ENCLOSURES

Observations and remarks by different Government officers regarding the Chiefs, Hill Tribes and their Prescriptive Rights.

In 1829 Mr. Halhead, Commissioner of Chittagong remarked :—

1. "The Hill Tribes are not subjects but merely tributaries. I do not recognise any right on our part to interfere with their internalarrangements. We have no authority in the Hills, the payment of tribute which is trivial in amount in each instance and guaranteed by a third party, resident *in our own territory* etc."

A definite distinction between the British and the Chiefs' territories.

"Upto 1829 we seem to have exercised no direct influence over the Hill Tribes. The neighbourhood of a powerful and stable Government naturally brought the Chiefs by degrees under our influence and by the end of eighteenth century, every leading Chief paid to the Chittagong Collector a certain tribute or yearly gift made to purchase the privilege of free trade between the inhabitants of the Hills and the men of the plains. These sums were brought to a specified and fixed limit eventually taking the shape not of tribute but of revenue paid to the State."

The Board of Revenue in their letter No. 1499 dated the 10th September 1886 to the address of the Commissioner about the Chakma settlement of the Cotton Mehals wrote as follows :—

"They (the Rajahs) were all independent, paid no tribute or revenue to the Mughal Government until the Mughi year 1077 M. S. (1713 A. D) when Raja Jallal Khan (an ancester of the Chakma Chief) obtained permission from Furrik Shah and Mahammod Shah to allow the Bepaires of the low land to trade with Jummeas on payment of tribute on cotton ....."—Page 24, District Gazetteer, Chittagong Hill Tracts :—

"The Rajahs of the Chittagong Hill Tracts were all independent, etc."

Mr. Henry Verelest, Chief of the Chittagong Council as far back as 1763 A. D. declared that the local jurishiction of Raja Shermust Khan (an ancestor of the Chakma Chief) to be "All the Hills from the Feni River to the Sangoo and from the Nizampur Road to the Hill of the Kuki Raja (Lushai Raja)."

Mr. Cotton (later on Sir Henry Cotton), Collector of Chittagong, Appendix K Page 189, History of Chittagong wrote :—

"In the revenue language of Chittagong the 'Kapash' or Cotton Mehal denotes the revenue from the area now included in the Hill Tracts. The Hill Tracts were not formed into a separate district till 1860 and before that time the revenue derived from them was credited to Chittagong under the heading of Kapas Mehal,....."

In accordance with this suggestion, the orders of the Government (the Governor General in Council) dated the 15th June 1789 directed that instead of receiving the rents from the hill people in cotton they should be payable in money, and assured that *upon their discharging the same with regularity no increase should be made.*

In 1866 A. D., Captain Lewin wrote (pages 318, 319, "A Fly on the Wheel") :—

"To begin with, there was the hitherto supreme power of the hereditary Chiefs, who indeed paid tribute to our Government, but who stood entirely between us and the people."

2. "Ignorance of the densest kind" existed in this "Terra Incognita". Before 1860, when it was for the first time discovered that the soil belonged to Govt. to which the Board of Revenue in their letter No. 2177 B dated Fort William, the 12th April 1869, page 8, para 2, observe, "This (proprietary right in the soil) theoretically belongs to Government." Each Chief has a prescriptive right to levy an undefined capitation tax on every head of a family in his tribe wherever he may be. In para 4 "The first consideration which suggests itself to the Board is that the Commissioner's plan deprives the Chiefs of a right more or less valuable and gives them nothing in exchange, tax has a value besides its money one, ..." "the Commissioner's scheme is injurious to the Chiefs."

In para 8 "It does not appear to the Board that the consent of the Chiefs, if obtained, to the Commissioner's system, would be a sufficient reason for disregarding these objections. The Chiefs are ignorant men who, though they might now agree to that of which they do not foresee the ultimate consequences, would be dissatisfied and complain when these consequences become felt."

In para 12 " *a Malikana to the Chief of the tracts* to ensure his co-operation in favour of plough cultivation" is to be paid.

In para 14 "The census proposed to be taken, appears to the Board a useless measure, as it is not intended to increase the assessments on the Chiefs."

As recommended by the Board the following RESOLUTION has been passed :—

Dated Calcutta, the 21st August 1873

RESOLUTION—"Captain Lewin and Mr. Hankey would have the *Government ryots and joomias in one tract to the east of the Hill Tracts.* The proposal now made by the Deputy Commissioner is to fix an eastern limit to the areas over which the three Hill Tract Chiefs are to collect the capitation tax, and to place all *ryots and British subjects east of that line under the management of the Government.* The Lieutenant Governor agrees to this proposal. The limits should be defined, and reported to Government and notified locally. A settlement should be made with colonists, cultivators, and joomias *beyond that limit*, as Government ryots. As regards the few joomias who appear to deal with the Government, but who reside within a tribal Chief's tract, the Deputy Commissioner should use his discretion as to whether he should keep them as tribal Chiefs do outlying ryots." It is a further confirmation of the distinction between the British and the Chiefs' respective territories and subjects.

3. Rules framed in 1860 when the area was constituted into a separate district the following are some of the orders passed :—

"IV. You will take cognizance of and settle any dispute which may rise between Chief and Chief or between Chiefs and people of other Chiefs, but you will leave the Chiefs and the people themselves to settle all other disputes as much as possible in their own way."

"V. You will issue no order except through the Chiefs to Superintendent of the Chittagong Hill Tracts."

"But in as much as the Chiefs are the natural instruments of Government in the Hill Tracts, it becomes important that they should have fixed limits of jurisdiction within which their responsibility will be clear."

Commissioner, Mr. Hankey in his letter No. 377 dated the 14th October 1871 said :—

"23. There is perhaps no other points of which there is unanimity of opinion. In other words I take to be this that we should endeavour to govern through the Chiefs by cultivating their friendship and maintaining their influence."

"33. The whole system of administration is based on maintaiinng the status of the Chiefs, working through them and drawing them by closer ties towards ourselves. Their impoverishment therefore and consequent decline of influence will be a serious misfortue even if due to outside cause but if brought by ourselves would work still mischievously."

"They are on the spot and have enormous power, local influence and in my humble opinion they are the legitimate instrument of rule placed ready to our hands. Let them be guided and checked as need be but within their own limits, I would have their authority paramount."

In 1900 by Regulation in passing the Rules of 1900 Government in their letter No. 60 P.E. dated the 15th 1896 wrote: —

"They (the Chiefs) are the pivot on which the whole administration of the Hill Tracts hangs together".

On the Report of Mr. Ascoli the decision of His Excellency Lord Lytton was. "It has always been a tradition with the officers responsible for the administration of the Hill Tracts that they should carry the Chiefs and the people with them as far as possible, andthis tradition must be maintained."

Page 52, Para 4, Printed Selections, letter No. 1581, dated Darjeeling the 24th July 1878, from Secretary to Government of Bengal, Revenue Department, to the Commissioner, Chittagong Division, wrote:—

"When the Chief of the Tribe was also the Chief of the Tract etc." which proves the Chiefs were not only "Narapati" but also "Bhoopati".

Para 8—"The Bohmong and the Chakma Ranee (widow of Raja Dhurrum Bux) had settled their respective limits by written agreement and Mong Rajah's jurisdiction was fairly known etc." It shows that the respective limits of the Bohmong and the Chakma were settled by themselves *evidently without any reference to or permission from the Government.*

Para 24—"It will not be necessary to admit the Chief to any right or share in the soil."

It proves that if the soil really and practically belonged to Government as claimed in 1860, it was unnecessary for the Government to instruct the Commissioner not to admit any right in the soil by the Chiefs even in 1878 after a lapse of long 18 years of occupation.

4. (a) The tribute was first in kind (Kapash or Cotton) hence this excluded area was termed as "Kapash Mehal". Tribute in *coins was first introduced by the orders of the Governor General in Council dated the 15th June 1789*, and assured that upon their discharging the same with regularity no increase should be made. (*Vide* History of Chittagong by Mr. Cotton, 'Sir Henry Cotton', page 189 Appendix K)

It shows that *this agreement was made between the Governor General in Council and the Chiefs*, one of the conditions being that no increase in tribute should be made.

(b) The Bohmong holds a deed granted in 1847 by the Commissioner with the sanction of the Government, which provides that it is not to be raised nor any capitation tax settlements with other persons within what is called *his Country* i.e. that country within which the great majority of his Joomeas roam, on certain conditions among which is one that he shall prevent raids, etc.

"His (Bohmong's) settlement was to be *permanent* on certain conditions (protection of the frontier)" (*Vide* the above letter No. 421 of 12th Nov. 1868 and letter No. 472 Rangamati the 17th June 1875 from Deputy Commissioner to the Commissioner, Chittagong Division. Page 31 Para 23, abovementioned selected correspondence).

(c) Chakma Ranee (widow of Chakma Chief Dhurrun Bux) obtained *settlement of the Chakma territory* "on the same terms as that given to Poang (*alias* Bohmong) under dated the 20th September 1856". *It purports to be a Kaemi bandobust or permanent settlement. The Ranee is termed a Malik*" "*not liable to change.*" (*Vide* letter No. 988, dated the 10th December, 1873, from Commissioner, Chittagong Division, to the Secretary to the Government of Bengal, Political Department. Page 100 Para 3, Selected Correspondence).

(d) The Mong Rajah obtained the first settlement for a period from 1858 to 1868 (*Vide* letter No. 2 H, dated Chittagong the 11th February, 1879 from the Commissioner, Chittagong Division, to the Secretary, Government of Bengal, Revenue Department).

5. Page 22, Captain Lewin's The Hill Tracts of Chittagong.....

"In 1848-49, the Lieutenant Governor approved of the distribution to the *Poang or Bohmong and other Native Chiefs* on whom reliance could be placed with arms and money to give them free permission to exact retribution for every wrong done to their rayats by the Hill tribes." (Lushais)

The Lieutenant Governor was of further opinion that any middle course between thorough administration of the affairs of the country in a way suitable to the circumstrnces of the people and the leaving of the adminisration to its own Native Chiefs, was most objectionable. Act XXII of 1860 was accordingly passed, which enabled the Government to give to the Hill Tracts the administration suited to its condition". (*Vide* Alexander Mackenzie's North Eastern Frontier Tribes).

6. Pages 55 and 56, Selected Correspondence—

Noted by Captain A. E. Gordon, in reply to a demi-official from Mr. A. Mackenzie, dated 21/11/77.

" that reverence and loyalty which every hillman however bad he may be, feels toward the hereditary Chief of his own Tribe."

"Eradication of Jooming can never be hoped for.".

"The former plan of enticing the hillmen to take the plough and of giving the Chief no compensation, was a most unfair one".

Page 32, Para 34, Selected Correspondence, letter No. 472, dated Rangamati the 17th June 1875, from Deputy Commissioner to the Commissioner, Chittagong Division.

"34. Jooming in the Chittogong district has been prohibited."

Page 45, Para 7 "Government order prohibiting jooming on public Lands in Chittagong".

D.B. CHHETRY

87

"Surya Cot",
Monteviot Road,
P.O. Kurseong,
(Darjeeling).

D. 116/47-PSG

Dated the 25th April, 1947.

To
The Hon'ble Mr. Maulana Abul Kalam Azad,
Minister of Education,
Interim Government,
New-Delhi.

Respected Sir,

It has been widely rumoured here in this district of Darjeeling that the Excluded and Partially Excluded Areas Sub-Committee constituted by the Constituent Assembly which visited Darjeeling on the 6th instant is alleged to have told the people of Darjeeling that the Gurkhas are backward for which no provision has been made in the Cabinet Mission's Declaration and as such nothing more than Primary education can be given them; the Gurkhas would not be recognised as a distinct Minority Community of India; the Gurkhas would not be given the prilege of their Nepali language which would be taught upto primary standard only; further a Memorandum was submitted to the Sub-Committee by some interested persons claiming more privileges above other people, that is, the Gurkhas on grounds that they were the pioneers in this place whose energy, wealth, resources, labour, etc. enabled this district to come to the present stage. This greatly perturbed the feelings of the general Gurkhas and acting on it they have vehemently begun to condemn the Sub-Committee and the matter has gone so far that a bitter anti-Congress feeling is being rapidly created. The plainsmen are begun to be looked down upon. Inspite of the endeavour of the local Congress Committee, the situation is daily worsening and it may not be out of place if I say that there is every likelyhood of the communal riot breaking out and that is between the Gurkhas and the plainsmen.

If such state of affairs is allowed to continue for some days more, it will not be a fair thing in the light of the freedom movement of the country which is soon going to be independent.

It is useless for me to make a long story of the existing condition of this place as you can fully grasp the gist out of the above.

In the circumstances, we have thought it expedient to earnest request to please come over here immediately and restore a feeling of assurance among the Gurkhas that their interests and rights will not be overlooked by the Constituent Assembly and which will be written specifically in the Statute of Free India. This only can save the situation.

Herewith two copies of Appeals duly being circulated in English and Nepali to maintain peace, signed by me and Mrs Chetry. It has done work to some extent but I am sure this lull may break ou one day vehimently.

Yours truly,

D.B. Chhetry

Vice-president of the Darjeeling District Congress Committee and member of the Advisory Board of the Bengal Provincial Congress Committee.

A P P E A L

There was a mass meeting held in Kurseong Bazar, under the auspices of the Gurkhas League on the 17th April, 1947 which condemned the Memorandum presented to the members of the Advisory Board of the Constituent Assembly on the 6th April, 1947 by some persons prompted to serve their own interests.

It has deeply wounded the feelings and sentiments of the Hill people (Gurkhas, Lepchas and Bhutias). This kind of secret policy is not foreign to this land of ours. This stands solely responsible for the delay in achieving our independence so long. The Britishers are the greatest political deplomats no doubt but this diplomacy has been frustrated by Mahatama Gandhi's weapons of non-violence and deep love for humanity - the consequence is that the Britishers have announced to quit India. It is an innovation in the history of the World that the Indian National Congress being guided by the noble and bewitching teachings of non-violence of Gandhiji have been able to attain independence without bloodshed. The whole world has now realised that the creed of non-violence is far superior to any shrt of brutal force.

