās* and Pākistān Gurduārā Prabandhak Committee (P.G.P.C) responsible for the Pākistān *Gurduārās*. These committees elect officials through regular elections, in which all Sikhs may participate. The S. G. P. C. has a chairman, treasurer, and general secretary. It maintains all of the physical, financial, and religious aspects of the *Gurduārās*. It also helps to maintain the precious and sacred artifacts belonging to the Sikh Gurūs.

The S. G. P. C. is directly elected by an electorate of the Sikh Nation— male and female, above 18 years of age, who are registered as voters under the provisions of Sikh *Gurduārā* Act of 1925. This act enables the S. G. P. C. to control all the Historical *Gurduārās* as well as *Gurduārās* under Section 87 of this act. The elections to the S. G. P. C. are held every five years. It is also called the Parliament of the Sikh Nation. Now, apart from the management of *Gurduārās*, it runs many prestigious educational institutions including Medical Colleges, Hospitals and many charitable trusts.



1



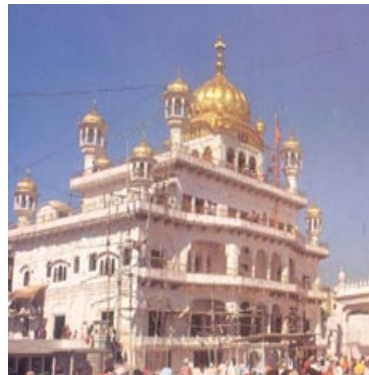
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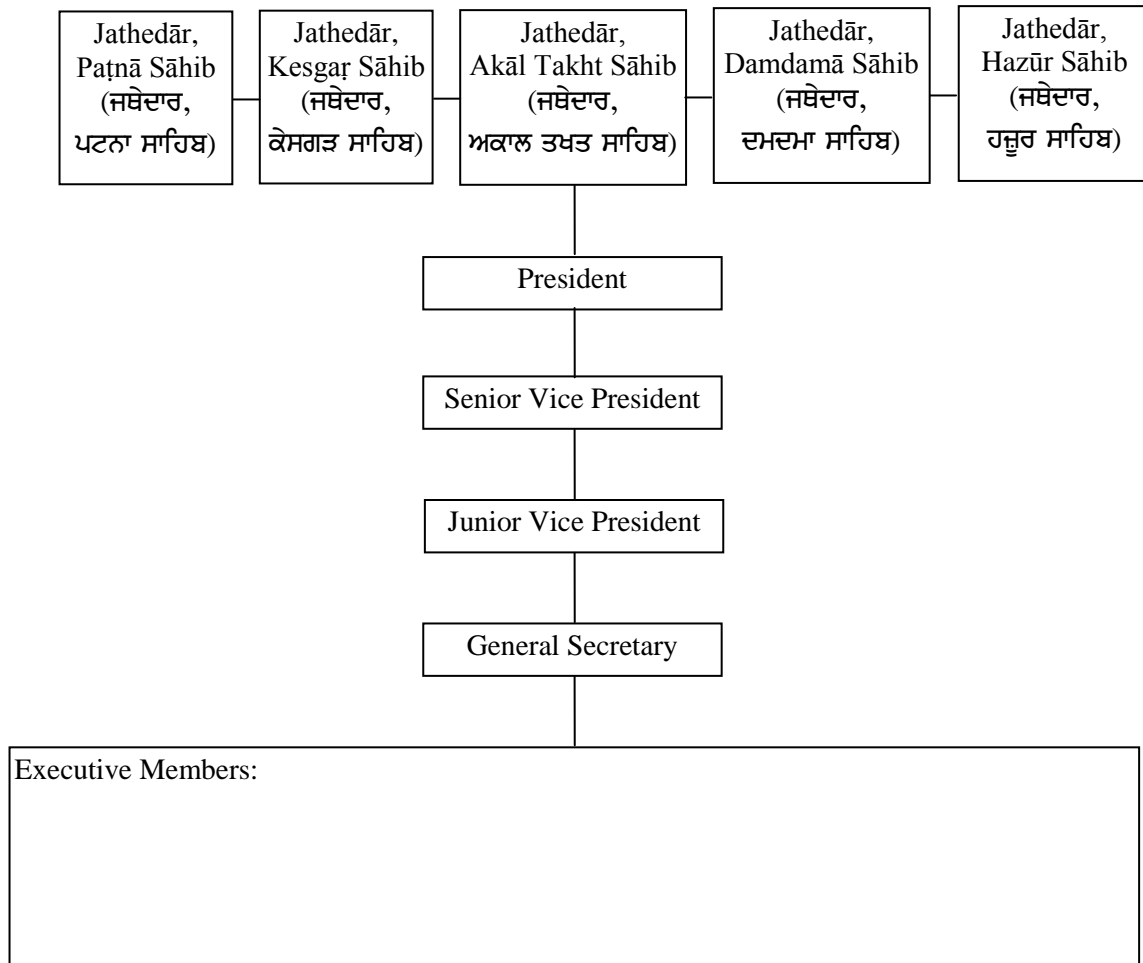
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5

**Answers:**

First picture	Takht Srī Patnā Sāhib
Second picture	Takht Srī Kesgar Sāhib, Anandpur Sāhib
Third picture	Takht Srī Hazur Sāhib, Nanded
Fourth picture	Takht Srī Damdama Sāhib, Talvandī Sābo
Fifth picture	Srī Akāl Takht Sāhib, Ammritsar

**SGPC Executive Committee**

**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 22**

**Unit Name: Partition**

**Title: The Partition of Pañjāb (ਪੰਜਾਬ).**

### **Standards**

#### **Standard 6: The Partition of 1947**

- Students identify the situation and events leading to the partition of Pañjāb (ਪੰਜਾਬ).
  - Students understand events affecting the Sikhs leading to Partition, the main players, the options available, and the consequences of their decision.

### **Objectives**

1. Students will complete a K-W-L-H chart about the partition of Pañjāb.

### **Prerequisites**

- Previous lesson on the Shromaṇī Gurduārā Prabandhak Committee (ਸ਼ਿਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ).

### **Materials**

- Copy of reading, K-W-L-H chart, and maps (in Teacher Resources)
- Journals
- Pencils
- Chart paper (optional); may use chalk board instead

### **Advanced Preparation**

- Teachers should be familiar with the partition of Pañjāb and should take the time to read the reading very thoroughly.
- Make copies of the graphic organizer.
- Draw the graphic organizer/web on chart paper or on the board so you can have a larger web to complete with the students.

### **Engagement (15 to 20 minutes)**

- Ask students if they know what brought them to the country that they presently live in?
  - They may have been born here; if so, what brought their parents or their grandparents here? Which member from which generation of their family landed in this country first and how?
  - They may have had a member of their family come here and they followed along with their parents; if so, what were the circumstances of that first member of their family coming over to this country.
- Let students have a discussion on the above, but the teacher should focus on what the circumstances for migration were. The teacher should note that everyone's experience and understanding is different, so it is important to be sensitive to them.
- If any of the students happen to relay a story of the family that stemmed from migration soon after the partition of Pañjāb then you can tell them that you will begin to talk about the partition.

- If there is no discussion from students about the partition then tell students that together as a group you will be looking at the partition and then over the next few classes you will discuss some migration patterns due to this.

### **Exploration (35 minutes) don't do this page**

- Hand out graphic organizer to each student (in Teacher Resources).
- Take a few minutes and have students quietly fill out the first section 'K' (What I know?) by writing down what they know about The Partition of 1947. Write comments on larger chart
- Discuss with students what they wrote. Do not say if they are correct or incorrect.
- Now ask students to complete the second column of the chart 'W' and write down what to they want to know about the Partition of 1947. Write comments on larger chart.
- Discuss answers and get a general idea of what students are interested in knowing about the partition.
- Now hand out reading on the partition to each student. Ask them to read it silently to themselves and explain that while they are reading they are to complete the third column and write down all of the new information they are learning (Please note that if several of your students said that they did not know anything about the partition then you should read the reading aloud to the students and provide examples of what they should write. At least do the first two - three paragraphs with them. If students need additional room, please ask them to write in their journals and label it what I learned about the partition.).
- Discuss answers with the students. Clarify any misunderstandings.

### **Explanation/Extension (5 to 10 minutes)**

- Show students map of India (focus on Pañjāb) before the partition, after the partition, and now (see Teacher Resources).
- Now ask students to write (or you may prefer just to discuss orally) the differences they have noticed.
- If you have time you might want to discuss the reasons for those changes/differences.

### **Evaluation (On-Going)**

- Teachers should collect K-W-L-H- charts to evaluate. Let them know that they will complete the H section in the next class.



## **Teacher Resources**

### **The Partition of Pañjāb (ਪੰਜਾਬ), 1947**

The partition of Pañjāb (1947) was the result of the overwhelming support the Muslims demanded for the creation of Pakistan, an independent and sovereign Muslim state. Part of the Muslim population was suspicious of the mainstream, secular but Hindu-majority Indian National Congress for a long time. The All India Muslim League (AIML) was formed for this particular reason in 1906. Among the first to make the demand for a separate state was writer/ philosopher Allāmā Iqbāl (ਅੱਲਮਾ ਇਕਬਾਲ), who, in his presidential address to the 1930 convention of the Muslim league said that he felt a separate nation for Muslims was essential in an otherwise Hindu-dominated subcontinent. The Sindh (ਸਿੰਧ) Assembly passed a resolution making it a formal demand in 1935. Sindh was a region where there was a majority of Muslims and was to be part of Pakistan. Now the idea of a separate state called Pakistan was seriously being taken into consideration in Muslim League circles, and in March 1940, under Muhammad Alī Jinnāh's (ਮੁਹੱਮਦ ਅਲੀ ਜਿੰਨਾਹ) leadership, the League passed the famous Pakistan Resolution at Lāhaur (ਲਾਹੌਰ). The Resolution demanded a partition of India and the formation of the Muslim majority zones of the northwest and northeast into independent sovereign states.

