

East Indian Defence Committee, Vancouver, B.C.

- 1973 Who is Bringing a 'Bad Name' to the
 East Indian Community? Statements issued
 by the Indian Workers Movement.
 Mimeo 18pp.
- 1973 Further Awakening of the East Indian Community.
 Work of the Indian Workers Movement in 1973.
 Mimeo 10 pp.

IF ANY ONE OF THE EAST INDIANS IS PHYSICALLY OR VERBALLY ATTACKED
BY ANY RACISTS, OR

IF ANY EAST INDIAN IS RACIALLY DISCRIMINATED AGAINST IN JOBS OR
HOUSING, OR

IF ANY EAST INDIAN IS RACIALLY HARASSED BY THE IMMIGRATION
DEPARTMENT OR ANY OTHER GOVERNMENTAL AGENCY,

PLEASE CONTACT:

EAST INDIAN DEFENCE COMMITTEE

Phone: 738-8446

or Visit: 2904 West 4th Avenue
Vancouver 8, B.C.

THE EAST INDIAN DEFENCE COMMITTEE was established on November 24,
1973 at a mass meeting of over 125 East Indian people in order to
defend our community against the racist attacks of the monopoly
capitalist class and their governmental and other institutions.
Following the basic principle that East Indians alone can defend
themselves and that A NATION CAN NEVER BE FREE IF IT DEPENDS ON
PROTECTION FROM OTHERS, the INDIAN WORKERS MOVEMENT led the
formation of the EAST INDIAN DEFENCE COMMITTEE. All workers and
oppressed people are called upon to join the COMMITTEE in order to
defend our community.

PEOPLE'S CANADA

BOOKSHOP, PH 221-1018

1985 EAST 39th AVE.

VANCOUVER, B.C.

WHO IS BRINGING A 'BAD NAME'

TO THE

EAST INDIAN COMMUNITY?

Statements issued by the Indian Workers Movement

November 30, 1973 -

WHO IS BRINGING A "BAD NAME" TO THE EAST INDIAN COMMUNITY?

Over the past ten months, a handful of NDP hacks, certain businessmen and certain professionals have created some extremely ugly scenes in our community. They have tried to make East Indians fight East Indians and to cause permanent divisions amongst our people in order to gain influence with the government at the federal, provincial and local levels. Apart from them, racist hoodlums have been attacking our people, breaking into our people's homes, causing serious bodily harm thus endangering the property and life of our people. The police has done nothing to oppose racism and there is covert police and racist collaboration. Alex Macdonald, the NDP Attorney-General, calls these racist attacks on our people the work of "vandals" thus protecting those who are responsible for these racist attacks. The newspapers and radio have actively promoted racist attacks against our people. But our people have not taken this lying down. In spite of the treacherous activities of the NDP hacks, certain businessmen and certain professionals, our people have been aroused against racism. Far from being intimidated by the threats of the racists, our people have come forward to support one another and to establish the EAST INDIAN DEFENCE COMMITTEE and have taken the question of DEFENCE AGAINST RACISM into their own hands.

The handful of NDP hacks, certain businessmen and certain professionals have not been content with collaborating with various levels of government in order to pacify our people and eliminate their will to resist, but they have also been carrying out propaganda against those who are organising the people and arousing them to fight. These individuals are saying that militancy is bringing a "bad name" to our community thus shifting the blame onto others. INDIAN WORKERS MOVEMENT, the mass association of workers organised by the Hindustani Ghadar Party (Marxist-Leninist) is issuing this statement to clarify the situation under the general heading: WHO IS BRINGING A "BAD NAME" TO THE EAST INDIAN COMMUNITY? The statement deals with the activities of NDP hacks, certain businessmen and certain professionals over the past ten months and before and also presents proposals to our people as to how to change the situation. The statement is divided into the following sub-headings:

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1. The Events of November 25th. - 2. Who is Responsible for Creating Ugly Scenes? - 3. What is the Record of These NDP Hacks, Certain Businessmen and Certain Professionals in Fighting Racism and Supporting our People?
4. Our Proposals.

1. THE EVENTS OF NOVEMBER 25th 1973

East Indian Citizens Welfare Association, an organisation which is temporarily in the hands of NDP hacks, certain businessmen and certain professionals, called a meeting of our people on November 25, 1973. This meeting was called without any prior consultation with any other group or individuals and through this meeting they tried to saddle the views of the NDP onto the East Indian people. Alex Macdonald, NDP Attorney-General, to the great indignation of our people was invited to speak there. In addition, a police chief and another NDP MLA were invited. The main motive of the meeting was to pull the wool over the eyes of the East Indian people as to who is responsible for racism and who is the enemy of our people.

INDIAN WORKERS MOVEMENT saw through this manoeuvre and contacted a leading individual of this gang and requested to have a meeting prior to the public meeting as IWM is the only organisation which has been consistently fighting racism over the years and has certain proposals to make as to how to fight racism. This individual refused to see the IWM comrades and arrogantly announced that he would see them after the public meeting. IWM comrades wanted unity in the community and did not wish to have incidents which could split and divide our people so they contacted other individuals and requested that they intervene and make these individuals see sense. But this entire effort came to nothing. These individuals stubbornly ignored all IWM efforts to develop unity in the community and called the public meeting merely as a ploy to push their sectional interests. They rejected the just proposal of IWM that prior to the public meeting, mutual consultation should take place between various individuals and groups and a common resolution be worked out for presentation to the gathering. But the NDP hacks, certain professionals and certain businessmen are against organising our people and are only after their selfish interests so they put up roadblocks to unity.

The INDIAN WORKERS MOVEMENT did not take the rejection of their proposal lying down. They actively went into our community and explained to our people that NDP has never fought racism and is responsible for certain racist legislature especially the one on immigration recently passed by the federal government and that if the NDP is so much against racism why don't they

unish the culprits who are responsible for these crimes. Alex McDonald would do better to work from his office to catch racists rather than doing a PR job to cover-up the ugly face of their own racist policy. The other invitee, police chief has also a job to do in capturing those responsible for the racist attacks and he should not waste time coming to these gatherings. IWM comrades also pointed out that these NDP hacks, certain businessmen and certain professionals have no business to split and divide our community for their own sectarian ends and that our people should oppose their dirty dealing behind the backs of the people by building the EAST INDIAN SELF-DEFENCE COMMITTEE against the racist attacks. IWM comrades called a meeting of our people on November 24th which was attended by over 125 people. Enthusiastic discussion on various matters followed after which a resolution was adopted. IWM comrades were authorised to take this resolution to the public meeting of the Welfare Association and to fight for its adoption there. This resolution had essentially the following five points:

1. The meeting of the Welfare Association has been called without prior consultation with all the interested groups and individuals and that this meeting should oppose this activity of the organisers.

2. The organisers should be asked to explain themselves for calling this meeting without prior consultation with the interested groups and individuals.

3. The first item on the agenda for this meeting should be the establishment of the EAST INDIAN DEFENCE COMMITTEE. Those people who are willing to fight racism should lead the COMMITTEE.

4. We firmly oppose the invitation extended to some Government ministers and policemen to come to our community and we are firmly opposed to those who are responsible for this wrong-doing.

