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Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

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On India's 75th Independence Day DEMOCRACY AND SOCIAL JUSTICE

Prem K. Chumber

Editor-in-Chief: www.ambedkartimes.com

Democracy and social justice are interrelated social processes. The one is incomplete in the absence of the other. Democracy offers freedom space to realize equality and experience fraternity. Equality and fraternity are the two essential ingredients of social justice, which achieves its true form with the addition of liberty. Thus the trinity of liberty, equality and fraternity constitutes the essence of social justice and the institution of democracy provides the requisite realm for its realization. Though many scholars' boasts of ancient origins of democracy in India but it would be prudent to argue that democracy achieves its roots in the real sense of the term with the adoption of the constitution in independent India. Bodhisattva Baba Saheb Dr. Bhimrao Ramji Ambedkar, Chairman of Constitutional Drafting Committee, worked very hard to incorporate various provisions for the realization of social justice in the Indian society. He was of the firm views that if social and economic parity remains an elusive to the multitude of poor and historically socially excluded people in the country, then the very purpose of having parliamentary democracy would not be served efficiently. He reiterated the seminal point during his engaging discussions at various important forums within and outside the Indian parliament that for social justice to prevail in the country, India needs effective participation of the downtrodden in all the different spheres of the society.

The demand for social justice was also raised at various platforms during the freedom struggle movement in colonial India. Ad-Movements in North and South India, Justice Party in South India, Babu Mangu Ram Mugowalia from Punjab, Swami Achhuta Nand Ji from Uttar Pradesh, Baba Ghasi Das Ji from Madhya Pradesh, Sri Narayana Guru from Kerala raised a consistent campaign for the prevalence of social justice in the Indian society. Babu Mangu Ram Mugowalia presented a number of resolutions to the British Government for the removal of untouchability and special provisions for the inclusion of socially excluded sections of the society in the public realm of power and social domain.

Babu Mangu Ram Mugowalia joined hands with Bodhisattva Babasaheb Dr. Bhimrao Ramji Ambedkar in his struggle for equal rights for the socially excluded people of India. When Dr. Ambedkar spreaded its movement into the political agile lands of Punjab with the formation of Punjab chapter of Scheduled Castes Federation, there was a tremendous response from the grassroots. That was precisely the contributions of Ad Dharm movement which laid the foundation stone of social justice campaign in the Punjab state in the mid-1920s. But the irony of the matter is that even after more than seven decades of India's independence, Dalits in the country are still subjected to various types of atrocities and social discriminations. Though the Indian state, while making the optimum use of various anti untouchability clauses of the constitution, is doing its best to bridle the monster of caste, but still is more needed to be done at the social level where the people should come forward to internalize the values of liberty, equality and fraternity in order to realize the true sense of democracy and social justice.

Jinhen Naaz Hai Hind Pe Woh Kahan Hain?

We are celebrating the 75th anniversary of our Independence on August 15 this year. We the people of India are here – Jinhen Naaz Hai Hind Pe. This poetic expression of Sahir Ludhianvi throws a gauntlet to the people like us and rightly so. Sahir compels us to sit and think to find an answer as to where we are heading even after the seven long decades of independence in 1947 and proclaiming to be a Republic in 1950 with the lofty principles of Equality, Liberty, Justice, Fraternity and ensuring the Dignity of an individual, rightly enshrined in our Constitution.

While, I take this opportunity to greet my fellow countrymen on the Independence Day, I would like to make one or two pertinent observations with regard to the entrenched caste divide and caste discrimination which is not diminishing in spite of legal framework and often repeated or flouted so called 'affirmative actions' by the governments and the Thekedars – conscious keepers of the society. The immediate provocation in this regard is the treatment meted out to the hockey player, Vandana Katariya by the anti social people. The caste slur as reported in the media, more on social media, are shameful and tend to justify the questions raised by Sahir many decades ago. Sahir's question – Jinhen Naaza Hai