The Sikhs were feeling the pressure at this time and had tried different approaches to the situation. In 1928, Chief Khālsā Divān (ਖਾਲਸਾ ਦਿਵਾਨ) observed that “Sikhs are anxious to maintain their individuality while at the same time they are ready to co-operate with their sister-communities for the development of a united nation. They would, therefore, be the first to welcome a declaration that no consideration of caste or religion shall affect the matter of organization of a national government in the country. Sikhs are prepared to stand on merit alone.” ([www.allaboutsikhs.com](http://www.allaboutsikhs.com)) The British at this time decided to appoint a committee under Motī Lāl Nehrū (ਮੋਤੀ ਲਾਲ ਨੇਹਰੂ) to work out a method of government that would be acceptable to all. In August 1928, the committee published a report but the Muslim opinion was completely against the report and Muhammad Alī Jinnāh suggested a number of amendments to it. Sikhs rejected the Nehrū report for different reasons. Bābā Kharāk Singh (ਬਾਬਾ ਖੜਕ ਸਿੰਘ), in his speech, mentioned the following points: first, the report asked for domination of Indians under the British and not total freedom; second, the report had laid the foundation of communalism by accepting separate electorates. On 20 December 1929, Bābā Kharāk Singh gave a speech at Lajpat Nagar (ਲਜਪਤ ਨਗਰ), and emphasized that the Sikhs stayed determined not to let any single community establish its political hegemony in Pañjāb. Sikhs, he said had suffered the most; of the 31 Indian patriots sentenced to death, 27 were Sikhs, and out of 121 sentences to long imprisonment, 91 were Sikhs. Nehrū and Gāndhī (ਗਾਂਧੀ) met with Kharāk Singh and assured him of Sikh representation and of keeping the country, while Muslims remained silent.

This uncompromising demand for Pakistan and the partition of India aroused intense opposition throughout the whole country. The Sikhs were especially worried because now they would become a permanent minority in a Muslim state, which would be their fate if the whole of Pañjāb was to be included in Pakistan. In an attempt to break the deadlock that arose between Congress and the League over the Pakistan issue, Mr. Rājāgopālācārī (ਰਾਜਗੋਪਾਲਾਚਾਰੀ), in 1944, persuaded Mohandās K. Gāndhī (ਮੋਹਨਦਾਸ ਕੇ. ਗਾਂਧੀ) to offer Mr. Jinnāh a Pakistan consisting of those contiguous areas in the northwest and northeast of India in which Muslims were in a majority. Mr. Jinnāh outright rejected the idea. During this time Mr. Jinnāh and the Muslim league had gained great strength and most opponents of the Muslim league had been crushed. Fresh elections, held after World War II of 1945-46, confirmed that Mr. Jinnāh had secured the backing of almost all Muslims in India. The League won every

Muslim seat in the Central Legislative Assembly and the majority of those in the provincial assemblies. The most striking success of the Muslim League under the leadership of Mr. Jinnāh was in Pañjāb. Seventy nine seats had gone to the League while only seven seats were left for Sir Khaizār's (ਖੈਜ਼ਾਰ) Muslim Unionist. This had a huge impact on Pañjāb because now the once powerful Unionist party under Sir Khaizār's leadership was not able to stand up against the demand for Pakistan and the resulting partition of Pañjāb.

Sikh representation at this time disagreed with the separation of Pañjāb and stood by an all-India union. After it was a certainty that Pakistan would be formed, Giānī Kartār Singh (ਗਿਆਨੀ ਕਰਤਾਰ ਸਿੰਘ), in 1943, declared a call for a separate state called Azād Pañjāb (ਅਜ਼ਾਦ ਪੰਜਾਬ), to be comprised of Ambālā (ਅੰਬਾਲਾ), Jalandhar (ਜਲੰਧਰ), Lāhaur (ਲਾਹੌਰ), Multān (ਮੁਲਤਾਨ), and Lāyalpur (ਲਾਯਲਪੁਰ) divisions. Master Tārā Singh (ਮਾਸਟਰ ਤਾਰਾ ਸਿੰਘ), president of Shromaṇī Akālī Dal (ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ), and other Sikh leaders such as Giānī Sher Singh (ਗਿਆਨੀ ਸ਼ੇਰ ਸਿੰਘ), Sādhū Singh Hamdard (ਸਾਧੂ ਸਿੰਘ ਹਮਦਰਦ), Amar Singh Dosāñjh (ਅਮਰ ਸਿੰਘ ਦੋਸਾਂਝ), Ajīt Singh Ambālvi (ਅਜੀਤ ਸਿੰਘ ਅੰਬਾਲਵੀ), all supported this call for an Azād Pañjāb. In August 1944, Master Tārā Singh presented a speech declaring that Sikhs were a nation and as such a demand was formally put forward by the Shromaṇī Akālī Dal in a resolution passed on March 22, 1946 for a separate Sikh state.

The British Cabinet Mission (a group of various British and Indian leaders) was in charge of finalizing the plans for the transfer of power from the British Rāj to Indian leadership, providing India with independence. All of the major parties had rejected the plans the Cabinet Mission had proposed, including the Sikh representation. However, the Mission, anxious to show that something had been achieved, announced that constitution making could now proceed with the consent of the two major parties. It seemed that the division of India had been avoided and that there was no longer any need to consider the partition of Pañjāb and Baṅgāl (ਬੰਗਾਲ). However, the Congress and the Muslim League had interpreted the proposals differently, especially on the question of the grouping of provinces. Over the next few months all plans to work with the Cabinet Mission failed and nothing less than a sovereign Pakistan would satisfy the Muslim League.

The immediate result of the resolution was the outbreak of communal rioting in Kalkattā (ਕਲਕੱਤਾ) on an unprecedented scale, known as the 'Great Calcutta Killing', which took place on August 16, 1946. The casualties were estimated at 5,000 dead and 15, 000 injured. This was followed in October by Muslim assaults on Hindus in East Baṅgāl and these provoked Hindu assaults on Muslims in Bihār (ਬਿਹਾਰ). The Sikhs of Kalkattā were notable in that they tried to help save many innocent Hindu and Muslim lives. According to the Muslim league, the Sikhs were the only viable obstruction to Pakistan. Justice G.D. Khoslā (ਜੀ. ਡੀ. ਖੋਸਲਾ) of the Fact Finding Organization setup by the government of India observed: "Sikhs had opposed the partition of India with even greater vigor than Hindus, because they felt that as a community they could only expect disaster in Pakistan, therefore it was against the Sikhs that the spear-point of the Muslim league attack was first aimed."

In the March 1947 riots, the Sikhs of Rāvalpiṇḍī (ਰਾਵਲਪਿੰਡੀ) faced isolation and large number of them left the district. Within a few weeks almost the entire Sikh population had migrated from the district. A Holy war was declared on Hindus and Sikhs. Sikh habitations were wiped out, *Gurduārās* were dishonored. Rioting in Lāhaur started out on 4 March 1947 on a small scale, but soon spread out to become arson and murder. Soon after, Muslims in Amritsar (ਅੰਮ੍ਰਿਤਸਰ) (Muslims were about 40-50% of population before partition) went rioting, and a mob even tried to attack the Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ). However, they were met with a handful of Sikhs under the leadership of Jathedār

Udham Singh Nāgoke (ਜਥੇਦਾਰ ਉਧਮ ਸਿੰਘ ਨਾਗੋਕੇ). That same day Muslims of Sharīfpurā (ਸ਼ਰੀਫਪੁਰਾ) (a suburb of Ammritsar), stopped a train full of refugees from Pakistan for slaughter. After this incident, Sikhs and Hindus in Ammritsar were furious and many innocent Muslims had to bear the brunt of their fury. Many women were also abducted and raped. In a village called Thoh Khālsā (ਥੋਹ ਖਾਲਸਾ) (now in Pakistan), 1000 Sikh and Hindu women jumped into a well to avoid Muslim mobs coming after them. It is estimated that about 1 million Hindus/Sikhs/Muslims were murdered and 10-50 million were injured. Property lost was in trillions of dollars.

The border between India and Pakistan was determined by a British government-commissioned report usually referred to as the Radcliffe Award, named after the London Lawyer, Sir Cyril Radcliff, who wrote it. Pakistan came into being with two bordering states, East Pakistan (which today is Bangladesh) and West Pakistan, separated geographically by India. India was formed out of the majority Hindu regions of the colony, and Pakistan from the majority Muslim areas. On July 18, 1947, the British parliament passed the Indian Independence Act that finalized the partition arrangement.

The partition was a highly controversial arrangement, and remains a cause of much tension on the subcontinent today. Because independence was declared before the actual partition, it was up to the new government to keep order. However, it was an impossible task at which both states failed miserably. According to Richard Symonds, this was one the largest population movement in recorded history.

Massive population exchanges occurred between the two newly-formed nations in the months immediately following the partition. Once the lines were set, about 14.5 million people crossed the borders to what they hoped would be a safer region. Based on the 1951 Census of displaced persons, 7,226, 000 Muslims went to Pakistan from India while 7,249,000 Hindus and Sikhs moved to India from Pakistan immediately after the partition. About 78% of the transfer took place in the west, with Pañjāb accounting for most of it; 5.3 million Muslims moved from India to West Pañjāb in Pakistan, 3.4 million Hindus and Sikhs moved from Pakistan to East Pañjāb in India. However, the Sikhs and Hindus had to abandon much more property than the Muslims. Hindus and Sikhs left behind 6.2 million acres in West Pañjāb, which went over to Pakistan.

As a community the Sikhs had suffered the most from the partition, since such a large proportion of their total population was affected. But many of the Sikhs who had migrated from the colony districts of West Pañjāb were good farmers and to some extent helped to deal with the huge losses during the partition. As we can clearly see from our Sikh history the Sikh people have always been resilient and courageous.