5. We should unite to fight racism. To fight racism we should seek the unity of the entire community and we should not permit religious or other views to split and divide us.

IWM comrades included the five points of the resolution in a leaflet and issued it to the November 25th meeting and called upon our people to unite against racism. The IWM comrades and their friends numbering over 100 arrived at the meeting with leaflets entitled FIRMLY OPPOSE RACISM and distributed these leaflets and engaged the people in discussion as to how to fight racism.

Over three hundred of our people attended the meeting. The main organisers of the meeting were two NDP hacks who began playing tricks right at the outset so that the meeting would merely hear the NDP ministers and the police chief and accomplish nothing in terms of uniting our people against racism. They played many tricks to achieve their goals and created extremely ugly scenes at the meeting.

The first trick of the organisers was to provide no leadership to the meeting prior to the arrival of their honoured superiors, allowing the meeting to sway aimlessly.

The second trick was to hand over the stage to some self-seekers and careerists who talked a lot of nonsense about being called "East Indians" and who whined and begged that everyone should be called a "Canadian". These chance individuals are so eager to prostitute themselves that they think that they can lose their national origin just because they are in Canada! What shameless apologists for our people and our homeland! Of course, those who do not share weal and woe with their own people have to beg the capitalist government of Canada to provide them with some status! They also tried to push the line of using the question of racism to advance themselves. They gesticulated about - 1. Collecting funds to hire lawyers and, 2. Making appeals to the capitalist government rather than organising the people. They opposed the just position of IWM of FIRST ORGANISING OUR PEOPLE AND DEFENDING OURSELVES, then from this position of unity and strength, uniting with other national minorities and forcing the government to either take action against racism or face rejection by the masses.

The third trick was to stop an IWM comrade from speaking and presenting his views. When the IWM comrade was speaking and explaining the role of the NDP in supporting racism, the Secretary of the meeting who is also an NDP hack abused the comrade and tried to forcibly stop him. Seeing that the NDP was being exposed right in front of our people as one of the racist parties, he flew into a rage and yelled: "SHUT UP!" The Secretary's attack was then replied to by several people from the audience who told him to shut up. When the organisers persisted in creating ugly scenes, the IWM comrade proposed that the audience be asked to give their views as to whether or not they wished to listen to him. He asked people to raise their hands if they wished to hear him. The overwhelming majority raised their hands in approval. Not satisfied with this massive rejection of the Secretary of the meeting, the Secretary arrogantly demanded that all those who wanted to hear the speaker should show their intentions by standing up. Over 80% of the people

stood up.

The fourth trick used was a straight-forward lie tactic. When IWM comrades asked that the five points of the resolution be presented to the people for approval, the organisers promised that this will be done near the end of the meeting. But when the time came for discussing the resolution, the organisers ran away arrogantly declaring that there was no time left for discussion as the meeting-hall's booking was finished thus exposing themselves right in front of the people as liars and as being against organising the people.

The fifth trick used by the organisers was to have only one speaker from IWM speak while they gave the floor to several chance individuals and anti-people elements. They promised to give time to other speakers from IWM in the beginning but refused to call their names when their turn came-- thus again showing their prejudice against our people.

Apart from these five tricks, they also accused the IWM comrades of being "disruptive" in a vain attempt to hide their own disruptive activities. If anything, IWM comrades showed extreme patience since that at each step they were being forced to resort to direct action as the only way of making their views known to the people. Instead of discussing the problem of fighting racism, the NDP hacks, certain businessmen and certain professionals, are now raising the anti-people nonsense that IWM comrades are "trouble-makers" and that IWM comrades should have cooperated with the organisers to impose the views of the NDP ministers and the police chief onto the people. Why should the IWM comrades have listened to the NDP ministers and the police chief? First of all, the IWM comrades were not even consulted before the ministers and the police chief were invited. No one else was consulted either. Secondly, Alex Macdonald and the police chief had done nothing to punish those who were responsible for the racist attacks on our people. There have been many instances when our people informed the police of the racist attacks but the police have done nothing to date. If they are so much in favour of our people, why don't they show it in deeds instead of saying one thing and doing another? Lastly, there is a history of over seventy years where successive governments and police forces in B. C. and other parts of Canada have committed crimes against our people. Has the government and police policy suddenly changed? No, the policy remains the same but they

have recruited some elements from our people to prettify their ugly record and it is these individuals from the community who are part of the ruling class who are pushing the wrong view that government and police forces are above classes and that people should have faith in their enemy ruling classes instead of in themselves and in organising themselves. Innumerable facts show that racism is inherent in the capitalist system and that the present rulers of Canada as a whole and of the provinces and the municipalities are as racist as their predecessors.

1. A. -WHAT DID ALEX MACDONALD SAY AT THE MEETING?

Mr. Macdonald tried to pull the wool over the eyes of the people by obscuring the cause of the racist attacks on our people. He pushed his notorious thesis that some "vandals" were responsible for the crimes which the capitalists are committing against the people. We ask: when our people are stopped from immigrating to Canada, is this discrimination caused by "vandals"? When our comrades Subir Roy and Harsh Chaddha are ordered deported from Canada for selling revolutionary newspapers, is it caused by "vandals"? When capitalist newspapers carry racist slurs against our people, is it caused by the "vandals"? Our NDP hacks don't want to see the truth because they have a self-interest in pushing their sectarian politics instead of serving the people. Otherwise, they wouldn't lull our people to sleep and leave them at the mercy of the enemy?

Alex Macdonald had the cheek to come to our community and tell us that racism is caused by some "vandals". No self-respecting member of our community will ever agree with this. The entire history of over seventy years of our people has shown without any doubt that we have been racially discriminated against and that we won some concessions from this man-eating capitalist system when we organised ourselves and fought in a united way. According to Mr. Macdonald it is the people of Canada who are racists and not the capitalist system and the NDP hacks who invited him to speak in our community have done a great dis-service to our people and to the Canadian people at large in doing so. IWM comrades were just in refusing to listen to the NDP ministers and police chiefs and they were correct in marching out of the meeting, shouting the slogans: DOWN WITH RACISM! DOWN WITH THE NDP! INDIAN WORKERS AND PEOPLE UNITE AGAINST RACISM!