In face of the above circumstances, it is natural that the Hill people should become restless and it is the duty of the Gurkha League to keep the honour of the Gurkhas unsullied. But we request the High Command of the Gurkha League to maintain peace and order and achieve their demands by taking resort to the creed of Mahatama Gandhi's non-violence which would bring blessings, peace and happiness to every one old, young and children alike. This is the only way out for the amelioration of the conditions of our society and our country. Love and non-violence can win the heart of a beast even - not to speak of a human being. Violence can not subside violence. But on the other hand it destroys the community, society and everything else. So our brave sons of ~~soil~~ this soil! let us join ourselves and resolve to win over the other communities such as Bengalis, Beharis, Marwaris, Parsis, Punjabis Sikhs, Mussalmans, Europeans and others by love and non-violence which only can maintain permanent peace; and help not only to the people of Darjeeling District but also to our scattered Gurkhas numbering over 30 lakhs throughout India.

We can safe-guard our rights only if we adopt contitutional methods which is the real policy of the civilised world. As we ourselves are a minority community in India we can protect our rights only if we can prove ourselves able to protect other minority communities of this District where we constitute the majority.

We request the Bengali, Behari, Muslim, Marwari and other Associations to hold meetings of their respective Associations condemning the said Memorandum and to forward their resolutions to the All India Gurkha League and local Congress committees and to the President and Secretary of the Constituent Assembly, New Delhi. This would help all to bring peace and happiness in the District.

We further appeal to the Government and other officials to advance this backward communities and give them increasing facilities in services, trade, commerce, land, education etc.

In the new and free demoratic India everyone irrespective of caste creed and religion will be given equal chances and rights - where there will be no more sufferings famine etc as it is now. But brothers and sisters! we must realise that Rome was not built in a day and it will take a pretty long time for our leaders to build the new India according to the above conception of Gandhiji.

D.B.Chettri.
VICE PRESIDENT, DARJEELING
DISTRICT CONGRESS COMMITTEE &
MEMBER OF THE ADVISORY BOARD FOR
THE CONSTITUENT ASSEMBLY (BENGAL.)

Mrs. Maya Debi Chettri.
PRESIDENT, KURSEONG CONGRESS COMMITTEE
KURSEONG.

KINDLY READ AND PASS IT TO YOUR FRIENDS.

जय गोरखा निवेदन वन्देमातरम्।

ता० 16 अप्रेल 1947 को साझा मा गोर्खा लीग को जन सभामा दार्जिलिंग जिल्ला का कतिपय स्वार्थी हरूले आफ्ना स्वार्थ कायम बनाई राख्न को लागि सभा विधान को एड-भाइजरी बोर्ड को सदस्य हरू लाई ता० 6 अप्रेल को दिन पेठा स्मरण पत्र (MEMORANDOM) चढ़ाये को, गोर्खा लीग का अधिकारी वर्ग ले पढ़ी सुनाये। यो पत्र लाई जम्मै जन समूह ले घोर विरोध गरे। दार्जिलिंग जिल्लामा बसे बासे गरी आएका लाटा सुधा ओ पहेंवदो परका जाती "गोर्खा" लेपचा र भोटिया दाज्यू भाई ~~हरूको~~ र दिदी बहिनी हरू को हृदयमा यस्ले ठूलो चोट पर्न गयो। यस्तो गुप्तरूपी आखार त भारत मा अघि देखि नै स्वार्थी हरूले गर्दै नै आउँदै छन्। यसै कारण ले गर्दा भारत आफ्नै स्वतंत्र हुनु सकेको छैन। यस्तो कुटनीती र राजनैतिक चालमा अंग्रेज भन्दा बढ़ी संसार मा अरु कोई पनि छैनन्। तर महात्मा गान्धी ले यस्ता मै हूँ भन्ने सर्कार लाई, अहिंसा रूपी हथियार ले, आज 20, 25 वर्ष भित्र मै "भारत छोड़ो" भनु कर लगायो। संसार को इतिहास मा कुनै जाति ले पनि आफ्नो हक न लड़ी, रक्त न बाई पारको छैनन्। तर महात्मा गान्धी को नेतृत्व मा कांग्रेस ले एक मात्र अस्त्र अहिंसा ले नै भारत लाई आज संसार मा यति उच्च स्थान मा पुऱ्याए का छन्। एशिया का प्रत्येक देशले मा० गान्धी को अहिंसा र प्रेमरूपी अस्त्र ले हिंसा र द्वेष भन्दा ठूलो हो भनी मानेका छन् ओ सभ्य संसार मा प्रायः सबैले पनि मानि सकेका छन्।

कोरको घाऊ मा नुन चुक हेर मैं वीर गोर्खा का सन्तान छटपटाउनु स्वाभाविक नै हो ओ गोर्खा लीग ले पर्वतवासी हरू को अस्तित्व रक्षा गर्नु को लागी सभा परामर्श गर्नु पनि उचित नै छ। तर हामी लीगका नेताहरू थोई दार्जिलिंग जिल्ला को शान्ति स्थापन गर्न का लागि धैर्यधारण गर्दै महात्मा गान्धी को अस्त्र अहिंसा ले नै आफ्नो हक रक्षा गर्नै अगाडि बढ़ाउँदछौं। यसमा जिल्ला का प्रत्येक निवासी स्त्री, पुरुष, बाल बच्चा जम्मै को कल्याण हुने छ। यसै ले मात्र देश ओ समाज को उन्नती हुने छ। प्रेम र अहिंसा ले मनुष्य त के पशु प्राणी र जंगल का जन्तु हरू लाई पनि सताउन सकिन्छ। द्वेष ले द्वेष को कोहिले पनि नाश हुन छैन। तस्थै हामी वीर सन्तान हो! दार्जिलिंग जिल्लामा बसे बासे वीर नेपाली तथा मध्यम् श्रेणी का जम्मै बंगाली, बिहारी, मारवाड़ी, पार्सी, पंजाबी, सिख, मुसलमान यवं अंग्रेज हरूलाई प्रेम र अहिंसा ले जितौं। यसैमा इन्को मात्र होईन हाम्रो पनि ठूलो कल्याण छ। यसैले जिल्लामा शान्ति कायम रहन छ, यहि एक मात्र हथियार ले भारत मा हरिएका 30 लाख गोर्खाको कल्याण छ। हिंसा मा बर्बादी र सत्यनाश सिवाई अरु कोहि छैन। वैधानिक विधी ले नै हाम्रा मांग र हक कायम गर्न सकिन्छ। यहि एक मात्र नियम आजको सभ्य संसार को हथियार हो। अल्प संख्यक को रक्षा गर्नु सबै मात्र हाम्रा मांग को पूर्ति हुने छ। किन भनि भारत मा हामी निज ~~अल्प~~ अल्पसंख्यक हौं। ~~मद्रस~~ मद्रस का दाजु-भाई अर्थात बंगाली, बिहारी, मारवाड़ी, पंजाबी, मुसलमान आदि हरूथोई हाम्रो निवेदन छ। कि अनिहरू ले आफ्ना 2 समाज को सभा गरी "त्यस निवेदन पत्र मा हाम्रो सल्लाह लिइएको छैन तस्थै त्यसलाई हामी घोर विरोध गर्दै छौं" भनी प्रस्ताव पास गरी त्यसको नकल स्थानीय गोर्खा लीग तथा कांग्रेस र सभा विधानका सभापति एवं मंत्री हरूको मा पठाई पर्वत निवासी हरूलाई प्रेम ले विजय गर्नु छ। यसैमा आफ्नो हरूको कल्याण छ, देश को भलो हुने छ, ओ स्वर्ग रूपी दार्जिलिंग मा शान्ति ले विराज गर्ने छ।

सर्कारी तथा गैर सर्कारी अफसर हरूथोई बिन्ती छ कि ई पहेंवटा परका जातिलाई सदा अग्रसर गराउनु र इन्को मांगको पुर्ति गर्दै इनलाई पनि भारत का

D.K. Bhattacharya

36.

A.I.A.S. Training School,
57, Hutment,
Metcalfe House,
Delhi.

91

876/Cons/47
6/5/47.

May 4th 1947

To
The Publicity Officer
Constituent Assembly Secretariat,
New Delhi.

Cons

Dear Sir,

I shall be obliged, if you kindly send me to the above address the list of the members of the sub-committee for Excluded- and Partially Excluded-Areas.

Thanking you

Yours truly,
DK Bhattacharya

CONSTITUENT ASSEMBLY
Date 5/5/47
Dy. No. 5899
File No.
OF INDIA.

M Pers
6/5

37

92

~~DEPARTMENT~~/OFFICE. OF C.A.

Draft Letter ~~Memorandum~~ ~~Telegram~~

File No.

Serial No.

1. Date of dispatch

No. CA/27/Com/47 Dated .5.47.

2. List of enclosures

Urgent

enclosed.

To

D.K. Bhattacharya, Esquire,
A.I. A.S. Training School,
57, Hutment, Metcalfe House,
Delhi.

~~Dear~~ Sir,

with reference to your letter ~~I am directed to acknowledge~~ ~~receipt of~~ your letter dated May 4th, 1947, I am ~~and~~ to enclose a list showing the names of members of

1) Excluded & Partially Excluded Areas (other than those in Assam) Sub-Committee.

2) North-East Frontier Tribal Area and Assam Excluded and Partially Excluded Areas Sub-Committee.

3) North-West Frontier Tribal Areas Sub-Committee.

Yours Truly,

J.S.

Pl. issue
7/5

Issue No. 11333
7/5

S. 5 (Large).
MFP—378 S&P—6767—(M-869)—11-9-45—150,000 Pads.

39

963/Comm/47
16-5-47

All India Excluded and Partially Excluded Areas Association,

RAJAHMUNDRY.

President :
P. Kodanda Ramiah.

Vice-President :
M. V. R. Anaharachariar.

General Secretary :
P. B. Rangacharya.

Joint Secretary :
S. Bojji Dora.

Camp .....

CONSTITUENT ASSEMBLY OF INDIA
Date 16/5/47
Dy. No. 634
File No.

Date 12--5--1947.

To

The Chairman,
Excluded and Partially Excluded Areas
Sub-committee,
Council House,
NEW DELHI.

Sir,

I herewith submit copy of the resolutions passed at the 14th Madras Provincial Agency Peoples Conference held at Madugula Vizag District on 6th and 7th May, for your information.

We hope you will help us by implementing the resolutions as soon as possible.

Yours sincerely,
P. Singa Raju Dora
Conference President

The 14th Madras Provincial Agency Peoples Conference

MADUGULA.

6-7, May 1947.

RESOLUTIONS.

1. Resolved requesting the constituent Assembly, and the Excluded Areas Sub-committee to constitute a unit consisting of the Agency Areas in the East, West, Godavary and Vizag Districts in this Province and a special Officer and a Development or a Welfare Board be appointed for the unit for sponsoring and implementation of development schemes in the unit.

2. Resolved that Proper Representation be give to this unit in the popular assemblies both in the Province and the Union centre irespective of population theory.

3. Resolved that sufficient funds are to be alloted under special grants by Government of the Province and the union centre to implements schemes laid out for the development of the said unit and its inhabitants.

4. Resolved that a development or a Welfare Board be immediately constituted by the Provincial Government befor the new constitution comes into operation.

5. Resolved the Conference appreciates Prakasam's ministry for the appointment of Development and Cottage Industrial Centres in the Agency Areas.

6. The conference expressiats deep sympathy for the helpless condition of the Koya Ryots of Nadigadda Village in Bhadrachalam Taluk Condemning the attitude of the Zamindari and Government Officials who have long been manovering for the for futur of their lands in favour of the unscrupulous explortess of the plains and the conference vehemently opposes such policy and advices the authorities to withdraw the criminal cases that were launched against them in the Tahsildar's Court Bhadrachalam and also strongly recommends for allowing all the Koya ryots to get back their lands lost as mentioned above unconditionally by Special G.Os.

950/Const/47
15-5-47.
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All India Excluded and Partially Excluded Areas Association,

RAJAHMUNDRY.

Vikram Hall.

President :
P. Kodanda Ramiah.

Vice-President :
M. V. R. Anaharachariar.

General Secretary :
P. B. Rangacharya.

Joint Secretary :
S. Bojji Dora.

Camp..... Date 11th May '47.

To

The President,
Constituent Assembly.

Sir,

Mr. P. Kodandaramayya, working President of All India Excluded and Parially Excluded Areas Association, is a coopted member of the Excluded Areas Sub-Committee appointed by the President of the consembly. In this connection, I had already brought to your notice in my letter on 10-4-47, the status of a coopted member, in which I explained how a coopted member is eligible to attend the sittings of the committee during its delibrations at Head Quarters, and its participation in the committee which problems of the areas for which he has been coopted, are discussed. So far no reply, has yet been received by us. In the light of this precedent, will you kindly enable Mr. P. Kodandaramayya, to attend the sitting of the committee by duly intimating us the date onwhich the members of the committee meet, and by extending him invitation to participate in its meetings?

Thanking you in anticipation.

Yours sincerely,
P B Rangacharya
General Secretary.

CONSTITUENT ASSEMBLY OF INDIA
Date 15/5/47
Dy. No. 6272
File No.

Dy. No. 303/asm/47 dt 18/2/47

To

The ~~Secretary~~ President,
Minorities Advisory Committee to
Constituent Assembly, New Delhi.

CONSTITUENT ASSEMBLY
Dy. No. 17/2 2345
File No.
OF INDIA.

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Dear Sir,

I shall feel highly obliged if you very kindly place the following very important memoranda for the consideration and adaption of the minority Board. These are the fundamentals-short of which the very existance of Sikhs would be at stake.

1. Sikhs should be given, by an act of the Legislature same and equal civil rights and liberties as are given to other communities of the Province, considering them distinct and most important minority in view of their historical importance.

2. Sikhs should be declared as agriculturists' class, by an Act of Legislature. or may be allowed to purchase, occupy, transact and sell lands as other Pathans because we are tillers of the soil. At present we are classed as non-agriculturists.

3. Kirpan should be free from all restrictions every where the Sikh goes-even in jails.

4. Sikhs form about 14 % and Hindus 3-3/4 % of the total population of the N.W.F.P. At present we have been given 3 seat in the house of 50- Hindus 9. We demand 33.3% in any future legislature for both minorities but as Sikhs are the most important amongst these, they should be given 16-3/4 % instead of the present low percentage. Hindus are well advanced, Sikhs are backward and poor. Sikhs need more protection hence half of what is given to minorities must be allotted to Sikhs and no less.

If two chambered legislative bodies are proposed the same ratio must be maintained in both the houses.

In all services connected with the Legislative bodies our share of 16-3/4 % must be secured legally.