Hind Pe Woh Kahan Hain? - cries for an answer. It is not only shameful but also a crime under the law. The whole country should be proud of, and I think it is, Vandana who amply demonstrated her prowess with a hat-trick of goals in the Olympic Games. It is not only Vandana but many more from the marginalized segments of the society who have done well and brought laurels to our motherland and held the Tri-colour on the high podiums of various international sporting events. We are to go a long way as yet to break this vicious circle of caste based discrimination, if we intend to save India from the uncivilized and inhuman tendencies. Many of us who cry from the house-tops against the 'affirmative' provisions of reservations and other 'empowerment' measures introduced and under-

taken by successive governments must understand the problem in the parlance of the age old traditional saying 'Jis Ke Paon Na Phati Vivai; Woh Kya Jaane Peed Parai'. It will not be fair if we say nothing has been done to arrest this divisive and inhuman traditional treatment done to the socially weaker sections of the society but much more is needed to be done. Mere lip service in this regard

will not do. Mahatma Gandhi ostensibly did his bit but most of the people suffering from the 'graded inequality' in the society doubted his sincerity in addressing the problem. It is a matter of regret and concern that no political outfit and political players showed any real concern and priority in this regard. The spiritual and religious leadership of the mainstream of the society is blissfully silent on this important issue. They tended to support and nurture the traditional

mindset of 'caste ridden' social edifice consciously or otherwise. It is time to revisit the problem afresh and do the needful in the 75th year of our independence. Let it be very frank and candid, the ruling BJP who claims to represent the mainstream of the society and intends to associate and engage the socially weaker sections of the society give an added impetus to the eradication of caste based social maladies by education and practice. RSS, the biggest social outfit of the world, has given the slogan of 'Samrasta' and rightly so but matching efforts and actions are yet to be seen on ground. RSS and other outfits like SGPC among others should look into this before it is too late. The main stream of the society that is the Hindu majority has a

(Contd. on next page)



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



Dr. Paramjit S Takhar, MD

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Goodie Takhar, PhD

Congress, BJP and AAP are anti-Hindu class and anti-constitutional BSP aims to oust them - Jasveer Singh Garhi

A flood of blue flags gathered in the Ashirwad Yatra, BSP strong knock in Majha is alarm bell for Congress

Amritsar- On August 07, 2021 the Ashirwad Yatra of Bahujan Samaj Party in Amritsar began today from Bhagwan Valmiki Tirath to Sri Harmandir Sahib under the leadership of BSP State President Sardar Jasvir Singh Garhi. In Punjab, the BSP has started a massive motorcycle Yatra for self-respect, which has taken the form of an agitation, after the controversy emanating from the Congress-BJP side, Chamkaur Sahib and Sri Anandpur Sahib Assembly seats were left for the BSP in the alliance. BSP's Majha visit is being seen as a wake-up call for Congress. On this occasion, the BSP President garlanded the statue of Lord Valmiki and took blessings

from Sant Girdhari Nath at Dera Dhuna Sahib and Dera Baba Puran Nath Ji. Shri Garhi said that while Congress BJP had insulted the Dalit and backward Bahujan Samaj of Punjab with

unholy, non-sectarian and castiest words, AAP had made unconstitutional remarks. The Congress government is stealing and manipulating the Bahujan Samaj movement against which the BSP is traveling today to seek the blessings of the Gurus. In this episode, Alakh Jagao Rally is being organized in Phagwara on 29th August



to mobilize the Bahujan Samaj of Punjab.

It took about 3 hours to reach Darbar Sahib. Blessings and prayers were offered at Sri Akal Takht Sahib. In the information of-

fice, the committee gave Siropa to Garhi ji. Present on the occasion were Mr. Manjit Singh Atwal, State General Secretary Mr. Rohit Khokhar, Mr. Tanveer Singh Gill, Mr. Dalveer Singh Verka, Mr. Gurbaksh Singh Shergill, Mr. Savinder Chhajalwadi, Mr. Gurbaksh Mahe, Mr. Tara Chand Bhagat, Mr. Gurpratap Singh Tikka, Avtar

Singh Trakanwala, Sukhwantjit Kaur, Surjit Singh Bhola, Amrik Singh Sidhu, Prince Narinder Singh, Jagdish Duggal, Ranbir Singh Rana, Amarveer Dhod, Dilbag Singh, Gurvinder Singh Kala, Tarsem Singh Bhola, Sarjit Singh Abdal, Ratan Singh, Sukhdev Kumar, Inj Ram Singh, Harjit Singh Abdal, Vasan Singh, Balwinder Nathupur, Lalit Gautam, Ashwini Saranjan, Mangal Singh, Gurjit Singh Atwal, Baljit Singh Atwal, Jagjit Singh, Baljit Singh, Balwinder Singh, Sheetal Singh, Waryam Singh Jhanjoti, Mandhir Singh Shergill, Jaspreet Singh, Karam Singh, Kuldeep Singh Mahla SD Sahota, Daulat Singh Shergill, Sukhbir Singh, Sanjay, Balihar Singh, Satbir Singh, Morris Sabharwal, Kashmir Singh, Jatinder Singh, Giani Baldev Singh, Vasan Singh Kala, Sukhdev Singh and others.