*Adapted From: <http://thesikhencyclopedia.com>, <http://www.allaboutsikhs.com>*

***Additional Resources for Teachers:***

- Singh, Kirpāl, *The Partition of the Pañjāb*. Paṭiālā, 1972
- Singh, Harbans, *The Heritage of the Sikhs*, Dillī, 1983
- Rāi, Satya M., *Partition of the Pañjāb*. Bombay, 1965



Sikh Empire (1849)



Indian partition (1947) and areas of migration



Partitioned Pañjāb (1947)



Indian Pañjāb further partitioned into Himachal, Haryana and Pañjāb (1966)

Name: \_\_\_\_\_

Title: \_\_\_\_\_

What I Know	What I Want to Find Out	How I Can Learn More	What I Have Learned

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**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 23**

**Unit Name: Partition**

**Title: The Partition of Pañjāb 2**

### Standards

#### **Standard 6: Partition in 1947**

- Students identify the situation and events leading to the partition of Pañjāb (ਪੰਜਾਬ).
  - Students understand events affecting the Sikhs leading to partition, the main players, the options available, and the consequences of their decision.

### Objectives

1. Students will better understand the turmoil of the partition of Pañjāb through analyzing certain clips of the video *Piñjar* (ਪਿੰਜਰ) (2003) pictures of the partition or poetry of the partition.

### Prerequisites

- Lesson 22 on the Partition in 1947

### Materials

- Copy of reading, K-W-L-H- charts (from Lesson 22)
- Journals
- Pencils
- Chart paper or Board

### Advanced Preparation

- Teacher should be familiar with the partition of Pañjāb and if possible watch portions of the movie *Piñjar*.
- Graphic organizer from the previous class.
- Draw the graphic organizer/ web on chart paper or on the board so you can have a larger web to complete with the students (you can use the chart from the previous lesson).
- Teachers might want to cut up pictures for the students if the movie cannot be shown. Teachers should feel free to add other pictures which would help students understand the difficulties of migration during the partition.

### Engagement (15 to 20 minutes)

- Hand back to students the K-W-L-H charts from the last class if they do not have them.
- Ask students to look at the W (what you want to learn) section of their chart. Ask students if there was additional information that they wanted to learn or know, that had yet not been answered. Ask students to share their thoughts with the class.
- Let the students know that we will continue discussing the Partition of 1947 and see if some of the other questions can be answered, and then complete the H (how you learned the information) part of your chart.
- Now ask students what they think the word *Piñjar* means? Hopefully someone will know that it means cage.
- Explain to students that they will watch video clips of the movie *Piñjar* that will display visually certain aspects of the partition of 1947. They should pay attention carefully because questions will follow each clip.

**Exploration (25-30 minutes)**

- Show video clip one, or pictures (in Teacher Resources).
- Now ask students to answer the questions (in Teacher Resources).
- Ask students to discuss what they wrote with the class.
- Move on to video clip number two. Ask students to answer questions in their journals and then discuss thoughts/ answers with the class.
- Repeat until all video clips are shown and discussed.
- Now ask students to add to their K-W-L-H- chart anything additional they learned while watching the video clips. They also need to complete the H part of their organizer.

**Explanation/ Extension (10-15 minutes)**

- Discuss with students that *Piñjar* is based on a novel by Amritā Prītām (ਅਮ੍ਰਿਤਾ ਪ੍ਰੀਤਮ).
- Now ask students to read the short biography on Amritā Prītām (see Teacher Resources).
- Now read aloud or play the audio version of ‘The Girl from Gujrāmvalā’ (ਗੁਜਰਾਂਵਾਲਾ) while students follow along silently.
- Ask students about the theme in her poems. (Students should be able to see that her poems are mostly depressing and address the pain a women faced during the Partition of 1947).
- Ask students if they could find more poems by Amritā Prītām.

**Evaluation (On-Going)**

- Teachers should collect K-W-L-H charts and now check for completion. Teachers may also collect questions (optional).
- Teachers should also pay special attention to discussions around the movie clips or pictures.



### **Teacher Resources**

- General Questions to ask after every clip:
  - Describe what you see.
  - Explain how it makes you feel and why?
  - What would you do if you were in a similar situation?
  - How would you describe the ways Sikhs are being portrayed in this clip? (If applicable)

Below is a brief description of the clips that should be shown. Please do not show the entire film. Preview the entire film for yourself before showing it to the class.

Clip One: Is at the beginning of the movie. First scene. The scene opens with a Nagar Kīrtan (ਨਗਰ ਕੀਰਤਨ). Muslims are going around looting and burning down an entire village. Sikhs are being pulled out of their homes and being chased by the Muslims. This scene should stir up some emotions and the students should realize how brutal 1947 was for some families and the children at that time. \*\*Please note this scene is very graphic and violent. (About 4 minutes should be enough)

Clip Two: There are also two scenes that can be used for this clip. One is with a Muslim speaker addressing a large audience. There are a lot of Indian Flags in the background. Teachers and students should discuss what he is saying and the impact that will have on the partition. There is also another scene that says 1947 on the screen and then there are jeeps with men that are burning villages.

Clips Three and Four: These two clips are near the middle of the movie and show the mass migration that took place. Many Hindu and Sikhs families are crossing the border. They are walking while the older people are on bullocks. The scene is about 10 minutes long so divide it up. Part of the scene shows them being attacked by Muslims. You might want to show part of this.

Clip Five: This is also in the middle of the movie. It is while they are crossing the border. They set up camp with tents during the night. Ask students to pay attention as to who is doing most of the night-guard. They should notice it is the brave Khālsā (ਖਾਲਸਾ). Ask them to think about why that might be.

Answer: The Khālsā was considered fearless and because of what the Gurūs had instilled in the Sikhs they were able to fight against injustice and stand up for what was right.

### **Amritā Prītam**

Amritā Prītam (ਅਮ੍ਰਿਤਾ ਪ੍ਰੀਤਮ) was an Indian poet. She is considered the first prominent female Pañjābī (ਪੰਜਾਬੀ) writer and poet. During the 1947 partition, she migrated to India from the now Pakistan side.

She was born in 1919 into a Sikh family in Gujṛānvālā (ਗੁਜਰਾਂਵਾਲਾ), Pañjāb, today in Pakistan. She was the only child of a school teacher, and a poet. Her mother died when she was eleven and she had many adult responsibilities early on. She also began to write at an early age, and her first collection was published when she was only sixteen years old. That same year she was married to an editor to whom she had been engaged in early childhood.

She was deeply impacted by the communal violence that followed the partition in 1947. She wrote extensively about this human dilemma. At the time of the partition, she moved to New Delhi, where she began to write in Hindī as opposed to Pañjābī, her mother tongue. She worked until 1961 for All India Radio. She also edited the Nāgmanī (ਨਾਗਮਨੀ), a literary monthly magazine. She is the author of more than 100 books, and has produced poetry, fiction, biographies, essays, a collection of Pañjābī folk songs and an autobiography that has been translated into several Indian and foreign languages. ‘The Skeleton’ was her first Pañjābī novel to be translated into English.

In 1960 she was nominated to the Rajya Sabhā (ਰਾਜਯ ਸਭਾ), the Upper House of the Indian Parliament. She also decided to divorce her husband the same year. Her work became more feminist and she began to draw on her unhappy marriage for many of her stories and poems. She was also awarded the Jnanpith Award, India's highest literary award, in 1981, for Kāgaz te Cainvas (ਕਾਗਜ਼ ਤੇ ਕੈਨਵਸ) (Paper and Canvas).

It is interesting to note that even though Amritā Prītām's father was a devout Sikh, she was certainly not. She openly cut her hair, drank alcohol and smoked in public. She also took no stand on the attack on Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) or the anti-Sikh pogroms in Dillī in 1984. Amritā Prītām spent the final years of her life with renowned artist, Imroz (ਇਮਰੋਜ਼). She died on October 31<sup>st</sup> 2005 at the age of 86 after a long illness. She is survived by her daughter Kundalā (ਕੁੰਡਲਾ), her son Navrāj (ਨਵਰਾਜ) and her grandson Aman (ਅਮਨ).

A few months after being uprooted by the partition, she wrote her immortal poem addressed to the Sufī (ਸੂਫੀ) poet Vāris Shāh (ਵਾਰਿਸ ਸ਼ਾਹ), who had wrote the tragic love story of the Pañjābī folk girl, Hīr (ਹੀਰ).

Amritā's poem, transcending geographical and communal boundaries, captured the pain of the partition. Below is an example of one of the poems Amritā Prītām wrote during the partition.