5. Services.

At present Sikhs are not given even their present share in higher and key posts, mostly their case is ignored on one or other flimsy ground or pretext. Our share of 16-3/4% be reserved on statuary basis at all posts in key posts, as well as in subordinate and menial cadres.

P.T.O.

The same concession and consideration be allowed to the Sikhs in selecting candidates and making appointments in Frontier as is shown to Muslims and Schedule Casts all over India, if Sikhs of required standard are not available.

6 Retrenchments.

At present where retrenchments are effected, Sikhs are made the targets, and Muslims and Hindus are retained, Sikhs being an important minority they should be retained or transferred to some other departments wherever possible and retrenchment be effected from amongst Muslims and Hindus.

7. Education.

Punjabi be declared by an act of Legislature as the second language in all boys schools so that Sikh students may take it against Persian and Sanskrit upto Intermediate standard but in case of girls students it should be the medium of instruction where-ever the number of Sikh or other students taking up Punjabi in a class exceed five or seven. This is very very important because at present every Sikh student is forced to take up Urdu or Pashto. If the present practice continues Punjabi would become extinct in the Province.

8. Religion.

Sikhs should be allowed full religious liberties where-ever they reside in Frontier without any restrictions. Our Gurdwaras must be administered by the Sikhs for the Sikhs and in all matters concerning our religion the decision of the majority of Sikhs members of the Legislature should prevail.

9. Sikhs should be given the same Vito Power in N.W.F.P. as is given to Muslims in the Centre by the Cabinet Mission.

10. Jhatka

Sikhs should be allowed the free use and practice of Jhatka every where in the Province unhampered by Law. No restrictions on its use be placed in Jails, Hostels or even other Govt. institutions.

11. Method of Election.

Provincial Assemblies, Municipalities or District Boards.

(10)

We Sikhs do not approve at all the idea of Joint and Mixed Elections in N.W.F.P. Sikhs being few and widely scattered they will always be the wrost sufferes under the system of Joint Electorates. No Sikh of the proper type can be elected under this system. If joint electorates are to be introduced any how, then in that case reservation of our seats is very very essential.

12. Sikhs should not be debarred from settling any where in the province.

13. Tribal question.

Safety against tribal raids and kidnappings must be guaranteed by proper handling and settlement of tribal questions. Durand line should not be weakened in any case, it should be well defended.

I propose that the same safe-guards may be acquired for the Sikhs in all other provinces specially Delhi, U.P., C.P., Bombay Sind and Bengal.

Your responsibility for securing these rights for us is all the more greater because no frontier Sikh is there to represent us. You represent all the Sikhs of India.

Thanking you in anticipation.

Yours Sincerely
Karam Singh
MBBS
I/c Guru Nanak Hospital
+
Manager
Seth Chottu Ram Girls
Middle School

Bannu
5.2.47

23/68

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

S. No. 3

Office

Gurdwara Committee

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BHAI JOGA SINGH JI

PESHAWAR CITY.

PRESIDENT, CONSTITUENT ASSEMBLY OF INDIA.
Recd. on 17 FEB 1947
No. 352/47 PCA

No. ..... Dated 9th Feb. 19 47

The following resolutions were passed by the big Sikh congregation (Diwan) of the Sikhs of N.W.F.Province held in Gurdwara Bhai Joga Singh ji on Sunday the 9th February 1947

Resolution No. 504.

This Diwan is of the considered opinion that in the future constitution of India the Sikhs must get weightage. The weightage given to the minorities in the N.W.F. Province should be shared equally by the Hindus and Sikhs irrespective of the population basis.

This Diwan urges the minority Advisory Board of the constituent Assembly to see that our demands are implemented by the constituent Assembly. Even if the Hindus and Muslims decide to go without weightage the Sikhs must have weightage as they have been declared as the third community of India and having no majority in any Province they must get weightage.

Resolution No. 505.

This Diwan urges the members of the constituent Assembly specially the nominees of the congress and the minority Advisory Board to support and pass the resolution of Veto power Power sponsored by the Sikh representations of the constituent Assembly which aims at getting the same concessions for the Sikhs in the B.group as have been given to the ?uslims in the centre. It is not too much to ask this for the Sikhs who have been declared as the third Indian community and their apprehensions against the muslim Domination are no less than those of the Muslims against the Hindu Raj

Copies to .

1. S. Harnam Singh Advocate Lahore.
2. Giani Kartar Singh M.L.A. Lahore
3. S, Ujjal Singh M.L.A. Lahore
4. S. Partap Singh Karou M.L.A. Lahore.
5. Master Tara Singh Ji Amritsar
6. S. Isher Singh Majhel Amritsar
7. S. Udham Sin gh Nagoke "
8. S. Mangal Singh M.L.A. Central Delhi
9. Honble S. Sawarn Singh Devolopment Lahore.
10. " S. Baldave Singh Defence minister Delhi.
11 Bawa Harkishan Singh Principal Khalsa college Gujranwala.
12. S. Partap Singh M.L.A. Peshawar.
13. S, Isher Singh M.L. A. "
14. S. Ram Singh "
15. Honble, Pandit Jawahir Lal Nehru Delhi

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P.T.O

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16. Honble Patel Delhi.
17. GandiJi Noakhali
18. Honble C. RajGopal Acharji Delhi
19. Acharia J.B. Kirplani President India congrss Delhi
20. Dr. Rajinder Parshad Delhi
21. Secretary of state for India, India House London
22. Secretary to Governer general new Delhi
23. Honble. Mr. W. Chir Churchhil
24. Liberator Delhi
25. The daily Ajit Lahore.
26 The Tribune Lahore.
27. The Hindustan time Delhi.

President,
Gurdwara Bhai Joga Singh Sahib
Peshawar city.

All-India Varnashram Swarajya Sangh

अखिल भारतवर्षीय वर्णाश्रम स्वराज्य संघ

प्रधान मन्त्री कार्यालय
३, शंभुनाथ पण्डित ष्ट्रीट,
कलिकाता

General Secretary's Office.
3, SAMBHUNATH PANDIT STREET,
P.O. ELGIN RD. CALCUTTA.

Ref. No. 143

Dated, 13th February, 1947.

CONSTITUENT ASSEMBLY OF INDIA
Date 18.2.47
Dy. No. 2333
Dy. No. 301/Com/47
18/2/47

From :-

B. K. Chatterjee, M. A.
General Secretary,
All India Varnashram Swarajya Sangha.

To

The Secretary,
Negotiation Committee,
Constituent Assembly, NEW DELHI.

Sir,

I have the honour to forward herewith a copy of resolution No.5 passed at the 16th Session of the All India Varnashram Swarajya Sangha held at Bezwada (Madras) on the 27th, 28th and 29th December, 1946.

(a) In the opinion of the All India Varnashram Swarajya Sangha, fully autonomous government at the centre as well as in the provinces should be in accordance with the principles laid down in the ancient Indian political works which alone are favourably for the pursuit of the three human ends (religion, wealth and pleasure) as well as for the preservation of India culture.

(b) This Conference of the All India Varnashram Swarajya Sangh emphasises the need of a truly representative constitution in consonance with th principles of Hindu political science for free India. The Constituent Assembly at present functioning being an offspring of the Imperialistic British Government lacks in every respect the essential qualities for preparing such a constitution. In spite of the repeated requests and representations unanimously made by the various Sanatani bodies, the British Government deliberately omitted to provide any representation to the largest section of the Hindu community, viz., the Sanatani Hindus. Under these circumstances the constitution which is being framed without taking into consideration the rights and interests of the Sanatani Hindus would not be acceptable to them. This Conference earnestly requests the Constituent Assembly that in as much as it is doing its best to frame a Constitution acceptable to all it should also

14)

also arrange to consult and arrive at an agreement with persons representing the Sanatani Hindus.

(c) This Conference directs the working committee of the Sang to do all that would be needful to protect the rights and interes of the Sanatani Hindu Community by seeking to establish relationship with the Constituent Assembly.

(d) There are fundamental differences between the Indian political philosophy and the modern western political philosophy both inrespect of their ultimate ideals and the methods of their achievement. In the considered opinion of this Conference the fundamentals of the constitution of the Indian States are grounde on ~~of~~ the principles of the Indian political philosophy. It has to be noted with regret that in most of the states the relations between the princes and their subjects are being daily estranged under the ~~daily~~ influence of the modern political ideas on their every day administration. This Conference, earnestly hopes that the administration of the State should again begin to run on Indian political lines.

I have the honour to be,

Sir,

Your most obedient servant,

B.K. Chatterjee

General Secretary.

CONSTITUENT ASSEMBLY
Date 18-2-49
Dy. No. 2367
Dy. No. 311/asm/49
19/4/49

AN APPEAL
to
THE NATIONAL GOVERNMENT OF INDIA

This meeting of Hindu Sanatanists held at Davangere deplores the unfortunate attitude of the Congress Government towards Varnashrama duties and the formalities of religions. It feels convinced that this attitude of the Government is self-destructive and subversive of the best and most sacred interests of the nation and leads the Indian people to a condition of unenviable equality with those parts of the world where social immorality is most rampant. Irreligion begets immorality and produces social chaos.

It is not right for a Government to undertake legislation subversive of the time-honoured religious freedom of the people. The foreign Government of Queen Victoria and even the famous Atlantic Charter resolved to protect the freedom of religion of the peoples of the world. It is most unjust for a national government to use its gathered strength for the destruction of the religious freedom of the members of the nation.

The followers of Sanatanist Hindu religions form a very insignificant minority, the most harmless minority, and in their opinion a minority most useful to the cause of the majority. The leaven of their enthusiasm inspired the Congress fighters for freedom. The Sanatanists neglected, temporarily laid by, some of their rituals, adjusted themselves to the needs of the hour as enjoined by their all comprehensive and eternally-binding Shastras and fought hard for the sake of the freedom of their country. They suffered untold miseries with the hope of being able to undergo the purifying rites of religion and continue their Varanshrama duties unmolested under the aegis of their national government. They did not allow themselves to be set up by a foreign beauracracy against the Congress party as the Muslim League unfortunately did and is doing. They shirked no danger, they dared scandal, and infamy and fear of excommiunication from their revered teachers; they prayed to God for the good day of a free government in the country. And now in the hour of triumph they desire no more than a recognition of their right to do their Varnashrama duties and other formal rites as ordained in the Shastras. They plead that they should not be forced to abandon the religious customs of the founders of their religion and their forefathers as they hold them to be true aud efficacious for all times. But they find themselves trampled by an anti-religious majority and all their dear and sacred religious institutions and customs ruthlessly desecrated for no earthly or spiritual benefit of the majority; and they learn, to their bitter sorrow, that even their religious scholars and leaders including the Peethadhipathies are not consulted.

It is unfortunate that the Sanatanists are regarded and treated as if they were worse than the members of the Muslim league. Their lot is more pitiable, considering that an extraordinarily heavy majority of the entire nation armed cap-a-pie, is ranged against them intending to persecute them, with the help of their own familiar but irreligious kith and kin, by interfering in their private religious matters. Whoever does not know that religion is a private affair and must be immune from State-interference. This meeting sincerely believes that irreligion is immorality and promotes immorality, and emphatically declares that neglect of religious duties and persecution of religiously-minded people will be attended with very serious moral consequences for the future of this country.

It is an obvious fact that the hurried legislation to force Harijans into the temple, to legalise forbidden marriages, and to compel the Sanatanists to abandon the age-long customs and duties sanctioned by their Shastras and observed by them as a means of spiritual progress and salvation is sponsored by a majority which is ignorant of the fundamentals of these religious

tenets, which is ignorant of the saintly, self-sacrificing, very passive and self-immolatory character of the adherents of these religious customs and which is ignorant of the nature of the realisation - the Yoga siddhies- attained by the practise of these religious formalities. This spiritually blind majority is reckless, bitter in its persecution, and wants to kill the Sanatanists as Hitler did the Jews or the Fascists their enemies, if they refuse to be converted to their way of life. This majority is led by honest but ignorant people and knows not, that religious persecution is considered by the Hindus to be the greatest immoral act a nation can commit, and instead of helping the Harijans, the measures adopted by it, lead to the spiritual decline of the Harijans themselves and also to the loss of well-being of the entire society, and finally to the destruction of the social integrity of the Indian nation. Be it known that the Sanatanists are not traitors to the country. They have fought and prayed and will continue to fight and pray for the very cause of freedom desired by the entire people. They hold that their prayers have been efficacious in the past in bringing to birth political leaders, in energising those that were dull and inactive, and in securing timely and proper results for the sacrifices made in the cause of freedom. Their persecution is entirely undeserved.

The formalities of Hindu religions are regarded by the Congress critics as the cast-off-tegument of the coiled snake. On the contrary, they are likened to the skin of the human body which cannot be peeled off without crushing the life dwelling in it. The formal customs are enjoined as indispensable and the Sanatanists believe and are ready to prove that without them no saint has become a Seer, that, without them, full God-vision or complete God-consciousness of an abiding nature has not dawned upon any mystic of the past, and so they desire that all their formalities should be allowed to exist undefiled and invoilable. The inexorable laws of Logic and of Science have not proved and cannot prove anything more than that the findings of religion are verities beyond the scope of the physical sciences. They can neither prove nor disprove the truths of religion. It would therefore be sheer injustice for a political body like the Congress Government to sit in judgment to decide the fates of religions, to assume as irrational, untrue and hurtful the customs and findings of old religions established and sanctioned as verities by time-honoured religious founders, teachers and ascetic practisers and Yogins, and feverishly rush hasty legislations to kill them.

The argument that the customs of the Sanatanists are hurtful to the social happiness of other sections of society or that their view of life is narrow is false. The customs of the Sanatanists are ordained to be practised in the spirit af Ahimsa and Truth for the good of all, and are laid down as always efficacious for the ultimate spiritual good af the whole race and not of the observers of the customs only. The Sanatanists further desire to point out that the uplift of the Harijans and other orders of society is uppermost in their minds also and that it is possible to be brought about by means unforbidden by the Shastras and in a manner that conduces to the ultimate spiritual betterment of the Harijans and their well-wishers. The Sanatanists will ever be ready to submit constructive proposals for effecting the same and for bringing about social reforms that are not irreligious in character. The Sanatanists believe that their view of life produces purifiers of the nation if properly worked out.

