

Annexure 2

MEMORANDUM OF SETTLEMENT

The following is the text of the memorandum of settlement arrived at between the Government and the Akalis:

1. Compensation to innocent persons killed

1.1 Along with ex-gratia payment to those innocent after 1.8.82, compensation for property damaged.

2. Army recruitment

2.1 All citizens of the country have the right to enroll in the Army and merit will remain the criterion for selection.

3. Enquiry into November incidents

3.1 The jurisdiction of Shri Justice Ranganath Mishra Commission enquiring into the November riots of Delhi would be extended to cover the disturbances at Bokaro and Kanpur also.

4. Rehabilitation of those discharged from the Army

4.1 For all those discharged, efforts will be made to rehabilitate and provide gainful employment.

5. All India Gurdwara Act

5.1 The Government of India agrees to consider the formulation of an ALL India Gurdwara Bill, Legislation will be brought forward for this purpose in consultation with Shiromani Akali Dal, others concerned and after fulfilling all relevant constitutional requirements.

6. Disposal of pending cases

6.1 The notifications applying the Armed Forces Special Powers Act to Punjab will be withdrawn. Existing Special Courts will try only cases relating to the following type of offences (a) waging war (b) hijacking.

6.2 All other cases will be transferred to ordinary courts and enabling legislation if needed will be brought forward in this session of Parliament.

7. Territorial claims

7.1 The Capital Project Area of Chandigarh will go to Punjab. Some adjoining areas which were previously part of the Hindi or Punjabi regions were included in the Union Territory. With the capital region going to Punjab the areas which were added to the Union Territory from the Punjabi region of the erstwhile State of Punjab will be transferred to Punjab and those from Hindi region to Haryana. The entire Sukhna lake will be kept as part of Chandigarh and will thus go to Punjab.

7.2 It had always been maintained by Indira Gandhi that when Chandigarh is to go to Punjab some Hindi-speaking territories in Punjab will go to Haryana. A commission will be constituted to determine the specific Hindi-speaking areas of Punjab which should go to Haryana in lieu of Chandigarh.

The principle of contiguity and linguistic affinity with village as a unit will be the basis of such determination. The commission will be required to give its findings by 31st December 1985, and these will be binding on both sides. The work of the commission will be limited to this aspect and will be distinct from the general boundary claims which the other commission referred to in para 7.4 will handle.

7.3 The actual transfer of Chandigarh to Punjab and areas in lieu thereof to Haryana will take place simultaneously on 26th Jan. 1986.

7.4 There are other claims and counterclaims for readjustment of the existing Punjab-Haryana boundaries. The Government will appoint another commission to consider these matters and give its findings. Such findings will be binding on the concerned States. The terms of reference will be based on village as a unit, linguistic affinity and contiguity.

8. Centre-State relations

8.1 Shiromani Akali Dal states that the Anandpur Sahib resolution is entirely within the framework of the Indian Constitution : that it attempts to define the concept of Centre-State relations in a manner which may bring out the true federal characteristics of our unitary Constitution : and that the purpose of the resolution is to provide greater autonomy to the State with a view to strengthening the unity and integrity of the country, since unity in diversity forms the cornerstone of our national entity.

8.2 In view of the above the Anandpur Sahib resolution insofar as it deals with Centre-State relations, stands referred to the Sarkaria Commission.

9. Sharing of river waters

9.1 The farmers of Punjab, Haryana and Rajasthan will continue to get water no less than what they are using from the Ravi-Beas system as on 1-7-1985. Waters used for consumptive purposes will also remain unaffected. Quantum of usage claimed shall be verified by the tribunal referred to in para 9.2 below.

9.2 The claims of Punjab and Haryana regarding the shares in their remaining waters will be referred for adjudication to a tribunal to be presided over by a Supreme Court judge. The decision of this tribunal will be referred for adjudication to a tribunal will be rendered within six months and would be binding on both parties. All legal and constitutional steps required in this respect be taken expeditiously.