#### ਆਖਾਂ ਵਾਰਸ ਸ਼ਾਹ ਨੂੰ!

ਅਜ ਆਖਾਂ ਵਾਰਸ ਸ਼ਾਹ ਨੂੰ ਕਿਤੋਂ ਕਬਰਾਂ ਵਿਚੋਂ ਬੋਲ!  
 ਤੇ ਅਜ ਕਿਤਾਬੇ ਇਸ਼ਕ ਦਾ ਕੋਈ ਅਗਲਾ ਵਰਕਾ ਫੋਲ!  
 ਇਕ ਰੋਈ ਸੀ ਧੀ ਪੰਜਾਬ ਦੀ ਤੂੰ ਲਿਖ ਲਿਖ ਮਾਰੇ ਵੈਣ  
 ਅਜ ਲੱਖਾਂ ਧੀਆਂ ਰੋਂਦੀਆਂ ਤੈਨੂੰ ਵਾਰਸਸ਼ਾਹ ਨੂੰ ਕਹਿਣ:  
 ਵੇ ਦਰਦਮੰਦਾਂ ਦਿਆ ਦਰਦੀਆ! ਉਠ ਤਕ ਆਪਣਾ ਪੰਜਾਬ  
 ਅਜ ਬੋਲੇ ਲਾਸ਼ਾਂ ਵਿਛੀਆਂ ਤੇ ਲਹੂ ਦੀ ਭਰੀ ਚਨਾਬ  
 ਕਿਸੇ ਨੇ ਪੰਜਾਂ ਪਾਣੀਆਂ ਵਿਚ ਦਿੱਤੀ ਜ਼ਹਿਰ ਰਲਾ  
 ਤੇ ਉਨ੍ਹਾਂ ਪਾਣੀਆਂ ਧਰਤ ਨੂੰ ਦਿੱਤਾ ਪਾਣੀ ਲਾ  
 ਇਸ ਜ਼ਰਖੇਜ਼ ਜ਼ਮੀਨ ਦੇ ਲੂੰ ਲੂੰ ਫੁਟਿਆ ਜ਼ਹਿਰ  
 ਗਿੱਠ ਗਿੱਠ ਚੜ੍ਹੀਆਂ ਲਾਲੀਆਂ ਫੁਟ ਫੁਟ ਚੜ੍ਹੀਆਂ ਕਹਿਰ  
 ਵਿਹੁ ਵਲਿੱਸੀ ਵਾ ਫਿਰ ਵਣ ਵਣ ਵੱਗੀ ਜਾ  
 ਓਹਨੇ ਹਰ ਇਕ ਵਾਂਸ ਦੀ ਵੰਝਣੀ ਦਿੱਤੀ ਨਾਗ ਬਣਾ  
 ਪਹਿਲਾ ਡੰਗ ਮਦਾਰੀਆਂ ਮੰਤ੍ਰ ਗਏ ਗੁਆਚ  
 ਦੂਜੇ ਡੰਗ ਦੀ ਲਗ ਗਈ ਜਣੇ ਖਣੇ ਨੂੰ ਲਾਗ  
 ਲਾਗਾਂ ਕੀਲੇ ਲੋਕ-ਮੂੰਹ ਬੱਸ ਫਿਰ ਡੰਗ ਹੀ ਡੰਗ  
 ਪਲੇ ਪਲੀ ਪੰਜਾਬ ਦੇ ਨੀਲੇ ਪੈ ਗਏ ਅੰਗ।  
 ਗਲਿਓਂ ਟੁੱਟੇ ਗੀਤ ਫਿਰ ਤੁੱਕਲਿਓਂ ਟੁੱਟੀ ਤੰਦ  
 ਤਿੰਜਣੋਂ ਟੁੱਟੀਆਂ ਸਹੇਲੀਆਂ ਚਰਖੜੇ ਘੁਕਰ ਬੰਦ  
 ਸਣੇ ਸੇਜ ਦੇ ਬੇੜੀਆਂ ਲੁੱਡਣ ਦਿੱਤੀਆਂ ਰੋੜ੍ਹ  
 ਸਣੇ ਡਾਲੀਆਂ ਪੀਂਘ ਅਜ ਪਿੱਪਲਾਂ ਦਿੱਤੀ ਤੋੜ  
 ਜਿਥੇ ਵਜਦੀ ਸੀ ਫੁਕ ਪਿਆਰ ਦੀ ਵੇ ਉਹ ਵੰਝਲੀ ਗਈ ਗੁਆਚ  
 ਰਾਂਝੇ ਦੇ ਸਭ ਵੀਰ ਅਜ ਭੁਲ ਗਏ ਉਹਦੀ ਜਾਚ

ਧਰਤੀ ਤੇ ਲਹੂ ਵੱਸਿਆ ਕਬਰਾਂ ਪਈਆਂ ਚੋਣ  
 ਪ੍ਰੀਤ ਦੀਆਂ ਸ਼ਾਹਜ਼ਾਦੀਆਂ ਅਜ ਵਿਚ ਮਜ਼ਾਰਾਂ ਰੋਣ  
 ਅਜ ਸੱਭੇ ਕੈਦੋ ਬਣ ਗਏ ਹੁਸਨ ਇਸ਼ਕ ਦੇ ਚੋਰ  
 ਅਜ ਕਿਥੋਂ ਲਿਆਈਏ ਲੱਭ ਕੇ ਵਾਰਸ ਸ਼ਾਹ ਇਕ ਹੋਰ  
 ਅਜ ਆਖਾਂ ਵਾਰਸ ਸ਼ਾਹ ਨੂੰ ਤੂੰਹੋਂ ਕਬਰਾਂ ਵਿੱਚੋਂ ਬੋਲ!  
 ਤੇ ਅਜ ਕਿਤਾਬੇ ਇਸ਼ਕ ਦਾ ਕੋਈ ਅਗਲਾ ਵਰਕਾ ਫੋਲ!

### English Translation

Today, I call Vāris Shāh, “Speak from inside your grave”  
 And turn, today, the book of love’s next affectionate page  
 Once, one daughter of Pañjāb cried; you wrote a wailing saga  
 Today, a million daughters, cry to you, Vāris Shāh  
 Rise! O’ narrator of the grieving; rise! look at your Pañjāb  
 Today, fields are lined with corpses, and blood fills the Cināb  
 Someone has mixed poison in the five rivers’ flow  
 Their deadly water is, now, irrigating our lands galore  
 This fertile land is sprouting, venom from every pore  
 The sky is turning red from endless cries of gore  
 The toxic forest wind, screams from inside its wake  
 Turning each flute’s bamboo-shoot, into a deadly snake  
 With the first snake-bite; charmers lost their spell  
 The second bite turned all and sundry, into snakes, as well  
 Drinking from this deadly stream, filling the land with bane  
 Slowly, Pañjāb’s limbs have turned black and blue, with pain  
 The street-songs have been silenced; cotton threads are snapped  
 Girls have left their playgroups; the spinning wheels are cracked  
 Our wedding beds are boats, their logs have cast away  
 Our hanging swing, the Pīpal tree has broken in disarray  
 Lost is the flute, which once, blew sounds of the heart  
 Rāñjhā’s brothers, today, no longer know this art  
 Blood rained on our shrines; drenching them to the core  
 Damsels of amour, today, sit crying at their door  
 Today everyone is, ‘Qaidō;’ thieves of beauty and ardor  
 Where can we find, today, another Vāris Shāh, once more  
 Today, I call Vāris Shāh, “Speak from inside your grave”  
 And turn, today, the book of love’s next affectionate page  
 The Girl from Gujrāmīvālā

*Courtesy:* <http://www.apnaorg.com/poetry/amrita-r/>

*Audio version:* <http://www.apnaorg.com/audio/amrita/>

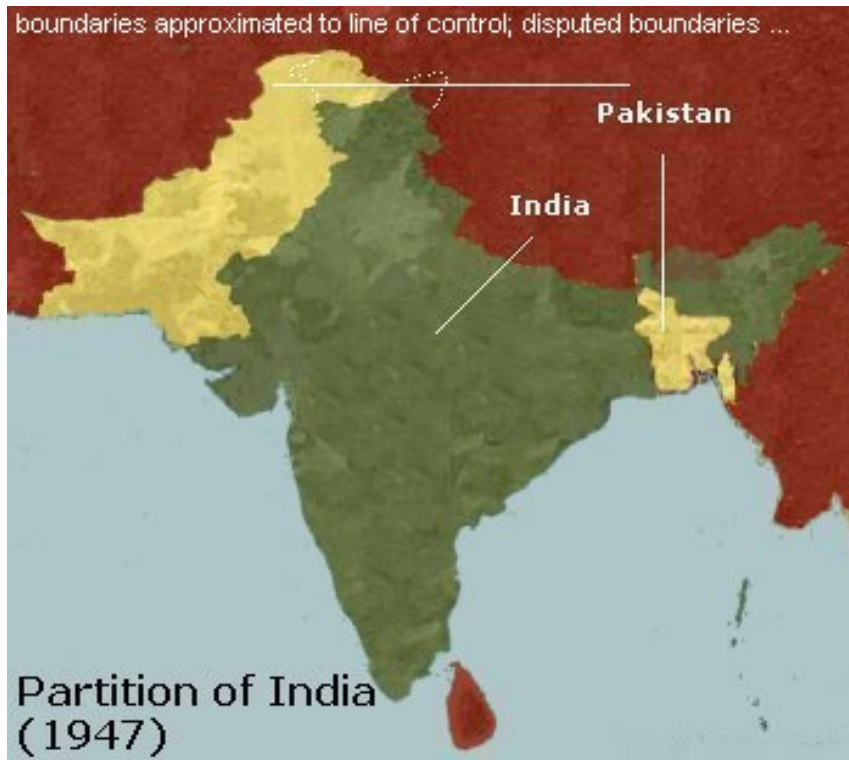
After this poem Amritā became dear to the heart of the Pañjābīs on both sides of the border. Over the years, her fame spread worldwide. Everyone looked at this rising star on the horizon of Pañjābī literature. Besides poetry, she wrote fiction, biography, personal prose and travelogues. She authored many books in a career spanning seven decades.

### The Partition of India and the Literature

The partition of India has been the theme of many a novel or poem, of many writings. To name a few, Khushvant Singh's *I Shall Not Hear the Nightingale*, or *Train to Pakistan*, Mano Majrā (ਮਨੋ ਮਜਰਾ); Manohar Malgōmkar's (ਮਨੋਹਰ ਮਲਗੋਂਕਰ) *A Bend in the Ganges*. One needn't be reminded of names such as Jaliāmṡālā Bāg (ਜਲਿਆਂਵਾਲਾ ਬਾਗ), Bhagat Singh (ਭਗਤ ਸਿੰਘ), Lālā Lājpat Rāi (ਲਾਲਾ ਲਾਜਪਤ ਰਾਇ) and General Reginald Dwyer. The partition made Pañjābī writers more self-conscious of their social responsibilities.

Perhaps no other state in India felt the sorrows and effects of the partition as did Pañjāb. It was a great bloodbath, on both sides and the biggest migration the world has ever known. In this land of Hīr and Rāñjhā (ਹੀਰ ਰਾਂਝਾ), Sohnī Mahivāl (ਸੋਹਨੀ ਮਹੀਵਾਲ) and others fallen by the way, Amritā Prītam addressed Vāris Shāh (ਵਾਰਿਸ ਸ਼ਾਹ) the legendary poet of Pañjābī romantic immortals. Undoubtedly this poem carries the complete load of the people of Pañjāb and those now of Pakistan with such emotion and longing for the dead and separated that soaked the eyes of its readers on both sides. No compensation of any kind could stem the flood of tears.