The Sanatanist minority has a right to live and demand the protection of its religious customs and rights. In the first place, even a love of curiosity, the desire for the commemoration of the perpetuation of ancient types of society, even the desire that has manifested itself in the preservation of strange animals in specially-built and gracefully decorated zoological gardens would be sufficient to allow the claim of the Sanatanists to be permitted to live in the manner enjoined by their Shastras. But they believe that the Government concedes that they are better than strange beasts of antiquity. Some of them are Rishis and most of the others-except those who have joined the Congress-are followers of Rishis doing penance in their shastraic ways and spreading beneficent spiritual influence wherever they go.

Indeed, no grand Religious Convention or Congress has met at any spot of the world and dislodged the hearts of the Sanatanists from their long-cherished convictions. No debate has been ensued, nor any intellectual conflict wherein, the Sanatanist has been defeated point by point on his own ground and made to do homage to the materialistic results of modern science. Till such time at least, the action of the state in respect of the religious customs of the Sanatanists should not be countenanced by honest and thinking people as it would constitute an insult to the founders of ancient religions and their followers.

If an intellectual debate of the type described above, were held in the presence of open-minded and erudite scholars proficient in the learning of the west and that of the east and in the presence of equally able judges; the belief, nay the probability is, that the modern scientists and social reformers would be worsted in argument and all their armoury of reasoning advanced to oppose the Sanatanists exposed as ineffectual and vain.

The anti-religious action of the Congress in attempting to take over the properties too meagre even in their entirety to bear comparison with the property of a single millionaire in Bombay— and the management of any of the Mutts of Hindu religious Heads and force the Peethadhipathies to invite the Harijans or allow them to their mutts, etc., tantamounts to disenrolling them from their Pontificates. Legislations such as those now effected and intended, and those that are bound to follow in the wake of the laws now contemplated by the Madras ministry are sure to result in disastrous consequences of the kind described above. Such acts as tend to the annihilation of the mutts are the greatest dishonour to be contemplated on a Hindu religious Head and an indignity on the community which regards that head as its Guru.

If the legitimate grievances of the Sanatanists are not heard, the only course that may be left open to them, would be to resort to direct action, to curse the freedom which they helped to attain and arrange Satyagraha before their sacred customs and institutions are molested. Will the free Indian Government kill the Sanatanists as the first sacrifice to the idol of godless freedom which it has attained and proceed with the kind of legislation, the inevitable end of which cannot but be, unchecked social immorality in the near future? Will the Sanatanists be forced to feel that their institutions and customs are not allowed by their own brethern to survive at least as those of the Roman Catholics in protestant Europe? Will they have to feel that the regime of the Moghal Emperors; or their life of political slavery under the British was better for their religious interests and spiritual good and that they got freedom only to be strangled by their Congress brethren? Should the Sanatanists approach the Muslim League for affording them an asylum in their Pakistan?

On the contrary, would it not redound to the credit of the democratic Government of free India if the Sanatanists are made to feel that the Congress Government serves God and society in its own way; and the Sanatanists also serve the Lord and bless the aspirations of their Government in their own way following, in their free country-to the point of realisation-the religious truths and Varnasrama customs and rituals taught to them by their ancient Seers and Rishis for, as it is said, "They also serve who only stand and wait."

Finally, shall the Congress Government be bullied into submission by the powerful cry of the Muslim League and refuse to hear the gentle wailings of the few Sanatanists?

For the above among other reasons, this Assembly apprises the President of the Constituent Assembly of the gravity of the condition of the Sanatanists and prays that he may be good enough to honour the resolutions of the All-India Dharmapeethas Sammelanam held at Madras on the 12th of December 1946 and safeguard the religious interests of the Sanatanist minority.

CHAIRMAN OF THE MEETING.

Sanjaya Press

31/68

B. Bhimarao
Pleader, Davangere
& Narasimha Rao
Pleader

(8)

Kalyabrod

Rajlaxmi

Shankaramurti

M. J. Srinivasa Murthy

P. Krishna Murthy

K. Jayatirthachar

Gopinath

N. V. Ankalaravarao Rao

सि. आर् कृष्ण द्वैपायनाचार्

C. Venkata Rao

Seshagiri K.

K. Raghavendra Char

Prasad

L. Doddi Rao

Sambha

Ramachar

C. R. Narasinga Rao

T. Babu Rao

M. Mallaiah

K. Cy. Siddayya

B. W. Rama Rao

C. Ranganatha Rao

R. R. Murthy Rao

B. Ha

A. Krishna Rao.

J. P. Upendra Rao

H. Venkatachar

A. V. Achayya

B. Ranganath

K. Raghavendrachar

K. B. Gokhale

K. Krishna Char

Chanjeri

Venkatachar

N. Rama Char

R. Ramachar

M. Keshava Murthy

H. Venkatachar

Shesachalam S. Endy

रंगाचार्य पांडुरंगी

वेंकणाचार्य बिदरहळ्ळी

M. Satyanarayana Rao

C. K. Krishnarao

H. Shamarao

H. Yeshwanth

K. B. Gopinath

T. R. Narasinga Rao

Anandarao. R.

ता. कृ. राघवेन्द्रराव.

Eklakshmanarao.

A. Vishwanath

G. Timmaiah

S. Krishna Rao

BH Anandarao

N. G. Sitharamarao

A. Ramarao

K. B. Kalamdani

N. B. Kalamdani

B. B. Kalamdani

E. B. Kalamdani

[illegible]

P. S. Ramachandra

C. Sheshagiri Rao

M. Krishnamurthy

N. Nagarajarao

Eranna Shakar

H. Srinivasa Murthy.

[illegible]

C. R. Indnara murthy.

[illegible]

पन आर यन्नागिरि.

[illegible]

Ramakrishna Rao

[illegible]

Hanumantharao

[illegible]

[illegible]

टि. यन. पद्मनाथ शेट्टी

[illegible]

[illegible]

[illegible]

A. E. Dharmaraja

A. Krishna Setty

[illegible]

[illegible]

M. [illegible]

[illegible]

[illegible]

[illegible]

P. Ranganna Naik

R. Krishna [illegible]

[illegible]

N. V. Chalamaiah

[illegible]

M. Shama Rao

[illegible]

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S. Padmanabharao
Shridhar Rao
Rama Rao
Sobha Rao
B. Srikantamurthy
Jayachar
P. Lakshmoorao Rao
M. Sattamma
P. N. Rama Krishna. B.
K. Krishna murthy Rao
K. Ramachandra Rao
K. Srinivasa Rao
ಪಿ. ವೆಂಕಟೇಶ್
ಪಿ. ಶ್ರೀನಿವಾಸ್
K. Ramakrishna Rao
K. Sitharama Rao
M. Ramakrishna Rao
A. Basalingappa
[illegible]
M. S. Narayanarao
M. Siddoji Rao
H. B. Gundu Rao.
[illegible]
J. V. Vamadeva Rao.
Vittal Balaji Rao Mitty.
Sesha Jois A. V.
M. S. G.
[signature]
M. Gopalu Nair.

228/P

S No 9. Dy No. 338/Com 1/47 dt 22/2/47

(24)

ALL INDIA

Jain Political Rights Preservation Committee,

Sumerchandra Jain Diwaker,
Nyayatirtha Shastri,
B. A. L L. B.
Hony. Secretary.

Office- SEONI, C. P.

Date 19th of Feb. 1947.

pm Sanjeevi 22.2.47

To
Sir B.N.Rau
Constitutional Advisor
New Delhi

Dear Sir,

I request you to very kindly intimate me at an early date what is meant by the word minorities used in the Nehru resolution unanimously adopted at the Constituent Assembly. The resolution tells of "adequate safeguards" for minorities etc.

When the Sikhs, the Scheduled castes, Christians and the like are termed as minorities does not the same rule be applicable to the Jains, who profess independent faith and have a culture of their own?

Thanking you in anticipation of an immediate reply,
I am, yours sincerely,

S C Jain Diwaker

Hony. Secy.

Seen by C. A.
The Committees Section may deal with this.

PK 22/2/47

Comm. Sec.:

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Special File II.

(26

Visalandhra Vani

(An Anglo - Telugu Weekly)

BERHAMPUR, (GANJAM.)

6th Feb. 1947.

M. V. RAMANA RAO,
~~D. V. KRISHNA RAO,~~
JOINT EDITORS.

Respected sir,

I am enclosing a pamphlet issued by the Andhra Provincil Congress Committee which I hope you have received already. If you have not received it and if you have not read it, may I respectfully request you to kinldy go through it and express your opinion on the subject.

The problem is the problem of the linguistic minorities which we contend should receive statutory protection as any other minority. I have met many eminent members of the Constituent Assembly when I had been in Delhi during December, '46. I hoped to meet you along with Prof. N. G. Ranga and a few others but owing to some engagement Prof. Ranga had to leave Delhi before the Assembly concluded its first session. I may be going there about the last week of this month when I shall take the opportunity and have the privilege of paying my respects to you.

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I am sure you will agree that in provinces, in border areas, there are bound to be linguistic minorities and they are apt to be suppressed by way of denying them rights enjoyed by the majority community, in regard to education, services, trade etc. This is what happened and is happening in an attenuated degree in Bihar in the case of Bengalee minority; this is what has been happening since Orissa came into existence as a separate province in the case of the large Andhra minority, living in a contiguous area. The treatment meted to us is on a par with the treatment meted to Indians in South Africa. Should this be allowed to happen to Indians in India in the name of provincial autonomy.

The Advisory Committee on Minorities is, according to newspaper reports, meeting at Delhi on 24th by which time we will send a memorandum. It is necessary that this Advisory Committee will, along with other minorities, consider the question of linguistic minorities also and extend to them adequate statutory protection.

Sir B.N.Rau.

Yours sincerely

Pattabhi Ramanaiah

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THE PROBLEM OF LINGUISTIC MINORITIES

To

ALL MEMBERS OF CONSTITUENT ASSEMBLY

The Constituent Assembly which is now having its plenary session and will soon break into committees and sections, has given a comprehensive definition of its ideal and objective, covering all communities. It says that in our coming Republic there shall be "guranteed and secured to all people of India justice social, economic and political, equality of status, of opportunity and before the law, freedom of thought, expression, belief, faith, worship, vocation association and action, subject to law and public morality". Further it says "And wherein adequate safeguards shall be provided for minorities, backward and tribal areas and depressed and other backward classes", This ought to be really reassuring to all communities and sections in the country who for one reason or another have been suffering from some disabilities owing to the development of a sense of provincial patriotism ever since provincial autonomy came into force.

At the present moment there are so many provinces with their boundaries fixed according to administrative exigencies and not on the basis of cultural or linguistic homogeneity. If Indian nationalism is to develop on genuine democratic lines, provinces have to be reformed on a linguistic basis. Therefore in our new constitution for a Republican Union of India, provincial boundaries have to be recast on the basis of linguistic and cultural homogeneity.

Even when provinces come to be so reformed, not only religious minorities but also linguistic minorities are sure to exist in them, especially in the border areas. For instance there are bound to be Telugus and Malayaless in Tamil Nad; Tamilians in Malabar; Kanarese, Tamils and Oriyas in Andhra; Hindusthanis in Punjab; Gujeratis and Kanarese in Maharashtra; Maharashtrians in Karnatak; Hindusthanis and Maharashtrians in Berar and Mahakosal, respectively. This is apart from the problems raised by Adibasis on account of their racial, linguistic and cultural needs. These

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linguistic minorities are significant in the sense that they have come to possess noble literatures and cultures built around their languages and they have had fairly long-standing, distinctive cultural achievements and aptitudes. So they have a legitimate and progressive right to insist on their group individuality to be preserved and opportunity provided to make their special contribution to our growing body politic. Therefore these linguistic minorities have to receive adequate protection to enable them to develop their language and culture and they should have equal opportunities and rights along with the majority community, linguistic or otherwise, to rise to their full stature and contribute their best to our national life and culture. But unfortunately while so much attention is being paid to the religious and racial minorities and their special needs, not enough notice is being taken of the equally important needs and rights of linguistic minorities which are bound to exist in all provinces.

The necessity for emphasising this point has arisen because of what has been happening in certain provinces in this country, especially since provincial autonomy came into force in 1936. The Bengalees in Assam and in Bihar and the Andhras in Orissa, have been feeling that the majority community has not been treating them fairly. In Bihar and Orissa the demand of domicile certificates from Bengalees and Andhras respectively has been causing both worry and hardship. Instead of treating them as children of the soil and fellow citizens, entitled to equal privileges and opportunities and comradely treatment they are treated as inferior in status and even occasionally with hostility. This is probably due to a wrong sense of provincial patriotism. And this new chauvinistic sense of provincial patriotism should not be allowed to lead to an attempt at suppressing linguistic and cultural autonomy of minorities as it is bound to prove suicidal to all.

It will be remembered that in Bihar there was a prolonged controversy over the rights of Bengalee minority and as a result the Congress Working Committee at its Bardoli sitting on 13th January 1939 passed a resolution defining its general policy on this matter for the guidance of Congressmen and Congress Ministries. Unfortunately neither Bihar nor Orissa, both of which are again at present governed by Congress Ministries, have come to adopt, in entirety, the policy laid down in that resolution.

What linguistic minorities want in provinces may be briefly mentioned :

1. The abolition of the system of demanding domicile certificates as per the Bardoli resolution.

The Orissa Domicile Committee appointed in 1943 by the wartime Government unjustly recommended 50 years residence. The present Congress Ministry, which has succeeded, has not accepted

that unprecedented recommendation. But to our regret it has not rejected it. At present an insulting and exasperating proceedure is being followed in Orissa in the matter of issuing domicile certificates. It must be galling to the sense of self-respect of millions of such linguistic minorities to be thus treated as if they are aliens, subject to inquisitorial and painful enquiries.

2. *Right to receive education through the mother tongue.* Here also the Bardoli resolution is explicit and wanted that primary and secondery education should be given in the mother tongue. In South Orissa, there are some villages which are perponderently Andhra but have no Telugu primary schools. Similarly in many districts of Tamil Nad the Telugu minority is not provided facilities to learn Telugu. In secondery schools while the medium of instruction for Oriyas is their own mother tongue, the same facility is denied to the Telugu minority even where there are sufficiently large numbers and the unwanted English is being inflicted on them.

3. *Services.* There should not be any distinction between the majority and minority communities. All should have equal opportunities. But these principles are today being observed more in their breach than in their observance and a sedulous effort is being made to discriminate against such linguistic minorities in a number of provinces.