2. WHO IS RESPONSIBLE FOR CREATING UGLY SCENES?

Since the public meeting of the Welfare Association on November 25, 1973

the NDP hacks, certain businessmen and certain professionals have begun their chorus that IWM comrades are "trouble-makers" and responsible for ugly scenes. Let us look at the facts and see who is responsible for what and then we will find that it is not IWM but these NDP hacks, certain businessmen and certain professionals who are responsible for creating ugly scenes. Let us examine the following events:

2. A. NDP HACKS, CERTAIN BUSINESSMEN AND CERTAIN PROFESSIONALS CREATE UGLY SCENES AT THE GURUDWARA.

Khalsa Diwan Society, a religious and social organisation of all Sikhs (those who believe in the faith of SIKHISM), is traditionally known to elect its executive in the Gurudwara (Sikh Temple) in front of Guru Granth Sahib (the holy book of the Sikhs) every year by a simple show of hands. This tradition goes back to the days when Khalsa Diwan Society was founded over sixty years ago. But, over the years, working behind the backs of the people, NDP hacks certain businessmen and certain professionals have been conspiring to change this traditional way of electing the executive and have imposed a "constitution" on the Sikh people so that the Khalsa Diwan Society can be used for other than religious and social purposes for the Sikhs. One individual who is a professional, concocted a "constitution" for Khalsa Diwan Society and got it registered as the "CONSTITUTION" of the Khalsa Diwan Society with the Registrar of Companies in B.C. This constitution was never approved by anyone according to the large number of Sikh people we have talked to and compiled opinions from. A resolution entitled "EXTRAORDINARY RESOLUTION" was submitted to the Registrar of Companies in B.C. dated November 27, 1970 and signed by the following individuals:

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|----------------------------|-------------------------|
| 1. Gurdev Singh Gill | 5. Gurdial Singh Sangra |
| 2. M. S. Gill | 6. G. S. Jhooty |
| 3. Bakheesh Singh Gardalia | 7. P. S. Gill |
| 4. Kehar Sekhon | 8. A. Gosol |
| 9. Sabu Singh | |

The text of the "extraordinary resolution" reads as follows:

"THIS IS TO CERTIFY that a general meeting of the members of the KHALSA DIWAN SOCIETY held at 1866 West 2nd Avenue, in the Province of British Columbia, on the 28th day of September, 1969, at the

hour of 2:00 pm pursuant to the Notice duly given to the members in that behalf, the foregoing New Constitution was audibly and publicly read over to the members at the said meeting, and having fully discussed and considered the same extraordinary resolution of the members of the Society was unanimously passed, adopting and accepting the said Constitution & By-Laws to be the Constitution and By-Laws of the said Society."

Please note that the "extraordinary resolution" was "passed" on September 28, 1969 but neither the wording of the resolution is given nor the number of members attending the meeting indicated. It is also strange that the information about this "extraordinary resolution" is communicated to the Registrar of Companies well over a year later. And, even after adopting this "New Constitution", in November 1970, the By-Laws are not applied until 1973.

What is the significance of this "new constitution"? It deprives the religious people of their traditional way of electing their executives. And would any one wish to do such a thing? The question arises: Why was this "new constitution" railroaded through? The answer to this question can be found by studying the events of January 7, 1973 and events following that.

A meeting was held in the Gurudwara (our IWM comrades witnessed the meeting) on January 7, 1973 to elect officers for the Khalsa Diwan Society. Various names were presented for the position of the Presidentship. When the vote was called one individual belonging to the Sikh religion was elected to the position of the Presidentship with an overwhelming majority. But the NDP hacks, certain businessmen and certain professionals disagreed with the election and stormed out of the meeting thus creating an extremely ugly scene. The people elected their executive in their absence. Soon after the election, the out-going Executive refused to hand over the charge to the newly-elected Executive and moreover, quite contrary to the decision of the Sikh people, called another meeting for January 28, 1973, this time in the basement and not in front of the Guru Granth Sahib. The names of these people are as follows:

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|--------------------------|------------------------|
| 1. Kernail Singh Johal | 5. Jagdev Singh Athwal |
| 2. Kehar Sekhon | 6. Perhlad Singh Gill |
| 3. Sohan Surrinder Singh | 7. A. Gosol |
| 4. Gurbachan Singh Johal | 8. Banto Gill |
| 9. G. S. Gill (Doctor) | |

The above-mentioned individuals were elected to the Executive by a show of hands in the Gurudwara in front of Guru Granth Sahib for the year of 1972 but when the New Executive was elected in the same manner, this Executive

for 1972 refused to give charge to the New Executive and created extremely ugly scenes which led to : 1. Court cases, 2. Calling the police to the Gurudwara and 3. Forming a Khalsa Diwan Society Executive under the supervision of the police. The "reason" given by these individuals to oppose the elections held on January 7, 1973 was that these were not "democratic" and only those who are members" and pay \$25.00 a year can "vote".

Why did they raise this objection in January 7, 1973 elections? Their constitution was accepted by the Registrar of Companies on November 30, 1970. Why then, did they not hold elections on that basis in 1971 and 1972? Does it not follow then that the Executives elected in 1972 were unconstitutional? Those who talk so much about constitutionality should have first declared themselves unconstitutional, then declared all the executives elected since the day of the founding of the Khalsa Diwan Society as unconstitutional. Then they should have presented a motion by collecting individuals who wanted to be members, passed a constitution, had their "democratic" elections and then they would be "constitutional". But they did nothing of the sort.

The basic question arises: Why are they creating all this fuss about membership? The answer is that by raising the issue of "membership" the central issue of religion is lost. Whether an individual is a practising Sikh or not is overlooked, as long as he or she gives \$25.00 they can become a member. Why is it that the question of Sikhism is being relegated to a secondary position? It is a well-known fact that most of those who are fighting the traditional way of elections are not practising Sikhs themselves and for this reason they have little support amongst practising Sikhs. But they refuse to acknowledge this fact and are creating ugly scenes in order to keep their control over the Gurudwara. This is the central issue. The breakdown of the 1972 Executive and the 1973 Executive illegally elected in the basement shows that it consists not of practising Sikhs but of:

1. NDP hacks, 2. Certain businessmen and, 3. Certain professionals. These three categories of individuals have their own axe to grind in this and they have neither any respect for the Sikh religion nor for the welfare of our community. The NDP hacks, instead of organising meetings and explaining their own politics to the people directly, are attempting to hide behind the Sikh religion and are attempting to gain

some currency. This is intolerable. Certain businessmen and certain professionals use the Gurudwara to establish prestige and contacts for their businesses and professions. This is also intolerable! If they are such patriotic individuals then why don't they openly profess that they are not for their businesses and professions but for the people and come out openly to defend our people and serve them even at the cost of their businesses and professions. But they will do no such thing!

The names of the Sikh people elected in the traditional way on January 7, 1973 are as follows:

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|--------------------------|--------------------------|
| 1. Moola Singh Patra | 7. Ajit Singh Sanghera |
| 2. Mehar Singh Sandhu | 8. Mukhtiar Singh Gill |
| 3. Jagdev Singh Athwal | 9. Bikkar Singh Gill |
| 4. Mota Singh Jheeta | 10. Bikkar Singh Dhillon |
| 5. Gurdial Singh Sandhu | 11. Dalip Singh Rattowal |
| 6. Parmjit Singh Hoothy | 12. Avtar Singh Sira |
| 13. Jagir Singh Jandiala | |

These individuals are, in the main, ordinary workers and are devotees of the Sikh religion. They have the right to be the leaders of the Khalsa Diwan Society whether or not they pay \$25.00 to become members.

While the NDP hacks, certain businessmen and certain professionals were fighting with the religious people and were creating ugly scenes, IWM put forward the slogan: GURUWARA MUST BELONG TO THE SIKHS! IWM comrades took a petition on this and other questions to the people and over nine hundred people agreed with the call and supported the basic right of the religious people to have their place of worship and social activity.