The partition of the Indian subcontinent in 1947, following World War II, is perhaps the most tragic of all political events to affect India in its long political history. The partition divided Hindus, Sikhs, and Muslims who had lived together for hundreds of years. It led to endless boundary disputes and three wars between the two neighbors. The agony and horrors of partition also gave rise to a new genre of moving art and literature of India.





Another map of India during the partition 1947 and areas of migration.

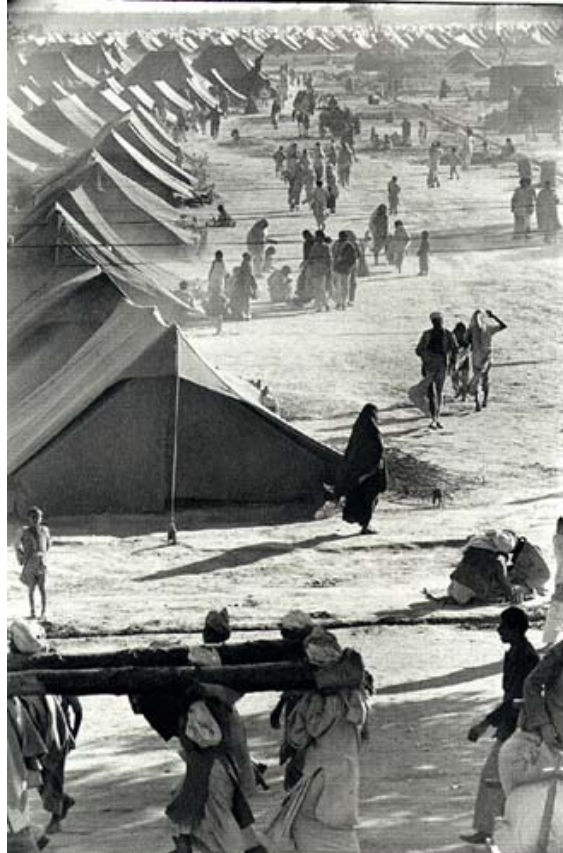


Above are pictures that clearly show how difficult the journey was for so many Indians.



People crossing the border.





A refugee camp.



Over 10 million people were uprooted from their homeland and travelled on foot, bullock carts and trains to their promised new home.



With the tragic legacy of an uncertain future, a young refugee sits on the walls of Purānā Kilā (ਪੁਰਾਨਾ ਕਿਲਾ), transformed into a vast refugee camp in Delhi.

*Pictures courtesy of: [http://www.martinfrost.ws/htmlfiles/aug2007/partition\\_india.html](http://www.martinfrost.ws/htmlfiles/aug2007/partition_india.html)*



**Grade: 8**

**Course: Virṣā (ਵਿਰਸਾ)**

**Lesson Number: 24 - 26**

**Unit Name: Sikh (ਸਿੱਖ) Tensions in the 19<sup>th</sup> Century**

**Title: The Sikh Diaspora: Before 1947**

### **Standards**

#### **Standard 7: The Sikh Diaspora: before 1947**

- Students identify characteristics of the Sikh diaspora communities that ventured prior 1947
  - Students understand the characteristics and concerns of the Sikh communities that migrated before 1947, especially those communities in South East Asia and Africa.

### **Objectives**

1. Students will complete T charts by analyzing the information on South East Asia and Africa.

### **Prerequisites**

- Previous lesson on the partition of Pañjāb

### **Materials**

- Copy of readings and T charts (in Teacher Resources)
- Copy of map(s), or go to [www. nationalgeographic.com](http://www.nationalgeographic.com) to print some
- Pencils
- Chart paper or Board

### **Advanced Preparation**

- Teachers should look over the readings.
- Make copies of the graphic organizer(s) and readings.
- Draw the graphic organizer/ web on chart paper or on the board so you can have a larger web to complete with the students.

### **Engagement (15 to 20 minutes)**

- Ask students if they know where their parents are from and where they lived most of their lives. This discussion is a follow-up to discussion that began in Lesson 22. Students should have had the opportunity to ask their parents and grandparents questions about their migration patterns.
- See if any of your students have stories about where their parents, grandparents or great-grandparents were brought up. Try to look for stories about parents that were immigrants in another country.
- Ask students to share with their classmates what they know.
- Ask students to explain how being an immigrant has affected their or their families' lives.
- Ask students to address some of their concerns as Sikhs or what some of their families' concerns have been.
- Try to see if any of the students have stories from Africa or East Asia. For example, they may have family members or family friends who were brought up in Kenya and they might have shared some stories about their life there. (Note to teacher: If your students do not have any stories to share feel free to share your own stories or, if you are an immigrant from Africa or East Asia, please share with the students after you have given them the opportunity to share their stories.)

- Let students know that we will be analyzing the Sikh Diaspora before 1947 and will be looking at the characteristics and concerns of Sikh families that migrated to East Asia and Africa before 1946.
- For students to become familiar with the regions it is suggested that they make a map of the region or at least analyze a map of the region. (Teachers can go to [www.nationalgeographic.com](http://www.nationalgeographic.com) and then go to Printable Wall Maps and select Asia and Africa for the students to assemble together.)
- Ask students to locate Kenya on the Africa map and South East Asia, especially Singapore on the Asia map.

### **Exploration (35 minutes)**

- Hand out the reading on the Sikh diaspora (in Teacher Resources). Ask students to read it silently to get a general idea about the events involved.
- Hand out the T-chart on South-East Asia (in Teacher Resources) and explain to students how to complete it. Ask students to write characteristics in the first column and concerns in the second column.
- Now hand out South-East Asia Reading (in Teacher Resources) and ask students to read silently to themselves.
- Now ask students to go back and complete the chart on what they just read.
- Discuss with students what they wrote for both sides of the chart (You might also want to write it up on the board for all students to see as they discuss it).
- Repeat with Africa reading (You might want to complete this on the second day).

### **Explanation/ Extension (5 to 10 minutes)**

- Provide each student a picture of a famous Sikh from the Sikh Diaspora (in Teacher Resources).
- If possible give the students an opportunity to research the person. Maybe computers and books could be made available or you may allow students to talk to other students to figure out who these persons are. You can also assign the research as a homework assignment so it can be discussed at the next class. Let them know that they are to present the importance of their person at the next class and should be prepared.
- Teachers should encourage student to explore [www.sikhpioneers.org](http://www.sikhpioneers.org) for further study of Sikhs in the United States.

### **Evaluation (On-Going)**

- Teachers should collect T charts and evaluate them for completion.

### Teacher Resources

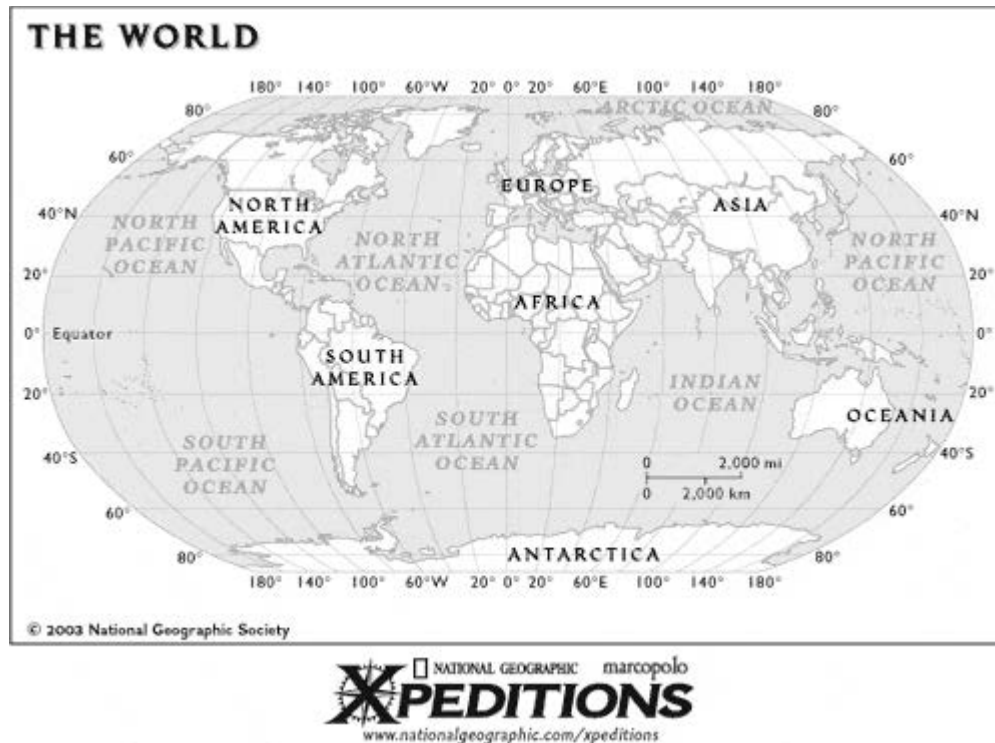
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### Sikh (ਸਿੱਖ) Diaspora

You can easily say that a Sikh can be found anywhere in the world. There are an estimated 25 million Sikhs around the globe. The largest Diapora (outside of Indian-Panjab and beyond South Asia) is in three countries: Canada, the USA, and the UK. The UK has the largest Sikh presence in terms of population. While even today a majority of the Sikhs live in Pañjāb (ਪੰਜਾਬ) there has been an outward migration to most areas of the world over the past 200 years. By the end of the nineteenth century Sikhs started migrating in significant numbers to as far away places as Fiji, New Zealand, Australia, and to the South-east Asian countries of Singapore and Malaysia.

In the late 19 century, the posting of Sikh soldiers in the British army to stations in Malaysia and Hong Kong prompted Sikh emigration to those territories, which eventually became jumping-off points for further migration to Australia, New Zealand and Fiji, especially for those seeking temporary employment as unskilled laborers. Others Sikhs discovered opportunities along the West Coast of North America, the first emigrant evidently arriving in 1903.