4. *Opportunities for trade and commerce should not be shut out to the minority communities.*

It is not merely enough if in the objectives of the Constituent Assembly there is a declaration about the fundamental rights of Indian citizens. In the constitution adequate sateguards have to be statutorily provided to prevent provincial governments from having their own way, inconsistent with the declaration of fundamental rights and to enable the linguistic and cultural minorities to exercise their genuine and legitimate rights in a free and democratic republic. Such statutory safeguards will also strengthen provincial governments in their efforts to legislate in consonance with the spirit of the declaration of fundamental rights. The Constituent Assembly, it is hoped, will do what all is needed not only to give these statutory safeguards to linguistic and cultural minorities but also to make it clear that they are rights enforceable in common courts of law. It has also to make it the duty of the State to bear the costs of any incidental litigation that any body of citizens who belong to a minority, religious or linguistic, is declared to be entitled to raise, by the local High Court.

ANDHRA PROVINCIAL CONGRESS COMMITTEE.

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(COPY).

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CONSTITUENT ASSEMBLY & LINGUISTIC MINORITIES.

To

The Editor,
"The Times of India".

Sir, - In the constitution that is going to be framed by the Constituent Assembly, what is the position of linguistic and cultural minorities? Would they be considered as other minorities like the Muslims, the Harijans, the Anglo-Indians, the Indian Christians etc. or, in other words, as religous minorities and given adequate protection by the Minorities Committee.

I had the opportunity of meeting important constitutional experts who are members of the Constituent Assembly at its last meeting at Delhi and they are of the opinion that "minorities" mentioned in the Cabinet Mission's statement contemplate linguistic and cultural minorities.

Provinces as they exist with their present frontiers possess linguistic and cultural minorities who do not enjoy proper cultural autonomy. Provinces at present are multi-lingual units and even when provinces are formed on a linguistic basis as they are bound to be in the near future, there are bound to be linguistic minorities, and these require to be protected against majority tyranny.

The Minorities Committee which is going to be formed by the Constituent Assembly must bring within its purview linguistic and cultural minorities and so define their rights as to make it impossible for provincial administrations under the mask of provincial autonomy to deny to these minorities elementary rights of citizenship.

M.V.RamanRao.

Camp Aurangabad.

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Dy No. 332 Com/47 dt/24/2/47 (35

Sec. B

ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

RAMGARHIA SABHA. SIMLA.
(Regd.)

Estd. 1882.

ਰਾਮਗੜ੍ਹੀਆ ਸਭਾ, ਸ਼ਿਮਲਾ
(ਰਜਿਸਟਰਡ)

No. 96/RS

Dated 21st Feb. 1947.

Mr. Sayher 24.2

K.B. Padmanabhan Esq. M.A. LL.B.
Assistant Secretary,
Constituent Assembly of India
Council House Newdelhi.

24-2-47
2940

Subject. Representation of Sikh artizans and Labourers on the Advisory Committee of the Constituent Assembly.

Sir,

Reference correspondence resting with your letter No. CA/10/Com/47 dated the 10th February 1947, I have the honour to append herewith a copy of the memorandum which this Sabha has sent to the members of the Advisory Committee on the subject of equalisation of the Fundamental Rights and request its perusal by the Hon'ble President Doctor Ranjendrapershad to afford due representation as has been asked for by this Sabha in its letter of 29th Janurary 1947.

Thanking you for very kindly doing the needful.

I have the honour to be
Sir,
Your most obdedient servant

Swaran Singh
(Swaran Singh)
Hony. Secretary
Ramgarhia Sabha Simla.

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Agriculturists

The RAMGARHIA SABHA SIMLA.

(Regstd. & Estd. 1882)

TO THE CONSTITUTION MAKERS!

Memorandum submitted by the Ramgarhia Sabha Simla (a representative and oldest organisation of the Sikh artizans) to the members of the Constituent Assembly.:—

India has seen the dawn of freedom after innumerable sacrifices and sufferings. The Constituent Assembly is busy in framing the constitution of a "Free Indian Republic". In the words of Dr. Sachidanand Sinha, the inaugural chairman, every Indian feels pride on this advancement. Like their other countrymen, the inhabitants of the Punjab fully share the honour, the Indians feel. But half of the population of the Punjab, which on the basis of caste and racial discrimation, has been statutorily classed as 'non-agriculturists' and thus deprived of buying an inch of land and denied recruitment to services or admission to various Govt. schools & colleges and placed under permanent economical subjugation will feel hardly any relief with the coming freedom unless their internal economic bonds are removed and they are allowed equality of citizenship in their motherland which can only be attained by unification of the 'fundamental rights' and the removal of such racial discrimination which in the Punjab differentiates between man and man—simply because of birth in a certain tribe or caste. Hence the following to voice in support of removing the prevalent inequality and racial discrimination from the future constitution of the country.

Punjab Land Alienation Act of 1900 on grounds of birth or caste divided the population of the province in two equal parts—agriculturists and the non-agriculturists. This act was enacted to guard against passing of the land of poor agriculturists into the hands of the money lenders But, as the late Raja Sir Harnam Singh then foretold in the then Punjab Council, it created worst kind of money lenders in the agricultural tribes themselves and thus the aims of the Act were totally frusterated. The bigger agriculturist—fish swallowed her poor sister with much less compensation as there was no market competition for the land. Thus according to the official statistics lakhs of acres of land of poor peasants passed into the possession of their rich caste-men. This Act deprived the so-called nonagriculturists of the very right of citizenship. The artizans and the scheduled castes though the backbone of the agricultural industry, have also been classed as non-agriculturists although the Punjab Government in paras 19 and 22 of their memorandum dated the 17th August 1928 submitted to the Indian Statutory Commission while referring to the artizan and other labour classes said:

> "These are merely examples of that great stratum of the population which is neither on the one hand classed as agricultural tribes—although the operations of agriculture are not carried out without it nor finds its way in practice to the liberal professions. The lower classes are not confined to menial occupations, but take a very important part in agricultural operations and are in considerable demand as tenents."

This division based on caste differences and racial discrimination deprived the so-called non-agriculturist classes of ordinary rights of citizenship and of honourable living in the Punjab villages and of walking on public roads with ordinary self-respect. So much so whereas cattles belonging to a statutory agriculturist have free access to the fields & the pastures, a non-agriculturist cannot enter these places even for calls of nature without risk of insult and dishonour. Men of position and honourable professions even possessing and cultivating land for the simple reason of their having born in the unpriviliged tribes, are subjected to the greatest humiliation.

The Punjab Government admits the population of the agricultural tribes to be something like 10 millions or half of the population of the province. (Para 20 of the Punjab Government's Memorandum dated 17. 8. 28 presented to the Indian Statutory Commission). This certifies that tne non-agriculturists forms half of the Punjab Population. But the aforesaid economic disparity together with unequal franchise and prejudicial demarcation of constituencies have resulted in giving the 50 % non-agriculturists only 23 % representation in the Punjab Legislarive Assembly which is evident from the following particulars:

Total number of members in the Punjab Assembly=175

Reserved for special interests=18	non-agriculturists	Agriculturists
Mohammedans	9	17
Hindus	25	28
Sikhs	3	75

This racial discrimination has gone to the extent of dividing the Sikhs also in two equal parts based on the old caste system for which there is absolutely no room in the Sikh ideology—rather this faith took its origin to remove these caste inequalities between man and man. Had it not been for their personal and exceptional qualifications and constitutional experience, the two non-agriculturist Sikh members of the Constituent Assembly (Sardars Uijal Singh and Harnam Singh) would not have been elected by the overwhelming majority of agriculturist Sikh members of the Punjab Assembly in the ordinary course. However these two Sikh gentlemen are not in the Constituent Assembly on the force of their non-agriculturist electorate but because of their party alliances. Even the Sikh Gurus if in life in these times, would have been grouped with the unpriviliged non-agriculturist tribes. This disparity would be further visible from the fact that among six Ministers of the Punjab none of whom has ever touched the plough for generations—only one Lala Bhimsain Sachar is a nonagriculturist who cannot buy an inch of land although his other companions may have the whole of the Punjab in their possession.

This economic difference if based on economic grounds that one who cultivated the land to be classed as agriculturist—would not have been a cause of any grievance or unrest. The non-agriculturists—so called by reason of birth, have been reduced to mere serfs. They are placed worst than animals. Whereas the rights of occupany of land has been monopolised by certain tribes, they have also usurped the recruitment to services and admission to various Government institutions. While describing the agriculturist tribes as "a definite part of social economy whose position has been stablised by legislation" and then analysing the trading and professional tribes of the province the Punjab Government say :

> " We now come to the third category of tribes, which consists of those engaged in what are regarded as inferior and menial occupations."

(Para 22 of Punjab Govt.'s Memorandum dated 17-8-28 presented to the Indian statutory Commission).

(P. T. O.)

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This would be enough to describe the plight of the non-agriculturists of the Punjab and of the artizans and labourers who maintain no less self-respect than their brothers—agriculturists. The Indian Delegation to the United Nations Organisation under the able leadership of Srimati Vijaylakshmi Pandit successfully voiced against the racial discrimination against the Indians in South Africa Pity the same racial discrimination in an acute form exists in this important province of India whose artizans and labourers are described as menials and inferiors.

The Government of India Act 1935 adopted its final shape after undergoing the hammers of the White Paper of December 1931, Indian Franchise Committee 1932. and Joint Committee on Indian Constitutional Reforms 1933-34 Attention is particularly invited to paras 75 and 122 of the White Paper 1931 and paras 366 to 368 of the Joint Committee Report on Indian Constitutional Reforms dealing with the subject of 'Fundamental Rights; It would be worth while to incorporate herein-above quoted para 368 embodying a gist of all these references, which runs as follows:

"The proposal in the White Paper, however, contain a proviso which would, in one respect, still limit the effect of this narrower declaration of rights, namely, that "no law will be deemed to be discriminatory for this purpose on the ground only that it prohibits either absolutely or with exceptions the sale or mortgage of agricultural land in any area or to any person not belonging to some class recognised as being a class of persons engaged in, or connected with, agriculture in that area, or which recognises the existence of some right, privilege or disability attaching to members of a community by virtue of some privilege, law or custom having the force of law." This proviso is intended to cover legislation such as the Punjab Land Alienation Act, which is designed to protect the cultivator against the money—lender. This is no doubt a desirable object. Inasmuch, however, as the full effect of the proviso cannot be foreseen and may have the result that the legitimate interests of minorities may be impaired while they are denied the right of appeal to the Courts for redress, we think, that in cases where the legitimate interests of minorities may be adversely affected and access to the courts is barred by this proviso in the Constitution, the Governor should consider whether his special responsibility for the protection of minorities necessitates action on his part."

Even the Indian Franchise Committee in para 170 of their report admitted:

"The Punjab Land Alienation Act confers great advantages, social and economic, on the members of tha agricultural tribes, and it would not be right to give them in addition the political predominance which they would gain if they formed three-quarter of the electorate"

But inspite of these admissions, the Government of India Act 1935 emerged as follows as far as the fundamental rights were concerned, obviously based on a 300 pages memorandum submitted by the then Punjab Ministry to the Indian Statutory Commission intended to obtain political predominance for the privileged agricultural tribes whose position was also stablized by legislation;

"279- (1). No subject of His Majesty domiciled in India shall on grounds of religion, place, birth, descent, colour or any of them be ineligible for office under the Crown in India, or be prohibited on any such grounds from carrying on any trade business or profession in British India.

(2). Nothing in this section shall affect the operation of any law which-

(a) prohibits, either absolutely or subject to exceptions, the sale or mortgage of agricultural land in any particular area to any person not belonging to some class recognised by the law as being a class of persons engaged in or connected with agriculture in that area; or

(b) recognises the existence of some right. privilege or disability attaching to members of a community by virtue of some personal law or custom having the force of law"

Thus the political predominance to the agricultural tribes in addition to social and economic advantages conferred by the Punjab Land Alienation Act which was intended to be guarded against by the Lothian Committee and the "narrower declaration of fundamental rights" described by the Joint Committee on Indian Constitutional Reforms—actually came on the statute with the result that the racial discrimination was allowed to continue and to a house of 175 only 37 non-agriculturists got elected against their share of 87. The disability of recruitment to services and admission to various Government institutions further aggravtes the plight of the non-agriculturist population of the Punjab.

With these observations and various constitutional references, it is intended to stress upon the framers of the constitution of a Free Indian Republic to unequivocally equalise the fundamental rights of all the Indian nationals irrespective of caste or creed and thus remove the aforesaid disabilities and racial discrimination which have crushed the so-called nonagriculturist population of the Punjab, socially, economically and politically.

It would be worth while to quote herein from the Election Manifesto of the Indian National Congress the following two items regarding the equality of the fundamental rights:

"4 All citizens are equal before the law, irrespective of religion, caste, creed or sex;

5. No disability attaches to any citizen by reason of his or her religion, caste, creed, or sex, in regard to public employment, office of power or honour, and in the exercise of any trade or calling.,'

The Shiromani Akali Dal commonly known as Panthic Party also owned the Congress election manifesto in its entirety while contesting the last general elections. And the Great Sikh Gurus while describing the fundamental rights say:

"Sabh sanjhiwal sadain koi na dissai bahira jio"

(All are equal and none outside the common brotherhood.)

The Muslim nonagriculturist brothern are equally affected by this disparity. The Islam too does not allow difference between man and man by reason of birth.

It is therefore expected of the Constitution Makers of the Free Indian Republic that they would altogether do away with the provisions of article 279 (2) of the Government of India Act 1935 providing racial discrimination and thus equalise the fundamental rights of all the Indian nationals. However there could be no objection to base any economic provision on economic grounds or to protect the cultivator against the money lender or to afford certain privileges to actual tillers of the land. But the creation of certain priviliged agriculturist tribes although not doing the cultivation, enjoying political predominance in addition to social and economic advantages based on caste or tribe as the Punjab Land Alienation Act does, deserves altogether abolition from the statute if the 10 million socalled non-agriculrists of the Punjab, are also to feel the forthcoming freedom for which their share of service, sacrifice and sufferings is far greater than their priviliged brothers in power.

Ramgarhia Bldgs. Simla W. C.
the 26th December 1940

BHAGAT SINGH,
President,
Ramgarhia Sabha Simla.

Printing Service Co., Simla.

S 76.14 Dy No-346/com/4 dt 24/2/47 38

The following are the resolutions passed at the meeting of the Working Committee of the All India Matang Assembly, held under the Presidentship of Mr.K.L.More, B.A., LL.B., M.L.A., on 9th February 1947 at Poona.