From this example, everyone can see clearly that while IWM comrades stood for an amicable and just settlement of the issue on the just basis, the NDP hacks, certain businessmen and certain professionals created ugly scenes and brought a really bad name to the community. It is because of their activity of going to the police and courts to oppose the religious people who were elected on January 7, 1973 that a judge attacked the entire community. And it is also because of their manoeuvre and attack against our people on November 25, 1973 that the Vancouver Sun could write a vicious attack on our people and get away with it.

2. B. STRUGGLE AGAINST THE TRAITORS TO OUR COMMUNITY

In early May, 1973, IWM comrades carried a petition in which they brought the attention of our community to the existence of those who have done a dis-service to our community and brought a bad name. The entire analysis was based on two basic points: 1. Any leader who takes the refuge of police and courts and brings the police and courts into the community to settle problems in the community is a traitor to the community and 2. Any leaders who use the name of the community to enrich themselves and slanders our community is a traitor to our community. The issue raised was a grave one and required proper attention from all concerned. But, instead of dealing with this question, a newspaper run by the influence of a certain doctor in the community came out and attacked all real patriots as traitors. Pariwarta, a Punjabi and English newspaper, in its issue dated May 25, 1973 wrote: "The word traitor is usually defined as that man who betrays his country or rulers. Who was or even now is a traitor, we leave to the intelligence of the reader." This is clearly an attack on all the genuine patriots of India and it is propaganda for toadyism and lackeyism. According to this newspaper, Shaheed Bhagat Singh was a "traitor" to the Indian people because he opposed the British rulers in India. According to them all those who took up cause against British colonialism in India became traitors while those who supported British colonialists became "patriots". This is a real exposure of the ideology and thinking of these individuals. They constantly talk about selling out the basic interests of our community to the ruling class and it is for this reason that those who oppose the ruling class, e.g. the communists of the Hindustani Ghadar Party (Marxist-Leninist) are hated by these individuals. To present our community as a community of toadies is to give a really bad name not only to our community now but it is a slur to all patriots who fought for years to defend the community in the past. It is a crude attempt to prettify the ugly face of traitor Bela Singh and encourage more to follow his ugly path.

2. C. NDP HACKS, CERTAIN PROFESSIONALS AND CERTAIN BUSINESSMEN WELCOME MRS. GANDHI

Mrs. Indira Gandhi, the Prime Minister of the Government of the big landlords and big capitalists of India, is a murderer and an assassin of the workers and oppressed people of India. During her current regime and the regime of her father, thousands of Indian people became the target of their bullets and bayonets and thousands are incarcerated in jails. Indian workers, peasants and intellectuals in their millions are facing impoverishment and extreme hardship. This evil person was welcomed by the NDP hacks, certain businessmen and certain professionals. They did not pay her a courtesy welcome but rather a welcome to prettify her race and sanction support for her policies. They went to the extent of denouncing members of IWM as "traitors" and went out of their way to protect this murderer. A list has come into our hands approved by police which contains names of volunteers who offered their services to attack the IWM comrades who were organising opposition to this assassin. Pariwarta, their mouthpiece, in its issues of June 6, June 22 and July 6 made apologies for Mrs. Gandhi, called upon our people to become toadies and finally denounced IWM as "traitors". Please read the following quotations:

Pariwarta, June 6, 1973 under the heading TO GREET OR NOT TO GREET: "Yet is Indira to blame for all the maladies? India is a democracy, still a best system in spite of its faults. Are not the voters just guilty? Is there an alternative? Is there another Party to lead the country?" Here is a toady desperately trying to get currency for Mrs. Gandhi. While the entire army, police, civil service, courts and the parliament is controlled by the big capitalists and landlords, this toady is talking about "democracy" and finding faults with the "voters". Only a hardened toady will fail to see how the state of the capitalists and landlords is used against the people and how any genuine opposition is opposed by the armed organs of the state. There is no such thing as "democracy" in India and thousands who died in demonstrations can witness that it is a fascist dictatorship. Later in the same article, this toady turns from prettifying Mrs. Gandhi to threatening people: "We should welcome Indira as East Indian Canadian citizens who naturally have deep attachment with India as their country of origin. We have to make sure that the relations between India and Canada remain strong, otherwise we are the ones here who will suffer." To "welcome" Mrs. Gandhi is to "make sure that relations between India and Canada are strong" and not to welcome her means to suffer. So the people should prostrate themselves in front of

reactionaries in fear of "suffering"!

Another disgusting editorial is carried in the June 22nd issue under the heading "INDIANS OF VANCOUVER, LET US SHOW THEM". This is an editorial of the toadies which is a call to the people to show that they are "loyal" to murderer and assassin Mrs. Gandhi: "The public is asked to co-operate 100% with these volunteers... On your behalf your committee wants to prove that we can manage our own affairs. You will be watched all over Canada as the event is going to be covered by national and international press. Let there be no slur on your name - Your Honour is involved!" What a disgusting performance! Todies calling prostrating in front of killers as "Honour" and desperately appealing to people to cooperate with these toadies.

Finally, on July 6, 1973, Parivaratan came out with its hatred of revolutionaries and love for its masters by writing in an editorial "Demonstrating is a democratic right of any group or individual... But Parivartan feels that any members of the community when they demonstrate in the vicinity of the temple, are doing a dis-service and harm to the image of community. It does not make sense when a community invites a guest to its premises and some members of the same community shout insults at him or her. In this context one must admire the community spirit of those few individuals who demonstrated for the Sikh homeland. Although one may condemn their shortsightedness. They demonstrated at the airport and again at the Queen Elisabeth Theatre but they kept away from the temple. But, unfortunately we cannot say the same thing about the Naxalites. One can conclude that they do not give a damn about the welfare and image of the community. The real traitors have shown their colours". This entire hysterical and nauseating breast-beating by the toadies about the "image of the community", "welfare", etc. clearly shows their ugly features and how they prostrate in front of murderers and assassins in order to prop them up. The "image" of the community is very much enhanced when one prominent doctor is physically assaulting another or when two hundred people fight in front of the Guru Granth Sahib or when the entire community can be slandered by the capitalist ruling class and racially discriminated against and no toady so much as raises his eyebrows.

IWM comrades are very proud to belong to the category of those who

oppose the reactionary "rulers" and are very proud to be on the side of those who laid down their lives fighting for our people in India and here and we are very proud to support those who are fighting for armed agrarian revolution in India and against the foreign imperialists and the social imperialists. We say to these toadies: IT IS YOU WHO BRING A REALLY BAD NAME TO OUR COMMUNITY. IT IS YOU WHO ARE THE REAL TRAITORS.

2. D. A DOCTOR CREATES UGLY SCENES ON SEPTEMBER 23, 1973

NDP hacks, certain businessmen and certain professionals organised a meeting at the Gurudwara on September 23, 1973 to discuss the establishment of the Community Centre. They attempted to push the resolution through by imposing a deadline on the decision saying that the B. C. Government would give a grant to build a community centre if the resolution is passed before October 1, 1973. One of the prominent members of this group who is a doctor went up to the stage and deliberately addressed some people of our community as "enemies" and attempted to provoke a fight and a division in the community. IWM comrades and others resolutely denounced this evil attempt of his. Not satisfied with brawling in the meeting, he went out of the meeting place and threatened one of the members of the IWM and created an extremely ugly scene there. This IWM comrade was talking about the bad activities of this doctor to another individual when this doctor arrogantly jumps up and menacingly remarks: "I am the doctor, what do you want"? thus creating an extremely ugly scene.