Semi-skilled artisans were also transported from Pañjāb to British East Africa to help in the building of railways. After World War II and the partitioin of Pañjāb, Sikhs emigrated from both India and Pakistan, most going to the United Kingdom but many also headed for North America. Some of the Sikhs who had settled in Eastern Africa were expelled by Ugandan dictator Idi Amin in 1972; most of them moved to the United Kingdom, becoming twice migrants. In the early 21<sup>st</sup> century the Sikh population in that country was more than 300,000, and there are communities of 180,000 to 200,000 members each in the United States and Canada.

### Sikhs in North America

Sikhs first arrived in the North America about 100 years ago and were also the first South Asians to migrate there. This migration was based on farming, industrial and educational skills but later it was focused mainly on the farming industry. Some Sikh engineers were brought to US by the government

for the construction of railroads, mainly in the North-west and Panama Canal, in late 1900's. The first Sikh population arrived to California in 1899. An article of San Francisco announced the arrival of the first 4 Sikhs in San Francisco on the front-page. Most of the Asians who came to United States in late 1900- 1980 were Sikhs from Pañjāb. ([www.sikhpride.com](http://www.sikhpride.com)).

### **Sikhs in South-East Asia**

Malaysia and Sikhs: Malaysia was the first foreign country that the Sikhs from Pañjāb emigrated to. This was mainly because of the death of the legendary ruler Sardār Rañjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) in 1839. Next Bhāi Mahārāj Singh (ਭਾਈ ਮਹਾਰਾਜ ਸਿੰਘ) and his follower Carkā Singh (ਚਰਕਾ ਸਿੰਘ) were exiled by the British to Singapore in 1850. He was kept in a windowless dungeon at Outram Road, where he died six years later. In 1915, as a result of the propaganda by the revolutionary Gadar (ਗਦਰ) party in California, the Indian troops stationed in Singapore rebelled against the British. Articles and poems on the revolution were widely circulated in secret. However, the British managed to suppress the mutiny, but there was mass abandonment from the regiments. Soldiers fled by crossing over to Johor, an island of Malaysia. They received a lot of help from the railway construction workers along the way, and others provided food, clothing and cash for them to return home. It is interesting to note that it was much easier for the Pañjābi Muslims to escape who blended in with the Malays than the Sikh troops who had to disguise themselves by cutting their long hair for fear of being captured. Most escaped to Siam.

When the Sikh population began to rise on the Peninsula, a unique service established itself in railway towns like Taiping, Kuala Kangsar and Tanjung Malim. It became a common sight to see Sikh men with milk churns standing on the railway platforms, giving away free heated fresh milk. As followers of Sikhī, these Sikh men voluntarily gave milk to any needy child or adult, whatever the race or religious affiliation. Wealthy Sikh cattle owners gladly donated their extra milk for this purpose. A few Sikh individuals even spent their time giving away cooked food to travelers.

Taiping was the headquarters of the Malay States Guides (MSG), a body of local Indian troops which was formed of Malaysia's own regiment. In 1873, the person in charge was worried about rivalry from another clan in the Tin mining region, so they decided to get men from Pañjāb to maintain law and order. He consulted Captain T. Speedy, who formed the 1<sup>st</sup> Battalion Perak Sikhs, which originally comprised 110 men of Sikh, Hindu, and Paṭhān (ਪਠਾਨ) origins. This battalion became MSG in 1896. During the First World War, the MSG regiment was mobilized to serve in Aden.

The early Sikh community in Malaya produced a string of creative writers. In one book *Maha Jang Europe* (ਮਹਾ ਜੰਗ ਯੋਰਪ) (Great European War) 1914-1918 AD, the writer Havalḍār (Sgt.) Nand Singh (ਹਵਲਦਾਰ ਨੰਦ ਸਿੰਘ) vividly described the daring exploits of the Malay States Guides in Aden when they fought the Turkish forces. Another writer, Gurbakhsh Singh Kesarī (ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕੇਸਰੀ), the police Granthī (ਗ੍ਰੰਥੀ), published about 70 booklets. Gurbakhsh's *Panth Jāgvan* (ਪੰਥ ਜਾਗਵਨ) (Path of Awakening) had a profound influence in awakening the masses in Pañjāb.

The largest Sikh community in Malaysia during the time of the First World War was in the district of Larut and Matang in Perak. When the Malaya States Guides were disbanded, the Singh Sabhā (ਸਿੰਘ ਸਭਾ), a registered local Sikh society, convinced the British that the *Gurduārā* (ਗੁਰਦੁਆਰਾ), within the Taiping army compound belonged to the Sikhs and not the military. They agreed and a new *Gurduārā* was built on the site and it is today called the Gurduārā Sahib Taiping.

Currently, the social situation in Malaysia has begun to deteriorate. There has been an erosion of Sikh values accompanied by the loss of the outward form of Sikhī among the educated class. Without any guidance from their parents and with no support from religious institutions, Sikh boys and girls have started to intermingle and intermarry with South Indians, Muslim Malays and Chinese. Dr. Manjīt Singh Sidhū (ਡਾ: ਮਨਜੀਤ ਸਿੰਘ ਸਿਧੂ) author of ‘Sikhs in Malaysia’ estimates that about 70% of Sikh children aged 10 and above cannot read and write Pañjābī. Many Sikh professionals in Malaysia consider it a sign of progress to mix with other nationalities and to copy their lifestyle, which includes drinking and smoking. However, some Sikhs in Malaysia are trying to put the young Sikh youth back in touch with Sikhī by holding holiday camps for the youth to foster Sikh values.

*Below is a typical story of an early migrant to Singapore.*

This is the story of Harī Singh (ਹਰੀ ਸਿੰਘ) from Gurdāspur (ਗੁਰਦਾਸਪੁਰ) district. Harī Singh came to Singapore in 1885. He traveled, like many others on deck, cooking his own meals. He landed in Singapore at Tanjong Pagar and was helped by some Sikh policemen on duty who gave him temporary accommodation. Sundar Singh (ਸੁੰਦਰ ਸਿੰਘ), a police constable, helped him find a job patrolling the grounds of the Botanical Gardens. Like many of the Sikhs in Singapore then, Harī Singh led a very frugal life, saving most of his money to send back home to help out his relatives. A couple of years after his arrival, Harī Singh brought out his younger brother Jaimal Singh (ਜੈਮਲ ਸਿੰਘ) and found him a job as an additional police constable. The job of these police constables in those days consisted of guarding the government run opium shops which were then legal in Singapore.

Many of these early Sikhs came as bachelors and then later returned to India with some money. When they did return they married and tried to bring their families with them. However, for Harī Singh things were a little different because his older brother died suddenly leaving a young son. Harī Singh adopted the son whose name is Ācar Singh (ਆਚਰ ਸਿੰਘ). When Harī Singh returned back to Singapore after being in India for some time he decided to buy some land to keep some dairy cows. He started with three cows and began what was eventually to become a full-time business. Soon after Harī Singh started his own family, and put a great emphasis on education.

Another Sikh, Sevā Singh Sidūke (ਸੇਵਾ ਸਿੰਘ ਸਿਧੂਕੇ) whose village is close to Harī Singh came to Singapore in the early 1900's and also began his own cattle business. Sevā Singh's eldest son, Divān Singh Randhāvā (ਦਿਵਾਨ ਸਿੰਘ ਰੰਧਾਵਾ) till the 1980's ran the only Pañjābī Weekly newspaper in Singapore. Harī Singh's descendants, now fourth generation Sikhs in Singapore, are comfortably settled middle class Singaporeans.

Today there are several *Gurduārās* in Singapore to accommodate the large Sikh population and their spiritual needs.

### **About Malaysia**

Abused Sikh workers left high and dry

Kuala Lumpur - Darshan Singh's (ਦਰਸ਼ਨ ਸਿੰਘ) story is all too familiar for many human rights activists. He was recruited from the Indian state of Pañjāb (ਪੰਜਾਬ) to work in a Malaysian company. Things soon turned nasty when the labor recruiter pocketed all his salary, housed him in a cramped place, fed him flour and lentils and went further to abuse and torture him.

The 29-year-old Darshan, a practicing Sikh, sold his motorcycle, all of his wife's few and precious jewels and borrowed 8,600 ringgit (2,261 U.S. dollars) from a loan shark to buy an air ticket to Malaysia. The air ticket price also included a 'visa and agents' fee'. All this was done on the promises of a soft-spoken Pañjābī-speaking woman who acted as the labor recruiter.

The labor recruiter had promised Darshan a “safe and secure” job laying electrical cables and a guaranteed 1,500 ringgit (395 U.S. dollars) a month, with food and lodging thrown in together with medical benefits. He hoped to work for three years and to return home with enough hard cash to pay off the loan, buy his wife new jewelry, get himself a new motorcycle and hopefully have enough left to start a small business in his village in Pañjāb. Like other migrant workers, Darshan’s dream was dashed the day he landed at the spanking new billion dollar Kuala Lumpur International Airport with 17 other workers that the agent had recruited from Pañjāb. Their passports and the remaining cash they had was taken away; the terms of their work contract were altered and they were ‘sold off’ to another employer.

Since arriving in Malaysia, Darshan and the others suffered nothing but misery. Today their home is a Sikh Gurduārā in the city that has been kind enough to give them temporary refuge. “We worked hard but were not paid the promised wages since the day we arrived...we were physically abused. Today we have nothing but the clothes we wear, no passports, no money, no jobs and no future,” Darshan told IPS. “All our dreams are shattered,” he said. “We have huge debts back home and can’t go back unless we get work here, save money and return home to pay up.” Under the circumstances such a possibility remains a distant dream.