Mr. Com

CONSTITUENT ASSEMBLY OF INDIA. Date 24-2-47 Dy. No. 2921 File No.

Mr Saxena 24.2.47

RESOLUTIONS.

Resolved that the principle of Adult Franchise should be adopted in the Constitution to be made by the Constituent Assembly;

That the principle of the Joint Electorate with reservations in proportion to the population of the Scheduled Castes should be introduced in the future Constitution of India:

That the demand of the All India Scheduled Castes Federation with reference to the seperate electorate is detrimental to the interest of the Scheduled Castes, and hence we cannot support it - under any circumstances:

That the recommendations of The Sapru Committee (viz, No candi--date should be deemed to be elected unless he secures 20 % of votes polled) and that of Mr. Jagjiwan Ram (upholding of the basis viz, 25 % of votes polled) are not less harmful than those of Dr. Ambedkar to the interest of minorities among the Scheduled Castes; for the percentage basis is nothing but the Seperate Electorate in another form. We, therefore, cannot uphold them:

That except the Panel System, the method of election laid down by the Poona Pact should be adopted in the constitution, that is to be framed by the Constituent Assembly:

That the increased quota of seats that will be available according to the population bases, in addition to 151 Reserve Seats obtained by the Poona Pact, should be counted and distributed among 416 seats of the Hindus:

That, besides the adequate representation in the legislature the representations of the Scheduled Castes in the Central as well as Provincial Executives should be commensurate with their numbers;

That the Committee by the said resolution regarding the representations in the Legislatures and Executives both Central and Provincials hopes to secure the true representation of the Scheduled Castes and guard their political, social and economical interests. The method of election recommended in this Resolution will facilitate to return the Scheduled Caste candidate commanding the confidence of the Scheduled Castes much more than that of the caste-Hindus.

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the caste Hindus. Besides, if the Scheduled Castes unite together and organise into one solid organisation they will even secure the seats of the Caste-Hindus.

RESOLUTION No.2

It is most cheering to note that the Constituent Assembly has made provision to appoint the Advisory Committee on Minorities and Fundamental rights. The constituent Assembly thereby has created invaluable opportunity for the minorities especially the Scheduled Castes who are in the lowest ladder of the Hindu Society to put forth their rightful political, social and economical claims and grievences.

This Committee earnestly hopes and requests the president of the Constituent Assembly that the representative of the All India Matang Assembly should be taken on the Advisory Committee on Minorities and Fundamental Rights.

President,

All India Matang Assembly.

gram: 'SEVAK'

Telephone: 6641

HARIJAN SEVAK SANGH

(Central Office)

KINGSWAY, DELHI

P.O. Himechar, Dt. Tipperah,

PRESIDENT: G.D. BIRLA
VICE-PRESIDENT: RAMESHWARI NEHRU
GENERAL SECRETARY: A.V. THAKKAR

Dated 17th February 1947.

From:

Shri A.V. Thakkar,
General Secretary,
Harijan Sevak Sangh,
Camp: Himechar,
Dt. Tippera, E. Bengal.

To:

The President,
Constituent Assembly,
New Delhi.

CONSTITUENT ASSEMBLY OF INDIA
Date 22-2-47
Dy. No. 2875
No. 347/CAM/47 dt 24/2/47

Dear Sir,

Re. Sind Harijans having no seat in the Sind Assembly from 1936 to 1947.

The President of the Sind Prov. Nationalist Harijans Party has ~~sanctioned~~ forwarded to you the memorandum dated the 7th February 1947 requesting your attention to the two following grievances of theirs for redress at your hands:.

1. They want representation on the Minorities Committee of the Constituent Assembly recently appointed.
2. Their absolute non-representation in the Sind Provincial Assembly of the present day as Scheduled Castes of the Hindus. As a part and parcel of Hindus no seats are reserved for them as in all other Provinces.

With regard to the grievance No.2 I very strongly support the case. It is a fact that at the time when the Act of 1935 was enacted and when Sind was separated from Bombay Province framers of the Act over represented the Bombay Province Harijans in the Bombay Assembly and altogether omitted to represent the Sind Harijans in the Sind Assembly. This mistake, I request, should not be repeated in the new constitution that will be framed for the whole of India and its provinces by the present Constituent Assembly.

As is mentioned in the memorandum sent to you the total Hindu population of Sind is 11,30,000 and the Harijan population is 1,91,000 or 17.0% as per census of 1941. Thus as the Scheduled Castes form 1/6th of the total Hindu population in Sind, they are entitled to a reservation of 1/6th of 20 i.e. 3.33% or at least 3 seats out of 20. In the memorandum they have asked for 2 instead of 3 which is an under esti ate of the demand.

P.T.O.

Not received See P. 3/C (CA/10/Com) placed under

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I would therefore request the Minorities Committee to bear this fact in mind and to see that in the future Sind Assembly the number of seats reserved for Sind Harijans is not less than 1/6th of the total number of seats reserved for the Hindus of that Province.

The Sind Harijans according to the Census of 1941 number 1,91,000 and odd out of the total population of the province of 42,29,000 and odd. Thus they form 4.5% of the total population of the Province. In case there is no reservation of seats for the Hindu community in the future Sind Assembly, there should be a reservation of 4½% of seats for the Hindu Scheduled Castes at least. Unless this is done they will be no where in the general elections as under the present 1935 Act.

our joint Electorate

I hope this will receive your serious attention.

Yours faithfully,

A.V. Thakkar

GENERAL SECRETARY.

AVT/T.

Dy No. 38B/Com/47 dt 27/2/47

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PRESIDENT, CONSTITUENT ASSEMBLY OF INDIA
Recd. 27 FEB 1947
No. 417/47

To

Dr. Rajendra Proshad,
President,
Constitution Assembly,
New Delhi.

Sir,

All India Kashyap Rajput Board is only the Political body and Dhirwar Hitashi Sabha, U. P and Bengal, Association in the Branch of it.

We have full faith in the leadership of Dr. Indrajit Singh who is the founder of All India Kaharmohasavah, Bhopal, and the Representative of all India Kashyap Rajput Board, Lahore. This meeting requests Dr. Rajendra Proaad, President of Constitutional Assembly care of rights of Dhiwar Hitaishi Sabha, U.P & Bengal, should be safeguards in the future Constitution of India.

2. This Sabha requests the Provincial Government to allow freeship and scholarships to the students of the casts prosecuting studies in all Government as well as aided Middle and High School and Colleges.

3. This Sabha requests the Government of India to entertain such changes in the Government of India Act so as to enable this caste to send its representatives in the control of Provincial Assemblies and the Local bodies independently.

Yours faithfully,

Mahadeb Prasad Varma
24.2.47.

Address:-

Mohadeo Prosad Varma Esq.,
Secretary, Dhiwar Hitaashi Sabha,
U.P and Bengal,
6 Dwarkanath Tagore Lane,
Calcutta.

77/68

To

Dr. Rajendra Prasad,
President,
Constitution Assembly,
New Delhi.

Sir,

All India Kashyap Rajput Board is only the Political body and Dhiwar Hitashi Sabha, U. P and Bengal, Association in the Branch of it.

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CA/374/Com/47 dt 27/2/47

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దక్షిణ ఆంధ్రభాషాభివర్ధనీ సభ

DAKSHNA ANDHRA-BASHABI VARDHANI SABA

46, Perumal North Car St.,
TIRUNELVELI, Jn.,

Dated, 19th Feb. 1947.

Patrons:

Rao Saheb P. Muthusamy Reddi Garu,
President, District Board, Tinnevelly.

Ekala Ramasubba Reddi Garu,
B.Sc., B.L., Advocate, Palamcottah.

Nelluri Ramakrishna Reddi Garu, M.A., M.L.,
Advocate and President.

Guntapalla Krishnamurthi Ayyah Garu, B.A., B.L.,
Advocate and Chief Secretary.

****

To

The President,
Advisory Committee on Fundamental Rights,
Minorities and Tribal Areas,
Constituent Assembly,
New Delhi.

CONSTITUENT ASSEMBLY
Date 26-2-47
Dy. No. 3029
File No.

Respected Sir,

I understand from the News papers that the first meeting of the Advisory Committee on Fundamental Rights, Minorities and Tribal Areas to the Constituent Assembly is going to be held at New Delhi on 27-2-1947.

It gives me immense pleasure to see in News papers that the said Committee is going to discuss and consider the question of the Linguistic Minorities also. The Andhras of Tamil Nad about 36 Lakhs in population are a substantial bulk of the population in Tamil Nad and in the redistribution of Provinces on a Linguistic basis they should be recognised as Minorities in Tamil Province and their Mother Tongue and rights must be protected and safe guarded

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p.t.o

in the New Constitution. In this connection I am enclosing along with this the printed copy of the letter dated 12-1-47 addressed to the President and/ Members of the Linguistic Provinces Convention for favour of your favourable consideration.

On behalf of the 36 Lakhs of Andhras I request you to kindly consider our position deeply and recognise the Dakshina Andhras (Andhras of Tamil Nad) as Linguistic Minorities in the New Constitution.

Excuse me for the trouble

I beg to remain,
Respected Sir,
Your most obedient servant,
Gnanapalla Lakshmanah
CHIEF SECRETARY.

Encl.

jogi.

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TINNEVELLY JILLA

Dakshina Andhra Bhashabhivardhani Sabha, Tinnevelly Jn.

Object:

To Purify, Improve, & Develop the Mother-tongue of the 36 lakhs of Dakshina Andhras.

Neiluri Ramakrishna Reddy Garu,
M. A., M. L., Advocate;
President.

Eakela Ramasubbu Reddy Garu,
B. Sc., B. L., Advocate;
Rajam Guruviah Reddy Garu,
B. A., B. L., Advocate;
Vice Presidents.

Samudrala Ranganatha Ayya Garu,
Treasurer.

Guntapalla Krishnamurti Ayya Garu,
B. A., B. L., Advocate;
Chief Secretary.

Kanakapuram Krishnayya Garu,
Jogyala Krishnamurti Pantulu Garu,
Balavruddhi Lakshmikantam Pantulu Garu,
Kondala Sankaranarayana Naidu Garu,
Joint Secretaries & Pracharaks.

12-1-47

To

The Members of the "Linguistic Provinces Convention".

Gentlemen,

LINGUISTIC MINORITIES—EDUCATIONAL FACILITIES FOR ANDHRAS IN TAMIL NAD.

We, the undersigned, the President and the Chief Secretary of the Dakshina Andhra Bhashabhivardhani Sabha, invite your kind attention to the following facts for your favourable consideration on behalf of the 36 Lakhs of Andhras domiciled in Tamil Nad, i. e. South of Madras.

Just at a time when great Leaders are planning to frame a new constitution for our country in the ensuing session of the Constituent Assembly, it is a matter of common knowledge and high importance that there is a linguistic convention working for the redistribution of provinces on a linguistic basis. Further it is also highly discussed in various circles about the question of Linguistic Minorities in the "would-be-Linguistic Provinces". At this moment it is hardly possible for anyone to forget one's Mother-tongue, to forget which, in the words of our Revered Mahatma Gandhi, IS A CRIMINAL INJUSTICE. It is the duty of the framers of the new constitution to see that the status of the Linguistic Minorities is kept unimpaired and intact.

We, the representatives of the Dakshina Andhras, would like to point out to you the existence of 36 Lakhs of Dakshina Andhras in Tamil Districts, i. e. 36 Lakhs of people who have Telugu as their Mother-tongue and who have a culture similar to that of Andhras aud quite distinct from that of the Tamil Brethren. This substantial Andhra population in Tamil Districts speaks Telugu, and observes all the Acharams that pertain to the Andhras, but it is a pity that their Language does not find a place in the Educational Institutions to which their children are sent for acquiring knowledge. The present plight of these **36 LAKHS OF DAKSHINA ANDHRAS** is that they learn in Educational Institutions everything except their Mother-tongue, i. e. Telugu, as a net result of which the Telugus here are gradually deteriorating in improving their Mother-tongue. To further prevent such a deterioration of our Mother-tongue, sincere leaders like Sriyuta Sadhu Varadarajam Pantulu Garu have come to the forefront to save our language, to Purify, Improve and Develop the same. The

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Dakshina Andhras comprise of all sects of people viz., REDDIS, NAYUDUS, KAMMAVARS, BALIJAS, ACHARYS, RAJUS, CHETTYS, BRAHMINS and the like. The Dakshina Andhra population is tied by the common bond of Telugu—which is their Mother-tongue, and all these communities are standing in one line with joint hands to safe guard and improve their Mother-tongue. The Dakshina Andhra Bhashabhivardhani Sabha, as the name itself would suggest, is an organisation formed TO PURIFY, IMPROVE AND DEVELOP the Mother-tongue of the Dakshina Andhras, 36 Lakhs strong.

The Sabha has felt it as its duty to represent the real state of affairs of the Dakshina Andhras in Tamil Nad to you. Gentlemen, at a time when you have under-taken the noble task of framing schemes for Linguistic Provinces by taking into consideration the state of affairs in every part of India. The Sabha will be failing in its duty to the 36 Lakhs of Dakshina Andhras, if it neglects to represent to the framers of the Indian constitution their status as Linguistic Minority in the Tamil Nad. We plead before you, Gentlemen, on behalf of the 36 Lakhs of Dakshina Andhras, to accord them the status of Linguistic Minority, to safeguard by all conceivable means the interests of the Dakshina Andhras, and to see that facilities are given to preserve their Mother-tongue in Educational Institutions.

Yours respectfully,

Nelluri Ramakrishna Reddy,
President.

Guntapalla Krishnamurti Aiah,
Chief Secretary.

Copies sent to :—

(1) Sriyuta Pandit Jawharlal Nehru Garu, Vice President, Interim Government.
(2) .... Dr. Babu Rajendra Prasad Garu, President, Constituent Assembly.
(3) ... Acharya Kripalani Garu, President, Indian National Congress.
(4) .... Dr. Bhogaraju Pattabhi Seetaramayya Garu, President, 'Linguistic Provinces Convention'.
(5) .... Acharya Shankar Rao Deo Garu, General Secretary, Indian National Congress.
(6) ... Tangutoor Prakasam Pantulu Garu, Premier, The Government of Madras.
(7) ... Sir N. Gopalaswamy Aiyangar Garu, Constituent Assembly, New Delhi.
(8) .... Sir Alladi Krishnaswamy Aiyar Garu, Constituent Assembly, New Delhi.