All these events show that it is these NDP hacks, certain businessmen and certain professionals who are responsible for creating ugly scenes, dividing the people and giving a really bad name to our community.

3. WHAT IS THE RECORD OF THESE NDP HACKS, CERTAIN BUSINESSMEN AND CERTAIN PROFESSIONALS IN FIGHTING RACIAL DISCRIMINATION AND REPRESSION OF OUR PEOPLE?

Their record can be summed up in the words of a certain businessman who was head of the Welfare Association in the summer of 1971 at the time when racists attacked our people in Quesnel. He publicly declared that there was no racial discrimination against our people. The current head of the Welfare Association, also a businessman (both are life insurance agents among other things), just recently declared that there

was no racism, there was merely vandalism. This is the sum total of the record of these individuals in fighting racism. While the Hindustani Ghadar Party (Marxist-Leninist) and IWM comrades have been fighting since June 1968 against racism, these worthies have been running propaganda that there is no racism. How can these individuals fight racism when their own interests are served by prostrating themselves in front of racists. How else can one explain that these individuals are quick in finding good points in the capitalist government and bad points in the hard working people.

4. PROPOSALS OF INDIAN WORKERS MOVEMENT

1973 IWM comrades invited Comrade Hardial Bains to come to Vancouver in October in order to oppose the splitting and divisive activities of these NDP hacks, certain businessmen and certain professionals and to unite the people. Comrade Bains came to Vancouver and began the work of uniting our people at once. He contacted various groups and individuals including the NDP hacks, certain businessmen and certain professionals and proposed to their representatives that our people should not fight one another, but instead, we should unite to fight our enemies. He proposed that past events that are dividing us should be forgotten and an atmosphere of goodwill should be created in the community and all those who are genuinely in favour of uniting our people should sit together and resolve our differences. His proposals were extremely well received by various individuals especially the Sikh people who were most eager to settle the issues amicably. Certain individuals from the Sikh faith even went as far as to propose that Gurudwara should become the centre of the Ghadar Party (which it was in the past) and that we should all unite and fight common enemies. But the success with others was limited. Others sat with Comrade Bains, even agreed that differences should be left aside and that we should unite but later opposed the following the decisions in practice. These individuals are part of the ruling party in B. C. and control quite a few organisations in the community. They also have access to certain radio and newspaper. In other words, they are quite inflated with their "power" and they look at IWM

comrades as merely workers having no influence with the capitalists. As a result, the negotiations with them did not give rise to concrete results. One of the decisions arrived at during the negotiations was that before any public gathering is organised we should consult one another. They deliberately went against this decision and called the meeting of the Welfare Association behind the backs of IWM comrades and others.

Comrade Bains has advocated that we should unite as far as is possible and that the task of uniting our people is more important than any of the sectional and sectarian interests. IWM comrades fully agree with this and will do everything to achieve unity. Some people ask: if we wish to unite then why do we keep exposing the NDP hacks, certain businessmen and certain professionals. The answer to this is simple: We want to unite but we won't declare ceasefire unilaterally when others are carrying on their vicious propaganda barrages against us. They have sunk so low as to accuse our IWM comrades as being "trouble-makers" etc. and we cannot stop going to our people and exposing them so long as they keep on attacking and maligning us. What we CAN do is to still strive to create an atmosphere of goodwill. We publicly extend our hand of friendship and solidarity with these individuals if they give up attacking us and unite. We are for unity but not at the cost of liquidating our struggle. Justice-loving people in our community should put pressure on these people and persuade them to desist from this arrogant path of using political power, time on radio and newspapers against our people. Times do change. Revolution is advancing and great upheavals are taking place on this globe. The era of workers and oppressed people is fast approaching. In that era, we will also have political power but that power will be used to serve our people. There will be no place for arrogant, political power-hungry and self-seeking individuals then. They should look into this matter seriously right now and take the road of justice and serving the people.

IWM comrades are making the following concrete proposals to all our people as the basis of unity:

1. Unite on the basis of opposing racism, racial discrimination in jobs, housing and education and in the immigration laws. Support the EAST INDIAN DEFENCE COMMITTEE established on November 24, 1973.
2. Unite on the basis of creating a vigorous social and cultural atmosphere in the community by establishing a Community Centre run by East Indian Defence Committee, Khalsa Diwan Society, Welfare Association and others.

3. Strengthen Khalsa Diwan Society as the association of the Sikhs who are devotees of this religion and Gurudwara should belong to the Sikhs. Ghadar Party should be given facilities there in order to carry on the task of uniting our people and supporting revolutionary changes in India.

4. East Indian Canadian Citizens Welfare Association should be strengthened by taking it away from those who wish to use it as an organisation for their own Party politics or personal interests. Non-punjabis should be encouraged to unite under this organisation.

5. All conflicts in the community should be settled through mutual consultation without resorting to legalisms. Our people should acknowledge each other's position in the community and should not belittle one another nor give special importance to others. All voting in all organisations should be based on policy and not on personalities. IWM comrades are very eager to develop this process of mutual consultation and propose that all sections and groups and individuals use EAST INDIAN DEFENCE COMMITTEE as a vehicle to promote unity and oppose our enemy.

Lastly, we would like to categorically state that IWM is not permanently against anyone and that we are only seeking unity of justice-loving people of India resident in Vancouver, B. C. and elsewhere. Our people should support justice and oppose those who are causing divisions on the basis of self-interest. IWM fully supports the traditional way of elections in the Gurudwara the same way we support decisions based on mutual consultation and commonness of aims and mutual trust in the Welfare Association.

Come forward to support us in this sacred cause of uniting our people. Let no interest hinder your participation. Support our five-point programme! Our comrades will be visiting you at your home. Please engage in discussion and present your point of view to them. We have deep respect for the views of our people.

LONG LIVE OUR PEOPLE!

INDIAN WORKERS MOVEMENT REQUESTS ALL OUR PEOPLE TO
ATTEND THE FOLLOWING MEETING:

OPPOSE RACIST ATTACKS ON
NATIONAL MINORITY PEOPLE!

PROTEST MEETING TO DENOUNCE RECENT RACIST
ATTACKS ON EAST INDIAN PEOPLE & OTHERS

DATE: December 15, 1973
TIME: 7:30 PM
PLACE: Fishermen's Hall
138 East Cordova
Vancouver

ORGANISED BY: The Ad-Hoc Committee to Oppose Racist Attacks
On National Minority People

3. IWM will launch vigorous campaigns against traitors to our community, against harassment and intimidation by the Canadian government and against the police spies of the Indian government sent to Canada under the cloak of being diplomats.
4. IWM will persist in opposing visits by representatives of the reactionary Indian government to our community.
5. IWM will actively support the People's Democratic Revolution of India and provide assistance to CPI(M-L) in all ways possible through our party, the Hindustani Ghadar Party (Marxist-Leninist).
6. IWM will work hard to establish a Community Centre in Vancouver as well as in other cities. In this endeavour IWM will seek the support of all other community organisations.
7. IWM will keep on launching campaigns to unite our people and will continue all the work initiated in 1973.