Darshan is a Sikh and also feels humiliated that he was forced to discard his turban and cut his hair short on the grounds that he had to wear a safety helmet in his job. “I was deeply humiliated,” Darshan said. Two other Sikhs had their hair cut too. According to the workers they were warned that if they wore turbans again they would lose their job. On Wednesday, Darshan and the 17 workers related their plight to the National Human Rights Commission or SUHAKAM—a government funded human rights body with only an advisory role to the authorities. SUHAKAM commissioners Simon Sipaun and Jamaludin Othman, who heard their stories, were staggered by the inhumanity inflicted on these Sikh workers. “I cannot understand how one human being can treat another so cruelly and inhumanely...theirs is a sad story and I wonder how the employer would feel if the roles were reversed,” Sipaun told a press conference. “We will investigate the matter,” he said. The workers were taken to see SUHAKAM by Aegile Fernandez, program co-coordinator of TENAGANITA or Women’s Force—a leading human rights NGO that champions the rights of migrant workers and women in vulnerable situations.

The workers related how they were crowded into a room with only one fan and many slept on the floor. “We had rice and dāl (lentils) for food and were paid 130 ringgit (34 U.S. dollars) each for the three months of work we had done,” one of the workers said. “We were hungry most of the time,” said another worker. One day in mid July, Fernandez said, the 18 workers walked out of their jobs and made their way to the Indian High Commission seeking help. They were also referred to TENAGANITA. “The workers were abused, tortured, humiliated and exploited by the agents and contractors,” said Fernandez who urged firm police action against the perpetrators. Fernandez told IPS TENAGANITA would also lodge reports with the International Labor Organization and the United Nations Special Reporter on Rights of Migrant Workers to seek justice and publicize the plight of migrant workers in Malaysia.

“This is a classic case of abuse by employers who took the workers wages, housed them in a cramped place, gave them flour and dhal as food and abused and humiliated them,” Fernandez said.

“This is fraudulent recruitment made on false promises and tantamount to trafficking of people for labor,” she said. “It is in direct violation of the U.N. Optional Protocol against Trafficking and Smuggling of Persons.” “The government must take this abuse seriously and right the wrong,” she said, adding that forcing Sikhs to crop their hair is “deeply humiliating” and tantamount to torture.

She also said agents, contractors and employers have come to believe that they would not be punished for abusing and maltreating migrant workers. “Very few employers have ever been punished,” she said.

Human rights NGOs, having seen the same pattern of abuse of migrant workers over and over again have demanded a total revamp of the entire employment system but without much success. Fernandez said there are three factors why such migrant workers persist. One, corruption backed with a thriving number of recruiting agencies in the Asian region, makes it easy to bring people through illegal means. Second, many employers withhold the passports and other documents of their migrant employees. During raids when the migrant is forced to leave his work, the documents are left behind. Without proper papers, the migrant becomes undocumented. Third, many employers themselves “like to keep” undocumented workers because the former “don’t have to spend much money”.

Adapted from: Baradan Kuppusamy

### **Sikhs in East Africa**

Sikhs have been migrating to East Africa since 1890’s. They established themselves as a very hard working, honest, religious and skilled community. Their contribution to East Africa is phenomenal. The history of the Sikhs of East Africa begins with the Railway—though groups of Sikh Regiments had seen service in certain parts of East Africa in previous years. The Sikhs who were brought over from India to build the old Uganda Railways were skilled workmen—carpenters, blacksmiths and masons. They were quick to adapt themselves to the specialized requirements of the railways and many became fitters, turners and boiler-makers.

These early Sikhs were soon joined by their educated brothers. There was no department of the pioneering Railway without the Sikhs. A number of policemen, ranging from inspectors to constables, were also sent from India to become the vital instrument of maintaining law and order. They remained in the country for several years. Many, but not all, of the original Sikh arrivals returned to India to be replaced and augmented by others who came of their own desire. Their skills and industry were always in great demand. The Sikhs penetrated into every nook and corner of East Africa to erect buildings and to build the roads; to undertake general maintenance work on the farms; to serve in the offices and to assume charge of the hospitals.

The manner in which the Sikhs increased their usefulness to Kenya is a saga of resource and initiative and perseverance. They undertook with confidence any type of work, which required skill and industry. They became highly successful farmers. They responded magnificently to the growing needs of the country by improving and diversifying their capabilities. They became contractors and furniture makers. Sikhs also helped in the transporting problems of Kenya before the motoring era by helping to build and operate Indian style bullock carts. When the motorcar did arrive Sikhs converted themselves to mechanics and engineers. They began to own garages and engineering workshops.

With every succeeding year the Sikhs adopted a steadily rising standard of living; they gave the best possible education to their children, and they invested by far the greatest proportion of their earnings within the country. The Sikhs entered all the professions including the police, the civil service, educational and medical institutions and even factories.

There were, however, no acute extremes in the local Sikhs in wealth. Throughout East Africa, the Sikhs of substantial wealth were very few. It was mostly a community of middle-income because instances of extreme poverty were also scarce. During the initial 60 years or so of the last millennium, the Sikhs built nearly 40 *Gurduārās* (ਗੁਰਦੁਆਰਾ) in various towns of East Africa. They also managed a dozen ‘aided’ schools of which one is in Nairobi and was among the largest in the whole country.



Sikh women's organizations were attached to every Sikh Gurduārā. There were several Sikh study circles, libraries, and young men's associations. A Sikh missionary society was set up to publish Sikh literature on many occasions.

The Sikhs had also served in the politics of Kenya. They had been members of the Legislative Council and of all the municipal councils. They had also taken part in numerous other bodies and commissions and committees. The Sikh Communities of Kenya, Uganda and Tanzania were among the largest outside India.

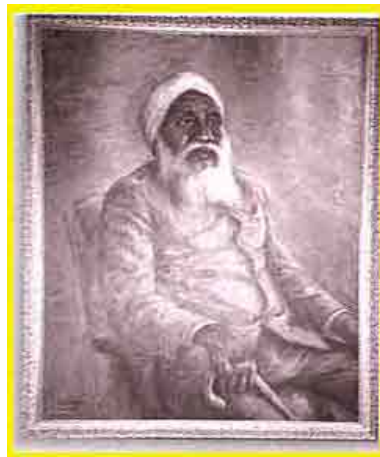
*Below are some actual interviews and stories from Sikhs in East Africa.*

### **The Portrait in My Office**

I'm 90 now and I can't remember everything, but I'll tell you what I can about my background in India and my first years in Africa. Our family had a farm in the village of Juṇḍālī (ਜੁੰਡਾਲੀ), in the Ludhiāṇā (ਲੁਧਿਆਣਾ) district of the Pañjāb (ਪੰਜਾਬ). We were farmers; Jats (ਜੱਟ)—all Gills were traditionally farmers; Gills are what you could call a clan of Jats. My mother died when I was just five hours old; I was brought up by her brother and his wife.

I was sent to the best school in the area, a school in Ludhiāṇā run by the Ārya Samāj (ਆਰਯ ਸਮਾਜ). No, it didn't matter that the Ārya Samājists are very staunch Hindus and we Jats are Sikhs; my father had good relations with the Ārya Samāj people. He did not care what religion anyone belonged to; he said that the only thing important in religion is to believe in God, to be honest and to be good to people.

I completed Standard 8 in that school and then I returned to my father who had remarried. My little half-brothers were going to a private school in our village. As I had finished my schooling I used to take them to school in the mornings and collect them in the afternoon. One day the headmaster, knowing that I had learned English, asked me what I was doing. I said, "Nothing." So he gave me a job teaching in his school, with a salary of 13 rupees a month. It was a small school, built of bricks with about 100 boys.



Now, at that time the British were encouraging people to come to British East Africa. Another of my uncles, my mother's brother Nāhar Singh Paṅglī (ਨਾਹਰ ਸਿੰਘ ਪੰਗਲੀ), took advantage of the opportunity and came here in about 1915 to work as an accountant with the Railway. My uncle knew I wanted to better myself too so he arranged a permit for me to come to Kenya but told me, 'Wait until I write to

you that there is an opportunity open and only then come.’ But I was eager and didn’t want to wait. I got to know a Hindu named Sanīwāl (ਸਨੀਵਾਲ), from a nearby village, who had come back on leave from Africa. I told him I wanted to go to join my uncle. It turned out that he was also working as an accountant for the railway and he knew my uncle. So he said he would take me with him when he returned to his job. Sanīwāl told me to meet him at the Railway station at Ludhiānā with my passport, my permit and 300 rupees (which my father loaned me). We traveled together by train to Bombay and then boarded a steamer. We traveled deck class—the fare was 65 rupees (my father gave me the money for that) which included our food. And so in 1922, when I was 20 years old, I came to Africa.

We landed at Mombasa and went up to Nairobi by train. My companion took me to my uncle who was very surprised to see me. But he welcomed me and got me into the Railway School as a trainee. I lived with him. As he was here with his wife and their children, three sons and a daughter, and was renting a house, there was room for me. After finishing my training I was taken on as a telegraphist at sh 20/- a month (US\$0.30). I was very happy that I had come, for that was much better than being a teacher earning 13 rupees. I worked for the Railway for over forty years, up until 1963. I was sent to different stations along the line in Kenya: Njoro, Molo, Muhoroni, Kibos, Kipikori, Kisumu. There were a lot of European settlers at Njoro and Mob. Lord Delamere was at Njoro. Yes, we knew each other. As I spoke English I got to know the Settlers. They’d come to me for booking wagons for transporting their produce out and bringing supplies in. We got along very well. That was a wonderful job, working with the Settlers. After four or five years I was promoted to Stationmaster grade at sh 250/- a month (\$3.80). My Pañjābī colleagues all called me Bāūjī (ਬਾਊ ਜੀ)—sort of a title of respect for government officials.

I saw that things were good, so when I went home on leave in 1925 I brought my wife Bacan Kaur (ਬਚਨ ਕੌਰ) back with me (we’d been married when we were 12, but had not been allowed to see each other again until we were 19, just before I left home). Then in 1926 I was transferred to Uganda. I began doing other business on the side; I went into saw-milling and had cotton ginneries. I settled in Jinja and built a fine house, which I called Lakeview. The rest is well known: I became one of the three multi-millionaires of Jinja, along with Mahtā (ਮਹਤਾ) and Madhvānī (ਮਧਵਾਨੀ) (both of whom made their money in sugar)... and then I was one of the thousands of Asians thrown out by Idi Amin in 1972.