Regal Press. Ty. In 30-1-47 Cs. 500

Dy No. 397/Com/47 S.No.25
dt 21/2/47

To

The President
Constituent Assembly
New Delhi.

Dated Dhubri, the 8th Feby'47

PRESIDENT, CONSTITUENT ASSEMBLY OF INDIA
Recd. 21 FEB 1947
No. 386/47 PCA

The humble Memorial on behalf of Assam Domiciled Peoples' Association which is known as Assam Citizens Association with its Central Office at Dhubri, Assam.

Most respectfully sheweth:

1. That the Domiciled Peoples' Association comprise, in Assam, of a predominant number of Bengalees, and also Beharees and Marwaris, who are not new elements in the populace of Assam but who had from generations back adopted Assam as their permanent Home, and whose children are the children of the soil of A s s a m, having been born and educated here and who for all times to come have to be here, identified with interests in A s s a m.

2. That the Domiciled Community represent a considerable Minority in Assam, spread over in all parts of the province, figures of which may kindly be referred to P. 131 of the report of the Assam Citizens Association - 1 9 4 0., sent for registered post

3. That although the memorial is submitted on behalf of the Domiciled Community in Assam, in fact, the question is one of the Domiciled Community and concern in India, wherever such community exists, has grown up and has to be.

4. That though no legal disability attaches to the status of the members of the Domiciled Community by reason of nationality and culture, such disability defacto attaches so much so that the question assumed grave importance, consideration whereof was mooted up by the then Congress Working Committee and Dr. Rajendra Prosad, after due diligence and collection of facts and figures, gave his decision on the question which was also later on embodied in the Congress Working Committee's resolution. That the matter was considered on the basis of a Minority Question.

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5. That no tangible constitutional sanction could evolve out of that proceedings and resolution owing to all-out absorption of the long-drawn out war, but sufferings and deprivations of this Minority Community continued and continue to-day. That with the return of normality, these are now seen in their proper dismal perspective.

6. That by reason of this Minority Community's birth and stake in the land of its adoption, he is entitled to seats in Legislature, executive service, constitutional safeguard of Language and educational facilities.

7. That your Humble Memorialist prays that this Domiciled Community in Assam and in whichever other province he is, should be declared as a Minority Community entitling him to all legitimate minority protection rights.

8. That it is therefore now the humble prayer that at least one of its members in Assam, preferably Mr. S.M.Lahiri, M.L.C., whose legal acumen and wide erudition in the field of constitutional Law has been recognised and whose ~~defects~~ debates in the upper House have conspicuously proved the worth of his nomination in the Minority Advisory Committee, be taken by nomination on the Minority Advisory Committee, and ~~in~~ thereby he be represented to take part and voice legitimate demands to be incorporated in the Future Constitution of Independent India.

9. That there have been public sentiments aroused on account of non-nomination or non-inclusion of any body representative of the Domiciled Community in Assam or of other province and reference to the newspaper cutting from an influential Assam Weekly, the Shillong Times, dated will speak for itself.

10. That should this memorial and prayer be not considered and given effect to, a grievance will permanently lodge in the community which will prevent it to expand into constitutional growth and therefore to grow into a status, natural to the soil of his adoption.

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In the above circumstances it is prayed that:
(1) a member of the Domiciled Community be nominated on its minority Advisory Committee and also in the Sub-Committee.

And for this act of kindness, your Humble Memorialist Association shall ever pray.

Jafrudin Karan Sampal

Vice President

Intendant [illegible]
Secy. Anglo Danish Fishery
(Anglo Colonial) Association.
D Lubin

103/58

S.N. 26 Dy No. 393/com/47 dt 4/3/47

(Ik Onkar Satgur Prasad)

U. P. Sikh Pratinidhi Board,

(The only true representative body of U. P. Sikhs)

GURDWARA ROAD,

Lucknow 28th February, 194.

I. & F. No.

The Members,
Advisory Committee of Minorities,

Dear Sirs,

I on behalf of U.P. Sikhs Pritinidhi Board, the only representative body of the Sikhs of United Provinces of Agra and Oud-h beg to submit :-

1. The Sikhs are one of the three most important Communities of India. They have their distinctive culture and a glorious history and tradition.

2. That the numbers and the importance of the Sikhs in U.P. is only next to the Punjab the recognised homeland of the sikhs.

3. The present numerical strength of the Sikhs based on the Census report of 1941 is 2,33,000 .Although in reality the votaries to the faith of Guru Nanal are much larger in number. The missionery work of theUdasies and Nirmala Sadhus of the sikh faith have for centuries propagated to the mission of Guru Nanak and bad gathered following and established Akharas with big endowments.

Due to the launching of the struggle in the Punjab regarding Gurdwara Reforms in early twenties sapped the missionery seal of Mahants.They tried to deflect the face of their shrines as well as the faith of their followers to escape legal obligation of trusteeship of sikh shrines. The case of Dera Bara Ram Rai in Dehradun is one of the many instances. With the awakening of the conciousness of the political rights there is also renuinsance of the spiritual consciousness. People are coming into their own and are overthrowing the foudal allegiance of the Mahants. More and more people are gathering into Sikh fold in U.P.

(Ik Onkar Satgur Prasad)

U. P. Sikh Pratinidhi Board,

(The only true representative body of U. P. Sikhs)

GURDWARA ROAD.

(Page 2)

Ref. No. ———— Lucknow ———— 194 .

4. That the Sikhs have got a number of their shrines with jagirs considerable landed property attached to them, interests in business, mills and factories in U.P. and are contributing their mite to the development of the province.

5. The U.P. Government spends more than 7 lacs on the education of the scheduled castes and rupees 20 thousand yearly for the stipends of the Christians and large sums by way of grants to Christian Institutions, but so far no provision has been made for the sikhs.

The Sikh population compares favourably with Indian Christians and the Anglo Indians. In my opinion it is most desirable that the privilages and facilities which are being enjoyed by the Muslims, Scheduled Castes, Indian Christians and the Anglo Indians be extended to the Sikhs in U.P.

As the framing of Constitution of Free India along with its units is on the anvil today we humbly beg to put some demands of the Sikhs in U.P. and earnestly hope that these be incorporated in the constitution for safeguarding the rights of the Sikh minority in U.P.

WE DEMAND :-

(i) That the Sikhs be recognised as a minority commu-nity in U.P. and the minority rights be secured for them.

(ii) Adequate share in the seats be allotted for the Sikhs in the U.P. Assembly and Council .

(iii) In the local bodies of the Province Sikhs should get weighted representation .

(iv) The religious rights of the Sikhs such as wearing of Kirpans be protected by the constitution itself.

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(Ik Onkar Satgur Prasad)

U. P. Sikh Pratinidhi Board,

(The only true representative body of U. P. Sikhs)

GURDWARA ROAD,

Lucknow 194

Ref. No. (Page 3)

(v) Suitable facilities for education be provided to the sikhs on similar lines to those of Christians by way of stipends to the sikh students and by munificent grants to the sikh institutions. In the matter of education the Sikhs be treated as a backward community.

(vi) The Punjabi in the Gurmukhi character be recognised as second language in the educational system of the Province and the adequate provision be made for its teaching.

(vii) 10 % posts reserved for smaller minorities in U.P. be split up on population bases and Sikhs should be given their separate share out of it.

(viii) (a)There shall be a Minister in the Cabinet of the Province charged with the duty of looking after interests of the smaller minorities and he should always be taken from amongst the members of the smaller minorities by suitable rotation.

(b) On the Public Service Commission the smaller minorities should get a seat by suitable rotation.

(ix) (a) In case the standing minorities commission are created to look after the interests of the minorities, the U.P. Sikhs must get a seat on the U.P. minorities commission

(b) At least one seat be alotted for the U.P.Sikhs in each of the two houses of the Indian Union.

(c) In case of Group Legislature is created for the Provinces included in the Group A then suitable representation be allowed to the sikhs on this legislature.

Yours faithfully,

Amar Singh Kt also

President,

The U.P.Sikh Pritinidh Board.

109/55

Dy No. 324/com/47
dt 2/3/47
5627

Howrah People's Association.
ESTD. 1872.

Howrah, the 14th February 1947.

CONSTITUENT ASSEMBLY OF INDIA.
Date 1-3-47
Dy. No. 3264
File No.

From—

THE HONORARY SECRETARY
HOWRAH PEOPLE'S ASSOCIATION.

To

The President,
Constitutent Assembly,
New Delhi.

Dear Sir,

I have the honour to forward a copy of the resolution passed in an emergent meeting of the association held on the 10th February 1947 which is as follows :-

Resolved that this Association strongly supports the movement for creating a separate province for West Bengal and requests the Constituent Assembly to take necessary steps in that connection.

Yours faithfully,

Nirmal Chandra Mitra

Hony. Secretary.

111/68

Dy No. 446/Const/47 Guild.

THE VIZAGAPATAM DISTRICT TEACHERS' ASSOCIATION

(ESTD. 1938)

In all communications please quote

Ref. No.

5.26.20.

Vizianagram, (S.India)

24-----2----1947.

To

The President,
Constituent Assembly,
D e l h i.

CONSTITUENT ASSEMBLY OF INDIA
Date 4-3-47
Dy. No. 3425
File No.

Sir,

I have the honour to communicate to you the following resolution passed at an Extra-ordinary General Body meeting of this Guild held on 22nd February 1947 at Vizianagram with Dr. K.R.Subramanian, M.A.,Ph.D., President of the Guild in chair.

"This conference requests the President of the Constituent Assembly to treat the Teaching profession as a special interest and provide it with adequate representation from among its own members on all public bodies including the legis-

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latures, District Boards, Municipal Councils and Panchayats."

I have the honour to be,

Sir,

Your most obedient servant,

N. R. Raghunathachari

Secretary.

V.D. TEACHER'S GUILD.

Shawaleshah Road,
Quetta

Dated 26 2/47

Dear Sir,

S.N. 30

Herewith I beg to submit some suggestions of the Municipalities throughout India for favour of consideration and acknowledgment is requested.

Yours sincerely
Dr. P. N. Dewan,
President,
All India Divine Circle

Cow

To
Mr. S
Hon. Municipality Committee
of the Constituent Assembly
Interim Govt
Delhi

CONSTITUENT ASSEMBLY OF INDIA
Date 3-7-47
Dy. No. 3444
Dy. No. 4157

125/68

S. No. 40 DY No. 461/Com/47
dt 11/3/47

98

SIMLA PRANTIYA KOLI SABHA,

H.O. SIMLA Ishwar Villa,
Tuti Kandi,

Ref No. 250-S/47. Simla, Dated the 5th March 1947.

To The Hon'ble Dr.Rajindra Prasad,
President Constituent Assembly,
NEW DELHI.

Sir,

I beg to forward herewith for your sympathetic and favourable consideration a copy of the resolution adopted by the Simla Prantiya Koli Sabha, Simla, at the meeting of its Managing Committee held on the 2nd March 1947.

I beg to remain,
Sir,
Your most obedient servant,

D Ram Chandram

VICE-PRESIDENT.

CONSTITUENT ASSEMBLY OF INDIA.
Date 10-3-47
Dy. No. 3678
File No.

155/68

S. No. 43

Dy No. 459/Const. 1/3/47

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President:
Mr. REYAZUDDIN AHMAD
B.A., LL.B.
637, YAHYAPUR
ALLAHABAD

Joint Secretary:
MOHD. SHAFI ANSARI
ATALA, ALLAHABAD

یو-پی - پراونشیل مومن کانفرنس

U. P. Provincial Momin Conference

Head Office:—ATALA, ALLAHABAD

Genl. Secy.:
HAKIM HAZIQUE
REGD. C.A
MULKI DAWAKHANA
ETAWAH

No. _____ Dated 27.2. 1947.
1.3.47.

To,

The Hon'ble Dr. Rajendra Prasad
President, Constituent Assembly
New Delhi.

CONSTITUENT ASSEMBLY OF INDIA.
Date 10.3.47
Dy. No. 3660
File No.

Sir,

Respectfully I beg to lay down the following lines for your kind perusal:-

That the Interim Government in its recent decision has declared to protect the rights of every minority community and backward tribes and has set up an Advisory Committee of 72 members for the purpose.

Momin Community which is one of the sections of Muslim Community has done great sacrifices for the sake of the country. Though this community is part and parcel of Muslim community as a whole, yet the Muslim masses especially the land-lords and capitalists have been prejudicial towards it for several hundreds of years. They always hated the community because of its illiteracy and poverty and tried their best that this community which comprises about 50% of the Muslim community should not get an upper hand because they thought that if this community got an upper hand their beauricracy would be at stake and it would surely uproot their lots. This was why they put obstacles in the way of Momin uplift especially education. And for this cause only Momins lagged behind in every walk of life.

Now there is some awakening in the Momin masses and they are anxious to get education and regain their past glory which they held several hundreds years back. Zamindars and capitalists cannot see the progress of this community hence they are putting obstacles in their way.

Now it is the duty of the Government which is fortunately a National one to look to the rights of the backward community and try to improve their lots. In this connection I would suggest the Government the following:-

(1) To appoint representatives of Momins in the afore-said Advisory Committee preferably Mr. Zahir Uddin Ansari, President All India Momin Conference and Mr. Abdul Qayyum Ansari, Minister P.W.D. Bihar and others

P.T.O.

173/68

President :
MR. REYAZUDDIN AHMAD
B.A., LL.B.
637, YAHYAPUR
ALLAHABAD

Joint Secretary :
MOHD. SHAFI ANSARI
ATALA, ALLAHABAD

یو۔پی - پراونشیل مومن کانفرنس

U. P. Provincial Momin Conference

Head Office:—ATALA, ALLAHABAD

Genl. Secy. :
HAKIM HAZIQUE
REGD. C-A
MULKI DAWAKHANA
ETAWAH

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No. _____ Dated _____ 194 .

(2) Free education to Momin students in higher degree colleges especially foreign education.

(3) There should be resevation of seats in Central, Provicial legislatures and other important Central Committees ~~of Momins~~.

Hope, you ~~will kindly~~ would kindly consider the case favourably and appoint atleast two representatives of Momins in the said Advisory Committee on minorities fundamental rights.

Thanking you in anticipation for an early reply.

I have the honour to be
Sir,
Your most obedient servant,

Vice President All India Momin Conf.
637, Yahyapur, Allahabad.

175/68

Protection for minorities.