This pamphlet produced by INDIAN WORKERS MOVEMENT, 2904 West 4th Ave., Vancouver, B.C. Telephone: 738-8446

CHINGARI

Bi-monthly Organ of
Hindustani Ghadar Party
(Marxist-Leninist)

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FURTHER AWAKENING OF THE EAST INDIAN COMMUNITY

Work of the Indian Workers
Movement in 1973

FURTHER AWAKENING OF THE EAST INDIAN COMMUNITY
WORK OF THE INDIAN WORKERS MOVEMENT IN 1973

Indian Workers Movement is the mass organisation of the East Indian workers resident in Canada. IWM has branches all over Canada and is the main mass organisation of workers fighting against racial discrimination in immigration laws, employment, education, housing and fighting against racist attacks on our people. IWM is also the main organisation providing material and political support to the People's Democratic Revolution of India.

The B.C. branch is one of the branches of IWM which has been extremely active in the life of our community for several years. The work of the B.C. branch has further developed in 1973 which has contributed to the further awakening of our community. The B.C. branch of IWM has supporters in a number of small and medium sized cities and towns all over B.C. with the major force centred in the city of Vancouver.

We present below the activities of the B.C. branch of IWM during 1973 in order to familiarize our people with the policies and plans of IWM in the past and how these policies and plans are to be put into practice in 1974.

1. ELECTIONS AT THE GURUDUWARA - January 7, 1973 -
THEIR SIGNIFICANCE

The year 1973 opened with a vicious clash between two contending forces during the elections for the Khalsa Diwan Society held on January 7, 1973. What happened in the following months of 1973 reflected the basic conflict of interests which showed up in these elections. IWM comrades were witness to these elections and were extremely aroused against the high handedness shown by one group of people over the other.

IWM decided to make a deep going analysis of this situation and take sides. Our comrades went into the community and held discussions with various people to find out the cause of this conflict and how this rift could be healed.

IWM comrades analysed that the two parties which clashed with one another actually reflected the class and national struggle going on in our community. Even though the conflict was concealed because of many secondary frictions existing in the community caused by familial ties, local loyalties and regional chauvinism, there existed in the heart of it all deep going national and class conflicts. These national and class conflicts expressed themselves in two major ways:

1. Oppression of the Sikhs.
2. The struggle of the workers against racial discrimination in employment, housing, education and in immigration laws and the struggle of the progressive people against harassment and intimidation.

The conflict of January 7, 1973 was the beginning of the polarisation of forces between those who supported Sikh nationalism and those who opposed it and between those who supported the basic rights of workers and other oppressed people of our community and those who opposed them. In the beginning, of course, there was a certain amount of confusion and lack of clarity, but as events unfolded during the year various things became very clear. After analysing the class and national forces at work, IWM comrades decided to participate more actively in the affairs of the community.

IWM analysed that Guruduwara politics is dominating the life of our workers in a way that actually harms their interests. Besides, the real interests of the Sikh nationalists are also harmed because of this factor. Those who gain by it are certain capitalists and certain professionals who have close ties with the ruling circles of this country and are opposed both to Sikh nationalism and to the basic rights of the workers and the progressive people. The question was raised: How should we change the situation? Two decisions were made towards changing the situation: 1. Involve the workers in revolutionary politics and organise them to fight racial discrimination in employment, housing, education, immigration laws and against racist attacks and arouse them to support the People's Democratic Revolution of India and 2. Assist the Sikh nationalists to take over the Guruduwara and the Khalsa Diwan Society.

IWM actively popularised the slogan that GURUDUWARAS MUST BELONG TO THE SIKHS and aroused our people against those who wanted to use Gurudwaras for their own ends. Alongside this IWM escalated its activities to organise the workers to defend their own class and national interests. This policy of IWM has been proven entirely correct. Guruduwara and the Khalsa Diwan Society has already been handed over to the Sikh nationalists and the work amongst the workers has already further broadened and deepened. *how?* IWM will continue this policy of supporting Sikh nationalists and assisting them to control their Gurudwaras and societies and will further increase its work amongst the workers of fighting for their basic rights and supporting the People's Democratic Revolution of India.

IWM policy toward Guruduwara has already placed the politics of Guruduwara in a secondary position and has brought the basic questions of Sikh Nationalism and the People's Democratic Revolution into a primary position. This process of making primary things primary and secondary things secondary will further develop this year.

2. STRUGGLE AGAINST TRAITORS TO OUR COMMUNITY

IWM carried out a vigorous campaign against the traitors to our community in the past year. IWM ran a petition against certain individuals and asked our people to put their signatures against the traitorous activities of these individuals. Over 800 of our people signed this petition. This struggle started in 1973 and will be developed further by paying close attention to class and national politics rather than to personalities. No individual name will be used to focus on this question. Instead, the activities of the traitorous class itself will be opposed.

Rumours are circulating in our community that certain prominent individuals in the community have handed over the names of 18 members of IWM to the secret agencies of the Canadian and Indian Governments. It also has been brought to our attention that the Canadian and Indian Governments are working hand in glove against IWM as well as against the Hindustani Ghadar Party (Marxist-Leninist), our leading organisation. Threats of deportation have been issued against our members. It has also come to our knowledge that certain members of the Indian diplomatic staff in Ottawa and Vancouver are actual members of the Central Investigation Bureau, the secret service of the Indian reactionary government. IWM will link up the struggle against traitors to our community with the struggle against threats of deportation by the Canadian government and the police activities of the Indian government. Propaganda meetings, conferences and demonstrations are soon to be organised by IWM against this alliance all over Canada. Support will be sought from all the progressive and democratic circles of Canada in this work.

3. STRUGGLE AGAINST MRS. INDIRA GANDHI'S VISIT TO VANCOUVER

In June 1973, Mrs. Indira Gandhi visited Vancouver. She is a well-known assassin of our people and is the Prime Minister of the government of the big capitalists and big landlords which is servile to the interests of U.S. imperialism and Soviet social imperialism. She is the enemy of our people. IWM vigorously launched a campaign against her visit and mobilised scores of East Indian workers to denounce her visit at the Airport, in front of the Queen Elizabeth Theatre and right in front of the Guruduwara. In spite of the threats and intim-

idation by police and traitorous elements in our community, IWM carried through this denunciation with tremendous enthusiasm. IWM will keep this policy of denouncing the representatives of the reactionary Indian government in the future and explain to our people the role the reactionary government is playing in enslaving and impoverishing our people.

4. STRUGGLE TO BUILD THE DEMOCRATIC ORGANISATION OF OUR PEOPLE

One of the activities proposed by IWM in the petition against the traitors to our community was the formation of a genuinely democratic organisation of our people representing their basic aspirations and fighting for their fulfillment. This organisation was founded on November 24, 1973 after several months of hard work and it is called the EAST INDIAN DEFENCE COMMITTEE (a full history of this committee is given elsewhere in this report). The office of this Committee is already established on Victoria Drive and the plans are underway to have a conference of this committee at the time of Jor Mela of Shaheed Mewa Singh. The membership drive for this Committee is now in full swing.