Fortunately I had kept ties in Kenya. I’d laid the foundations stones of both the old and the new Singh Sabhā (ਸਿੰਘ ਸਭਾ) temples in Nairobi, and in 1948-50 I had built Gill House, the first 5-storey building in town—a skyscraper in those days, which I rented to the colonial government for offices. So in 1972 I came back to Kenya, where I had started my career as ‘Bauji’. It was all because of my Uncle Nāhar Singh that I am what I am today. I still keep his portrait in my office. Yes, though I am 90 years old I still go to the office every day.

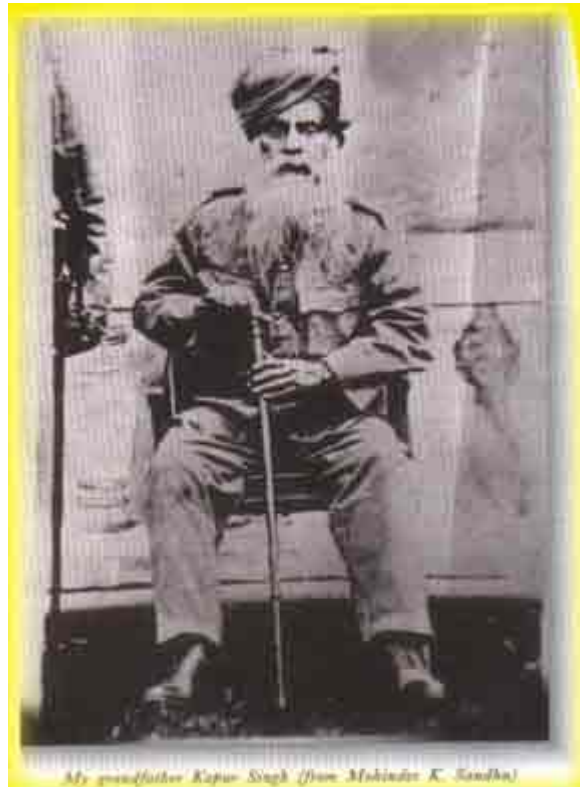
### **The First Indian (Sikh) Police Inspector**

Mohindar Kaur Sandhū (ਮੋਹਿੰਦਰ ਕੌਰ ਸੰਧੂ), Nairobi

My grandfather Kapūr Singh (ਕਪੂਰ ਸਿੰਘ) was the first Indian Inspector of Police here. He was originally from the village of Gaggobūhā (ਗੱਗੋਬੁਹਾ), near Amritsar in India, and he joined the police force there. First he was posted to Baluchistan, and then in 1895 he was seconded from India to work with the Kenya Police.

Kapūr Singh became greatly respected, not only because of his high rank in the police force but also in his community. He had the honor of laying the foundation stone of the first Sikh temple in Nairobi. Although the building, the Singh Sabhā Gurduārā (ਗੁਰਦੁਆਰਾ), has been greatly altered, the original

plaque with his name is still there. He also laid the foundation stones of mosques in Nakuru, Kisumu and Mombasa. That shows not only how respected he was but also how good inter-communal relationships were in those days.



*My grandfather Kapūr Singh (from Mohinder K. Sandhu)*

When my grandfather retired he returned to India, and eventually died there. I was born and raised here in Kenya and so I never knew him, so I can't tell you anything more about him. But my husband and I can tell you about his son Satbachan Singh (ਸਤਬਚਨ ਸਿੰਘ) who was my father.

From an interview with late Indar Singh Gill (ਇੰਦਰ ਸਿੰਘ ਗਿੱਲ), Nairobi

### **The Oldest Police Officer**

My grandfather Kapūr Singh (ਕਪੂਰ ਸਿੰਘ) was already married when he came to Kenya. His wife stayed in Gaggobūhā (ਗੱਗਬੁਹਾ), except for one brief visit here. They had three sons and a daughter. The daughter died, one son stayed in India, but two sons followed their father to Kenya and also joined the police. One was Lakashaman Singh (ਲਕਸ਼ਮਨ ਸਿੰਘ) and the other was my father Satbachan Singh (ਸਤਬਚਨ ਸਿੰਘ), who was born in 1900. In his career as a police officer my father Satbachan Singh moved around a lot as he was transferred from place to place, but most of the time he was in Nairobi. In the early days Nairobi was very wild, covered with bush. When he went on his rounds he would come back covered with ticks. Sometimes he encountered lions. He was posted up to Cherangani, and out at Tigoni too, in Settler days.

“Satbachan Singh was not at all what one thinks of as a typical policeman. He was a very gentle man. He never raised his voice, never got angry.”

Around 1915 or 1916 he got married in India to my mother Hukam Kaur (ਹੁਕਮ ਕੌਰ) and brought her out here, and she moved around with him. They had two sons and then me, their only daughter. I was born in Kisumu, where my father happened to be posted then. When I was three years old he was transferred to Lamu. He was sent there especially to keep an eye out for possible infiltration of enemy agents—Germans and Italians.



Previously, sometime in the late 1920s I think, he had been posted to Voi to halt the slaughter of elephants for their ivory. My father was very fond of Nature (he later became a founder of the Wildlife Society) and was angry about all the poaching. He walked miles and miles in the forests around Voi until he finally got to the source of the poaching and captured the man responsible for the entire killing and smuggling. My father tied the man to a tree and threatened to burn him unless he told where the ivory was hidden. The poacher of course told, and all the ivory was recovered. My father's boss was so pleased that he told my father, 'Pick out the best tusk as your reward for controlling the poaching'.

Perhaps the reason my father was so fond of Nature and the outdoors was that his family was in farming in India. He bought a farm here, 400 acres of land at the foothills of the Nandi Hills near Miwani. My uncle Lakshaman Singh (ਲਕਸ਼ਮਣ ਸਿੰਘ) retired from the Police to run the farm and my father spent as much time as he could there. I stayed there when I was a little girl, four and five years old, before I had to go to school—the Indian Primary School in Nairobi.

Because I was the youngest I was my father's pet and I remember him taking my mother and me for walks around the farm. Most of the farm was planted with sugarcane but he also had pedigree cows of which he was very proud, and pigs. He was the first Indian to whom the Colonial Government gave a license to keep and breed pigs. He also had a fine orchard with a lot of fruit trees he imported from South Africa, including seedless oranges. He kept horses there, for he loved riding and was a very good horseman (but he never taught me to ride). He had a couple of horses on the farm, brown ones, and he kept one for his own use in Nairobi too. He was also good at shooting. Even when we were living in town, my father liked to be outdoors. He was very fond of picnics and every Sunday he'd take us all on an outing somewhere. He was a strict parent (it was our mother who was the soft one) and a very serious person (he always dressed very well, in jacket and trousers when not in uniform). But he also had a good sense of humor and liked to relax with his friends. He had close friends in all

the communities, Hindus, Sikhs, Muslims, and Europeans too (he was a good friend of Dr. Leakey, the old Leakey who was a naturalist). He was usually very busy with his CID work all day, but in the evenings his friends would come around and visit him. Often he'd have visitors from India, especially people wanting his help in getting settled here.

Once, my father resigned from the police force for a day. There had been theft of money at the Norfolk hotel. Fingerprints were taken and suspicion pointed to a European woman. When my father was driving her to the police station she became terribly upset. He assured her she would not go to jail. But when she was searched, the money was found in her panties. My father let her go anyway; as he said, he'd promised her she would not go to jail, and he could not go back on his word. When the Commissioner found out he was furious. My father, knowing that according to regulations he should have charged her, submitted his resignation. The next day the Commissioner came to him and said, 'Forget your resignation. You're on duty.'

My father retired in 1945/ 46 but then was recalled because of the Emergency. He left the management of the farm in the hands of a nephew; a son of his brother Lakashaman Singh. (Both his own sons were otherwise occupied: the elder, who worked in the post office, was also a police reservist, and the younger was in a special branch of the police.) Things did not go well and in 1968 he sold out and returned to Gaggobūhā. (My mother had passed away in 1948.) He came back for a visit in 1976. While he was here he attended the cremation of a very close friend Mistrī Mangal Singh (ਮਿਸਤਰੀ ਮੰਗਲ ਸਿੰਘ) and there encountered Mitchell, the Assistant Commissioner of Police. My father asked, 'Do you remember me?' and Mitchell said, 'Of course. You're the oldest police officer in Kenya.'



Sikh Gurduāra Makindu, on the main road from Nairobi to Mombasa



Mahārājā (ਮਹਾਰਾਜਾ) of Paṭiālā (ਪਟਿਆਲਾ) Yādvindar Singh (ਯਾਦਵਿੰਦਰ ਸਿੰਘ) being flanked by S. Lābh Singh (ਲਾਭ ਸਿੰਘ) and S. Kirpāl Singh Sāgū (ਕਿਰਪਾਲ ਸਿੰਘ ਸਾਗੂ), who was the first Sikh to receive the OBE in Colonial Kenya.

From interviews with Mohinder K Sandhū (ਮੋਹਿੰਦਰ ਕੌਰ ਸੰਧੂ) and Bhupinder S. Sandhu (ਭੁਪਿੰਦਰ ਸਿੰਘ ਸੰਧੂ), Nairobi

### South East Asia


**East Africa**


**Examples of Possible Answers for T charts:****South East Asia**

- Characteristics
  - The first foreign country Sikhs from Pañjāb emigrated to
- Concerns
  - Some Sikhs had to cut their hair for fear being captured in the early 1900s
  - Were not given appropriate work and wages were low

**East Africa**

- Characteristics
  - Were considered hard-working, honest, religious, and skilled.
  - Were brought over to help with the old Uganda Railways.
- Concerns
  - The work was difficult and dangerous.
  - Many of them left their families back home and brought them back later.