9.3 The construction of the SYL canal shall continue. The canal shall be completed by 15th August 1986.

10. Representation of minorities

10.1 Existing instructions regarding protection of interests of minorities will be recirculated to the State Chief Ministers. (PM will write to all Chief Ministers.)_

11. Promotion of Punjabi language

11.1 The Central Government may take some steps for the promotion of the Punjabi language.

This settlement ends a period of confrontation and ushers in an era of amity, goodwill and cooperation, which will promote and strengthen the unity and integrity of India

RAJIV GANDHI

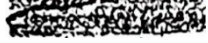
Prime Minister of India

SANT HARCHAND SINGH LONGOWAI

President, Shiromani Akali Dal

Dated the 24th July 1985

0 年 00005 Hindu bid to bring caste to.US



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T e e l B nt' ε b8: vhb m o b abid5 br'oms- ccw 2 odT It has come to our attention that the City of Chicago will commemorate the installation of the statue of Narendra Nath Dutt, popularly known as Swami Vivekananda, In Chicago While on active military duty for the, last 17 years, have always considered myself a proud resident of Chicago. I must state in strong terms I am not looking forward to seeing the statue of the Swami in Chicago because any honors to him will represent the successful expansion, of Hindu nationalism to Hindu Internationalism. I briefly elaborate some of the reasons. , 1o o とよ

The Swami made few speeches at the World Parlia-ment of Religions in 1893.3'Anyone 'with-a basic knowledge of Hinduism and the history of British India will find that his speeches are not-only strewn with -errors but also carries a plethora of deliberate lies. To understand why the Swami lied so extensively re-quires a depth study, of Hindu psychoanalysis. For this, I refer to a remarkable book authored by another Indian, named, Sudhir Kakar: *The Inner World: A Psycho-analytic Study of Childhood and Society in India.* (New Delhi: Oxford Univêrity Press, 1981).

The Swami died in 1902 at the age of 40. He suffered from the classic manic depression and that is what really killed him. Unfortunately, no treatment was rendered nor sought. Four years' be-fore his untimely death, he informed his close disciples that he had been all wrong and that his patrio-tism and zeal as a "nationalist reformer" had com-pletely vanished.

HINDUS CREATED APARTHEID

During his heydays of Hindu revivalism and nationalism, he introduced a new gospel: "Do even evil like a man. Be wicked, if you must, on a grand scale". He remained oblivious to the repercussions of his often misinformed, misunderstood speeches that will cause havoc to an already violence-ridden Hindu populace. Ceremoniously, he would proclaim to the Hindus:

(a-Sin is impossible; there is no such thing as human responsibility man can do no wrong.:

'Any... After all his Hindu...



retodepeatedly. This "glorious" Hindu race concoctedine most evll system of Apartheld

the man has ever envision o tthe caste system Swami Vivekananda spared lvaaffort to Justify that 0Caste is good. That is the only natural solving life 57b oiltrn 00a rail giom

GREATNESS OF BRAHMIN

At other references his explanation of caste syster was grossly wild and converged on sonewhat Hind version of marxist's eye to history, asiorordered by disciple:

L° The vaisys, or the merchant, and the sudra, or the s worker, represent the third and fourth castes Ing Hindu society. Swami Vivekananda said that the brahmin dominated the thought-current of the world during the glorious days of the ancient Hindy chvi-military, as manifested through the supremacy of Europe from the time of the Roman Empire to the middle of the seventeenth century. Next followed the rule of the vaisys, marked by the rise of America. The Swami prophesied the coming supremacy of the sudra class. After the completion of the cycle, he said, the spritual culture would again assert itself and influence human civilization through the power of the brahmin. Swami Vivekananda often spoke of the future greatness of India as surpassing all her glories of the past.

"I am a socialist", the Swami proclaimed of himse Even though the Swami showed many inconsistencies, he remained somewhat stuck to his version the marxist ideology as he understood it; he prop esied about the coming of Proletarian Culture of future. In 1896, he said to Sister Christine: "The n upheaval will come from Russia or China. I cannot clearly which, but it will be either the one. or other.... The world is in the third epoch, under domination of the vaisya. The fourth epoch wi under that of the sudra." The Swami had no histc notion of the past.

At the spur of a moment, he would mlx mul often contradictory, political Ideologies, bot eign and domestic;

_ Now, almost a hundred years later, both Rus