5. STRUGGLE TO ESTABLISH A COMMUNITY CENTRE

Throughout the year IWM actively agitated for the establishment of a Community Centre, a centre of political, cultural and social activities of all Sikhs. IWM advocated two proposals: 1. The Community Centre should be separate (and possibly away) from the Guruduwara on Ross Street and 2. The Community Centre should be run in the interests of the entire community. After the establishment of the East Indian Defence Committee on November 24, 1973, IWM issued a five point programme for unity and one of these points was the establishment of a "Community Centre run jointly by the East Indian Defence Committee, Khalsa Diwan Society, the Welfare Association and organisations existing in our community." IWM will continue to work for the implementation of this proposal.

6. STRUGGLE AGAINST RACIST ATTACKS ON OUR PEOPLE

The past summer and fall witnessed the rise of racist attacks on our people in Vancouver and elsewhere in B.C. Older people were attacked on the streets. Women were harassed and people's homes were broken into eventually resulting in the brutal murder of an East Indian worker in December. IWM went into the basic masses and aroused them against the attacks on our people. IWM advocated self-defence and beckoned our people to organise themselves against these attacks. IWM correctly analysed the causes of the racist attacks as the deepening of the capitalist economic crisis and

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blamed the capitalist governments at various levels for these attacks. IWM correctly pointed out that our people should not believe in the so-called democracy of the capitalists but, instead, unite to organise themselves against the racist attacks. IWM comrades actively went out to defend our people, organised self-defence committees and inaugurated the EAST INDIAN DEFENCE COMMITTEE as the organisation of our people against the attacks of the racists.

7. IWM ACTIVITIES TO OPPOSE DISCRIMINATION IN WAGES AND TO UNITE WORKERS AGAINST EXPLOITATION

IWM has been creating conditions to actively participate in uniting our workers against discrimination in jobs and in wages and against capitalist exploitation. IWM has established a special committee the main task of which, is to go into our community and to the place of work and encourage our workers to join unions and to fight against discrimination in jobs and wages at the place of work.

IWM is also active against the use of East Indian workers to oppose the Native people in the interior of B.C. and is working hard to build and strengthen the class unity of workers of all nationalities.

8. IWM ACTIVITIES TO SUPPORT THE ARMED AGRARIAN REVOLUTION IN INDIA AND THE ACTIVITIES OF THE COMMUNIST PARTY OF INDIA (MARXIST-LENINIST)

Led by the Hindustani Ghadar Party (Marxist-Leninist), IWM has been busy throughout the year distributing literature and preparing public opinion against the government of big capitalists and big landlords in India and has been active in supporting armed agrarian revolution in India and other activities of the Communist Party of India (Marxist-Leninist). IWM comrades collected several thousand dollars towards this sacred task as well as contributing human power to assist the liberation of India. IWM actively assisted the conference of the Hindustani Ghadar Party (Marxist-Leninist) held on November 11 in Vancouver and is planning to deepen and broaden this work in Vancouver and other parts of B.C. Workers are highly conscious of their sacred responsibility to assist their people in India to win liberation.

9. IWM STRUGGLE TO UNITE WITH WORKERS OF OTHER NATIONALITIES AND THE CANADIAN WORKING CLASS

Monopoly capitalists in Canada do their best to get workers of one nationality fighting with workers of other nationalities. For example, the monopoly capitalists tried to use our workers in Fort St. James to oppose the workers coming from the Native people. IWM

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comrades went right away to Fort St. James and actively struggled to unite the workers of the two nationalities and defeat the attempts of the monopoly capitalists to divide the people. Our comrades were highly successful in this endeavour.

Monopoly capitalists also attempt to isolate the workers of various nationalities from the Canadian working class by promoting racism and chauvinism. IWM comrades have always actively supported the trade unions and the Communist Party of Canada (Marxist-Leninist). During the recent racist attacks on our people IWM united with the AD-HOC COMMITTEE TO OPPOSE RACIST ATTACKS ON NATIONAL MINORITY PEOPLE and contributed towards fighting racist attacks.

10. IWM ACTIVELY PROMOTES THE UNITY OF OUR PEOPLE

From the middle of October to the end of December of the past year, IWM invited Comrade Hardial Bains to come to Vancouver and assist in the development of unity amongst our people. Comrade Bains went into this work at once, discussed the matter of unity with several hundred people and created an atmosphere of unity amongst the people, especially the working people. Unity can only be built on principle and Comrade Bains showed tremendous patience in going to those people who have disagreements and encouraging them to unite on the basis of principle. This work has already borne some fruit and there is a developing consciousness for unity amongst our people. IWM advocates that we should unite on questions we agree with and struggle to adopt a correct political line and iron out differences on questions on which we have disagreements with one another. Instead of following this method and looking at the question of unity on a protracted basis, certain individuals give themselves ALL THE RIGHTS TO HAVE THEIR LINE AND DO WHATEVER THEY PLEASE but they give NO RIGHTS TO OTHERS. Take for example the events of November 25, 1973. IWM opposed the invitation to Attorney General MacDonald and the Police Chief to come to our community and address our people. Certain people insisted on inviting them and persisted in pushing their line on all questions before, during and after the meeting. When the IWM comrades opposed them on every issue, they were extremely upset. Instead of considering the points of opposition raised by IWM in a serious manner they began their slander campaign against IWM, accusing its members of being "trouble-makers" etc. When IWM issued a pamphlet explaining what took place in that meeting as well as throughout the year, these individuals became further upset and developed their slander campaign to a higher and more degenerate level. One of the basic attitudes these individuals all followed is REFUSAL TO DISCUSS THE MATTERS IN AN OPEN WAY. IWM never states that it is mistake-

proof and all its activities are always correct. In fact, IWM attempts to follow the conscious policy of "learning from past mistakes in order to avoid future ones." If these individuals differ with IWM then why do they not sit together and bring about an exchange of views instead of causing confusion and divisions in our community?

IWM received an excellent response from a section of our community who are devotees of the Sikh religion. While they are religious people and have a faith and beliefs which are not shared by the communists, they came forward to unite with the communists in order to serve the larger interests of the community. Most commendable has been the role of Giani Jagir Singh, a worker who is a devotee of the Sikh religion and has made a contribution to the Sikh community. Giani Jagir Singh came forward to unite with the communists on the issues concerning the community. During the first meeting, Giani Jagir Singh wisely remarked: "Brothers, we have differences in terms of religion and belief but we should unite AS FAR AS we can unite." Again, he attended the conference of the Hindustani Ghadar Party (Marxist-Leninist) on November 11, 1973 in order to "hear what communists had to say." Finally, he came forward on December 29, 1973 to support the EAST INDIAN DEFENCE COMMITTEE thus showing unity in words as well as in deeds in order to serve the larger interests of our community. IWM did not receive the same response from certain other people who call themselves progressives.