The question of minorities have now assumed an importance, as never before. When India becomes free, each province will be free except in certain Central Subjects or even completely independent. It means that the Provincial Govt: will be the master of the Province. The question arises, how the minority is to be protected. The simple provision that religion, culture and language of the minority will be duly respected or each citizen will have equal opportunities is not enough. Coalition Govts: by law are neither practicable nor workable. Since it will be one party Govt: and in some provinces, Govt: of only one community Hindu or Muslim, the crucial point is how the minority community is to have effective voice in the Administration of the Province, because minority sitting in opposition is helpless. It may cry hoarse, but that will not cut the ice. Whatever the petitions and prosests, the majority will and can have its own way. It can even be tyrant to any extent. Protection and safety for all minorities in every province can be secured only when the minority is in a position to influence the majority at election with its votes.

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Take for example eight congress provinces. Here the league might have captured all the muslim seats in the Legislature, but to no avail. It has to sit in eternal opposition and simply make protests and remain in despair and defeat, because it cannot influence congress policy on account of not being with the Congress Party as partner in the legislature and Govt; and vice versa is the case in Sind and Bengal. So, the minority gains nothing by sitting in opposition and has to suffer, whatever cruelties, the majority likes to impose through legislation or otherwise. And this has direct influence on the every day relationship of the two communities. The majority community can be a bully and usurp the ordinary rights of citizens of minority community. They can go even to the length of compelling them to quit the province by making honourable life impossible.

It is only when a minority has a hand in the election of the members of the majority community that the administration will be just and fair, and the majority will be even favourably inclined towards the minority. All ill-will can then cease and peace, safety and prosperity will be the out-come.

towards the minority. All ill-will can then cease and peace safety and prosperity will be the outcome.

In view of these facts, the only protection that minority in any province needs is that it shall have the right to ask for joint electorates and it should be obligatory on the majority to accept it. There should be a clear provision on this point in the constituent Assembly's Constitution for free India.

At present the Provincial Governors, Central Govt: Viceroy and the British Parliament have certain powers; but in free India, all these powers will cease and hence some permanent protection to minorities is necessary.

3. 3. 47

183/68

Dy No. 492/Com/47
dt 12.3.47
S 26 49
D 660 - P.S/47.

No. 29A

Bihar Prantiya Prajapati Mahasabha

From: The General Secretary

To
The Hon'ble
Vice President
Intrem Government
Delhi.

Dated Dehri the 28th Jan/94

SIR,

I on behalf of Kumbhkar (Prajapati) community of all India beg to bring to your kind notice that this community has got all India and Provincial organisations and has got a population of 43 Lacs scatter over all India .

The presidents and secretaries of the above organisations are the representatives of this community throughout all India.

This community is socially, educationally and financially backward and as such it is under minority community and not with the caste Hindus.

I, therefore request your honour to include this community in the list of minority community so that its interest will be safe.

An early action is requested in the matter.

I have the honour to be
Sir,
Your most obedient servant,

Gyani Ram Prajapati
GENERAL SECRETARY.
DEHRI (SHAHABAD)

213/68

Done
12/2.

To The President
Interim Government of India
New Delhi.

Dy No. 497/Com/47
dt 12/2/47

(130

PRAY STOP PROCEEDINGS.

We are afraid of aliniating co-operation and hence record our protest in scornful manner for impeachment if our grievances are left unredressed and therefore glooms hangs atlast to unwelcome the gaint communities as they mean to hold the reigns and pull them at will in fashion they like with plumping majority rule, whereas surely the morality demands that we should respect even a single soul against an over-whelming majority or a world opinion if it is the privilege of one to hold correct view of the thing; give him full scope to ventilate his feelings and allow him to change the whole house.

It is the case of the most ancient Nation of Degimber Jains whose birth-right has been trempled, civilization disruppted, culture, sacralaged, properties exploited and race converted and wealth exploded, shrines and Estates ruined and captured in dark days by the very fattened majorities with magnanimous threatening by advertising their false conceptions all over to bluff the world which is today in infency of its regeneration.

God knows how many more ages they would require to equal us in presenting the world with truth that are facts from real chroniclers and unwritten history whose records are crystal clear in our possession. Believing that you have not had time patience atmosphere to study and know it all before you started on your errend of Constitution making and sounding the voters whose list is also faulty and the census is eroneous, all in zeal for speedy setup. You have just seen the world war first and its evil effects to rush -up the peace whose outcome was the next World War 1939-45, if you yet feel impossible to wait for calm atmosphere and overlook our interests you are bound to precepitate non-co-operation and unlike old Gov-ernment which you mean to replace and other European American Governments you do not wait and satisfied feelings as they are trying not to conclude the Peace Treaty unwisely although sufficient time has elapsed with the allies and the Axis being afraid of adverse effects. Is it very necessary here when the old Gov-ernment has not yet turned its back and the carcase is still lying and you are like vultures eager to share plumps.

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Let there be momentary calm and breathing space and occasion to do a spade work to secure requisite result from this awe impflie-ted ruthlessly rallied bullied and routed in decaying period yet holy and potentially master community of the land of Bharat - Versha the cradle of the God not be entangled in the game of politics heartlessly. We make bold to say and have resolved this day in a public meeting that we cannot be played here any more in the footsteps of the various intruding hoards who sit in the saddle of the Government who came from all q uarters for shelter, pillage, exploitation, trade and what not in this section of Arya Varta the paradise on earth in its true meaning taking advantage of our pity and sermons when most civilized and cultured souls our ancestors were busy fundamentally in embalishing their lives with characteristic duties of asceticism and perfect nudity etc. after the ultimate object of life, duty bound, in four Departments of life set from eternity according to the structure of society. Alas historians untruly depict the picture when they caught our nude Saints without understanding their philosophy of life with dis-respect with blind eyes thinking as if they were barbaric aborigi-nies and had no culture etc., whereas they have been the eternal fountain of the perfect knowledge of the Omnicient. It is on their ashes that the new plunderers here have recoiled, without purpose and forsight to keep the link of the souls with God through perfect religion, which can be only one to solve the real problem of life in this Universe. Now save us from our friends viz. divided in so many schools of thought, due to which they dance in nackedness of their farce due to which we have to wade in blood pools and see the sight of blood baths and fell prey in conflict on our holy land again and again. I am sorry due to the fear and dangering shame and remorse, reproach and rebuke, I shall cut a sorry figure while v-entilating my grievances in this assemblage the mouth-pieces of our land of Gods while they are bent on erecting the house model from a material like backs without ensuring its life permanence i.e. the religious breath. It is just possible that it will be inflamed by a single stick if there is no controling power of the

consonance of instinct in the spirit and pervaded also with religious unanimity. How can you afford to be equal to the task, eroneously regulating this all important adjunct of making Constitution without caring for religious aspect of our life to confound our politics, with religion is premia facia, we as perfect believers can no longer be gouded in our sentiments, convictions espirations and elements that confront us and cannot be expected to pin our faith and be cowed down to grown in old fashion in the age of liberty, otherwise it will be a mockery to profess freedom when our genuine grievances remain unredressed any morewe sincerely deserve attention and hence we desire your benign service for our cause of allying our broken hearts and prospering our hearths and restoring our properties.

We are prepared wholly and solely to shoulder the task of breaking the change of our motherland and we are grateful for the occasion that the Country has brought about with our full co-operation in the movement towards freedom, we eoligize for our short comings in expressing our convictions, expecting your favour of reciprocation at this last stage for which we subscribed shoulder to shoulder.

Forget us not while in drive, in Constituent Assembly, Interim Government and all other responsible and key positions where we deserve in view to our stake and status in our country which you have the privilege any way to manage and govern.

We are,

Your wel-wishers,

Dated Delhi,

the 19th January,1947.

Sulabchand Jaika. 219/68

ADDRESS:

Baidwara Street,
D E L H I.

Correspondent Degimbers Jains of India,

in Meeting held this day the 19th.Jan.'47.

1. Udaychand Singh Jain
Secretary Digambar Jain Sabha.

Babulal Shastri c/o Jain Gazette office Nai Sarak Delhi

Lalit Kumar Jain
17 Nawab Sahib, Baidwara

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Dy No 491/Com/47 dt 12/3/47 (133

ALL INDIA KOLI-RAJPUT MAHASABHA

Ref. No. M.S. 354/-J. Ajmer. Dated 3. 1. 1947

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To
The Hon'ble Pt. Jawahar Lal Nehru,
Vice President, Interim Govt.,
New Delhi.

Sir,

I have the honour to enclose proceedings of the Working Committee of the All India Koli-Rajput Mahasabha held at Indore on 23rd and 24th December, 1946, for your favourable consideration.

It has been decided that a deputation consisting of representatives of CRORES OF KOLIS residing in the various provinces of India be sent to place before you their grievances.

I shall feel highly obliged if you could kindly grant us an interview during the last week of February, 1947.

I am, loyally yours,
Narain Singh Lahori.
Hony. General Secretary,

Enc. 1.

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Proceedings of the Working Committee of the All India Koli-Rajput Mahasabha held at Indore on 23rd and 24th of December, 1946 under the presidentship of Mr. Bhawani Pershad, M.A., LL.B., Public Prosecutor & Government Pleader for C.I. Indore.

PRESENT

1. Mr. Bhawani Persahd M.A., LL.B., Indore.
2. " Nawal Singh Gahlot, Ajmer.
3. " Rewat Singh Gaherwar Ajmer
4. " Nand Singh Chohan, Ajmer.
5. " Yadeo Rao Mukand Rao Tayde, B.Com.,LL.B., Hyderabad, Deccan.
6. " T.R.Sonase, Jalgaon.
7. " Rati Ram Delhi.
8. " Baldeo Singh Gadhwal.
9. " M.K.Ghanshyam Singh, Cawnpore.
10. " Bajrang Singh Kotah.
11. " Bhanwer Singh Kotah
12. " Ganpat Singh Ujjain.
13. " R.K.Bopte, Akola.
14. " Santudasji, Karachi.

Whereas a crisis in the political situation faces India and this meeting of the Working Committee of the All India Koli-Rajput Mahasabha is called to consider what must be the attitude of the vast community it represents viz-a-viz:

The Koli-Rajputs including all those people who are known by different names in the various provinces of India, but belong to the same group form a large number and an important MINORITY. Their status too varies in different provinces, for instance - in U.P. they are called Kolis or Koris and classed among the Scheduled castes; in Bombay, Daccen and Gujrat they are called Kolis as well as by some other names and their status is not well defined. They are fairly literate there and comparatively better off than their brethren in other provinces.

Despite the fact that there are differences amongst themselves and between them and other Hindus; despite the fact that they have been socially ill-treated in the past and their present economic position none too well they have always called themselves Hindus, followed the same relegion and worshiped the same Gods as the other Hindus, ~~followed the same relegion~~ therefore, at this critical juncture in the History of India all those who call themselves Hindus must unite to maintain the integrity of India and present a solid front to those forces of reaction which threaten to destroy it. This Committee strongly condemns the actions of those who for a paltry political gain have been drawn into an unholy alliance with people who have nothing in common with them, in relegion, customs and manners. It is a trap in which they have fallen with their eyes open; and in course of time they will themselves look upon their actions as contemptible. This Committee also emphatically condemns the actions of those who threaten to leave the Hindu fold and embrace some other relegion to acquire some political advantage. In view of this Committee the conduct of such people, besides being rank cowardice, is suicidal. This Committee therefore resolves:-

1. That the scheme of Pakistan is impracticable and illusory. It cannot be achieved without a transfer of population which considering the number involved is a sheer impossibility.

2. That they strongly support Pandit Jawaherlal Nehru's resolution for an Independent, sovereign and free India which promises freedom and equality to every citizen of India and envisages the constitution which the Constituent Assembly is now going to frame and the full opportunity for all communities that it will offer. This Committee highly appreciates the speech of Dr. Ambedkar in the Constituent Assembly, for his firm belief that so far the ultimate goal was concerned there was no misapprehension and doubt in the mind of any one and requests him to spare no efforts "to make the herelte heterogeneous mass that they are today to take a decision in common and march in a cooperative way on that road which was bound to leave them to unity".

4. That this Committee is in perfect agreement with the sentiments of the Hon'ble Mr. Jagjivanram, Labour Member in the Interim Govt. which he

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he expressed in his speech to the Harijans in the Gandhi Ground at Delhi on December 13th. In the opinion of this Committee it was a manly speech, taught a salutory lesson of self reliance and self respect, without which nobody is entitled to be called a man. It also offers its congratulations to the Hon'ble Mr.Jagjivanram for the success he has so far achieved in his work as Labour Member of the Interim Government.

5. That this Committee resolves that a Select Committee be appointed to devise ways and means to improve the moral and material standard of the community and for that purpose to interview the members of the Interim Government.

SELECT COMMITTEE.

1. Mr. Bhawani Pershadji, M.A., LL.B., President.
2. " Nawal Singh Gahlot - General Secretary,
3. " Bhau Sahib R.B.Raut, M.L.A., Bombay.
4. " Jairam Nana, Bombay.
5. " Baldeo Singh, Gadhwal
6. " Bajrangsingh, Kotah
7. " Vamdeo Rao Krishnaji Patel, Daryapur
8. " Balak Ramji Kashyap, Delhi.
9. " Anokhi Ramji Betab, Simla.

This Committee shall meet the members of the Interim Government during April 47 or earlier.

6. To improve the financial condition of the Mahasabha, the Provincial Sabhas be asked to increase the number of -/4/- members. A Collection Committee was formed with the following gentlemen:-

1. Mr. Bhawani Prasadji
2. " Nawal Singh Gahlot.

To the above some more members may also be added later on.

7. The Committee resolves that the yearly subscription of the members of the Working Committee shall be Rs. 3/-.

8. "The Working Committee of the All India Koli-Rajput Mahasabha offers its condolence to Shri Jairam Nana of Bassin, an ornament of our community at the sad loss he has suffered on the death of his dear mother."

9. That we must have a Weekly paper and press for necessary printing work of the community. Mr. R.K.Bopte, Akola was entrusted with the work of preparing scheme under the regulations of Joint Stock Company.

10. Resolved that to end the atrocious acts being committeed on the poor Koli-Rajputs of Gonds Dist. and Simla Hill States, immediate steps be taken. Mrs. Ghanshyam Singh and Rati Ram shall furnish the President with the detailed reports of the above provinces in due course.

11. Provincial Sabhas shall elect 3-5 representatives for the Working Committee at this annual Conference.

Sd. Bhawani Pershad

PRESIDENT.

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