IWM is often asked: How can communists unite with Sikhs? Of course, the assumption is that unity amongst the people is possible only when they have the same outlook, viewpoints and ideas. But this type of reasoning is merely an intellectual exercise. If we analyse the situation in the real world, we find that the BASIS OF UNITY IS NOT UNITY IN THINKING AND POINT OF VIEW but the COMMONNESS OF THE ENEMY. In this world, there is a vigorous struggle going on against U.S. imperialism and Soviet social imperialism. Those people opposing U.S. imperialism and Soviet social imperialism share the common enemy but not necessarily common ideologies and thinking. When the people unite against the common enemy, they do not ask what ideas people have but whether they are willing to fight the common enemy or not. As far as the question of having the same thinking and views is concerned, it will take several hundred years before there is unity of thinking on certain matters while this unity will merely be a prelude for the struggle between new ideas and old ideas. It is true that political groups base themselves on definite ideas and theoretical foundations. Communists have their theory and the Sikhs have their

theories. But when IWM calls for unity we are not asking for unity on the question of THEORY but ON THE QUESTION OF OPPOSING THE COMMON ENEMIES. When the enemy is the same then to UNITE AGAINST THE COMMON ENEMY IS MOST URGENT AND NECESSARY. It is this unity against the common enemy we are seeking and it is not only possible but very necessary that the communists and Sikhs unite against the common enemies. Those who are raising the question HOW CAN COMMUNISTS UNITE WITH SIKHS either have different enemies or are confused. Let us suppose that they are confused about the matter and we hope that they will change their minds after reading our views. For us, the question of unity of our people against our common enemies is very much tied up with the basic line of our Party. If we do not work for the unity of the largest majority of the people against our common enemies then what use is our Party? All sorts of individuals can unite on the basis of sects, family relations, regional and local ties etc., but to unite for the cause of the emancipation of the entire nation and the working class is the task only of the communists and genuine communists persist in uniting all those who can be united against the enemies of the nation and enemies of the class. IWM seeks unity with everyone who is against racial discrimination in employment, in immigration laws, in housing and education and with everyone who is ready to unite our people against the racist attacks. Giani Jagir Singh and his friends have set an example from the side of the Sikhs and IWM has set an example from the side of the workers that religious beliefs and other differences can be put aside when the question of the larger interests of the community arises. Neither IWM advocates that everyone should become communists, nor is Giani Jagir Singh asking that everyone should embrace Sikhism. What we are asking of our people is to unite behind the EAST INDIAN DEFENCE COMMITTEE and unite in order to solve the problems facing the community. As far as our own activities are concerned we will persist in carrying out propaganda that communism is the answer to our problems while Sikhs will carry their own propaganda and there is no reason why we should not both have the right to propagate our beliefs. We see no reason why communists and Sikhs should fight when the enemy is the same and we are on the same side of the battlefield.

11. IWM PARTICIPATES IN THE ELECTIONS OF KHALSA DIWAN SOCIETY ON
DECEMBER 30, 1973

IWM actively participated in the elections of the Khalsa Diwan Society in December 1973 under the slogan that Guruduwara must belong to the Sikhs. IWM vigorously supported the Sikh group. The elections were a victory for the IWM line. IWM advocated that
1. There should be no membership fee. 2. No elections by secret

ballot and that 3. No self-seeking businessmen or professionals be elected to the executive. IWM won total victory on these questions. The prominent doctor who pushed the opposing line was thoroughly defeated on these questions to the extent that he did not even come to the Guruduwara to present his viewpoint.

IWM also won victory on several other questions. In spite of the activities of certain individuals to divert the issue and convert the elections into one of personal feuds between groups, IWM was able to keep the main thrust of the questions being raised in the elections on the central theme: GURUDUWARA MUST BELONG TO THE SIKHS. This theme was taken up by the broad masses of the people and most of the individuals elected to various positions are Sikhs, but certain individuals played dirty tricks. They participated actively in two activities to split our community into feudal groups: 1. They tried to unite the Sikhs against IWM and 2. Once they failed in this endeavour they tried to make Sikhs fight Sikhs. In this second endeavour they had partial success. They were able to divide the Sikhs.

Further, certain individuals tried to obscure the difference between oppressor and the oppressed and attempted to lay the blame on others for their own Anti-East Indian community activities. At one time they tried to lay equal blame on themselves and the Sikh group and suggested that 15 individuals from each group should not participate in the elections. This clever move on their part was vigorously defeated by Giani Jagir Singh who held the basic principle that it is these individuals who are responsible for various problems in the Guruduwara and should be defeated while he and his own group should get elected and manage their own affairs. Once this maneuver failed then these individuals raised the issue of neutrality and pushed forward their notorious line the ONLY THOSE WHO ARE NEUTRAL should be elected. This maneuver of theirs also came to no good end thanks to the activities of Giani Jagir Singh and others. There is no such thing as neutrality in this world. The elections showed it extremely well.

The election of various individuals who were elected was not proof of neutrality but of partisanship. Firstly, the Sikhs were elected to all positions, in the main, which is a concrete proof of partisanship and not of neutrality. Secondly, certain individuals used the slogan of "neutrality" in order to satisfy their clique aspirations. They put forward Sohan Singh Deo with the connivance of a section of Sikhs in order to defeat Giani Jagir Singh for the pos-

ition of Assistant Secretary, thus exposing their partisanship. They let it be known that Sohan Singh Deo is a so-called supporter of IWM and that IWM should have supported this so-called supporter instead of Giani Jagir Singh. Giani Jagir Singh did so much to build unity amongst the Sikhs by withdrawing from one position after another in favour of others, so why should IWM oppose him? IWM comrades boldly pointed out that if Sohan Singh Deo is a supporter of IWM then he should withdraw from the elections as IWM is not interested to run in the elections of the Khalsa Diwan Society. A strange "supporter" of IWM is Sohan Singh Deo who fights elections on behalf of certain individuals who are opposed to IWM and opposes the best friends of IWM! Those who were giving the slogans of "neutrality" exposed themselves as the worst supporters of clique-ism and feudal mentality and as a totally unprincipled lot. Now when they are making all this noise that the new Executive is "neutral", they are merely trying to cover their own defeat and they will soon find that this new executive is as full of partiality as any other executive before, but that its partiality is in support of Sikhs and is against self-seeking businessmen and professionals. We are certain that if the genuine Sikhs like Giani Jagir Singh and others maintain a principled stand and work hard for the unity of all Sikhs, persist in opposing certain businessmen and professionals, support the principled stand of IWM on questions facing our community, then the time will come when they will have a solid executive of Sikhs in control of the Khalsa Diwan Society dedicated to the uplifting of the political, cultural and social level of all Sikhs in particular and all East Indians, in general.

12. ACTIVITIES OF THE IWM FOR 1974

1. IWM will increase its activities to unionize East Indian workers and to enroll the already unionized workers into Indian Workers Movement. The basic policy of IWM of uniting our workers and forging close links with workers of other nationalities and the Canadian workers will continue. IWM will remain a mass organisation of the East Indian workers dedicated to uniting our workers and fighting against racial discrimination in employment, housing, education and immigration laws and to arousing our workers to support the People's Democratic Revolution of India. IWM fully supports and abides by the discipline of the Communist Party of Canada (Marxist-Leninist).

2. IWM will actively support and work for the consolidation of the EAST INDIAN DEFENCE COMMITTEE, a defence organisation of our people against racist attacks on our people and against racial discrimination in employment, housing, education and in immigration laws.