Jinhen Naaz Hai Hind Pe Woh Kahan Hain?

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special responsibility to come forward and reform the society as per the needs of the contemporary times. It goes without saying that the problem is unique and difficult but it has to be addressed wholeheartedly, if India wants to remain India. The soon the better.

The problem is real. I recall a story which one of my friends, Hussan Baudh narrated to me some years ago. He was travelling on a train along with some of his friends or colleagues. One of them mentioned about some photos taken the other day and asked how they did like the photos. Another, belonging to the so called upper caste, replied with disdain and utter contempt ' Oh Yaar Photo Khaak Ani Thi Woh Saala Chamar Jo Saath Baitha Tha' (How could the photo be good as that low caste was sitting next to me). Do we have any right to shout from the rooftops against the Human Rights Activists or organizations like the Amnesty International? Let us first mend our outdated and deplorable

mindsets to negate the poetic pick of Sahir Ludhanvi and Allama Iqbal who said long time ago:-

आह! शूद्र के लिये हठिस्तां गम खाना है



दर्दे इंसानी से उस बस्ती का दिल बेगाना है

The second observation is to negate Sahir again. Our boys and girls at Tokyo Olympics have made us proud. We the people of India are rejoicing on the excellent fete of our players led by Neeraj Chopra with a GOLD in athletics, Two SILVERs by Mirabai Chanu in Weightlifting and

Ravi Dahiya in Wrestling, **Four BRONZES** – one each by our Hockey Team, Bajrang Punia in Wrestling, Lovlina in Boxing and PV Sindhu in



Badminton. Our Women's Hockey Team and many individual players did their best and put up an excellent show – I believe some of them belong to the so called marginalized sections of the society. It gives a big slap on the faces of Casteist and anti social elements in the society. Beware of these snakes. India is a big country.

We are to go a long way. Much more is needed to be done to find our due space and place in the comity of nations as a democratic, pluralistic and civilized society. Not only we are to kill the casteist snakes to clean and reform the society but also gear up to appear repeatedly on the high podiums of world events like Olympics. The Hindustan Times of August 9, 2021 has rightly said in an editorial, "Tokyo 2020: A new era begins – India's success, both visible and invisible can mark the start of a new journey".

We are determined to negate Sahirs and Iqbals, though they may be correct in their perceptions in a particular context, and are fully ready and geared up to pronounce loudly that - Hamein Naaz Hai Hind Pe, Hamein Naaz Hai India Pe, Hamein Naaz Hai Bharat Pe.

Jai Bharat

Change of Name

I, Manjinderjit Singh Multani
s/o Joginder Singh
Currently Resident of:
1143 Klemeyer Cir,
Stockton, CA-95206, USA

Now I have changed my name

From: **Manjinderjit Singh Multani**
To : **Manjinder Jit Singh**

All concerned Kindly note it

Change of Name

I, Manjinder Singh Dhillon
S/O Satnam Singh
Currently Resident of:
1784 Knights Ferry Dr,
Plumas Lake, CA-95961, USA

Now I have changed my name

From: **Manjinder Singh Dhillon**
To: **Manjinder Singh**

All concerned Kindly note it.

Change of Name

I, Harjinder Singh Multani
s/o Sucha Singh
Currently Resident of:
4200 The Woods Dr Apt 0122,
San Jose, CA-95136, USA

Now I have changed my name

From: **Harjinder Singh Multani**
To: **Harjinder Singh**

All concerned Kindly note it.

Conditions of Farm Workers in Punjab: Empty Pockets and Hungry Stomachs

A joint front of rural and farm labor organizations of Punjab is protesting in Patiala from August 9 to 11. Among the main demands of these groups are repeal of the anti-people Agriculture Act and Electricity Amendment Bill 2020 imposed by the Central Government, strengthening the public distribution system to provide cheap rations and all kitchen utensils to the urban poor and all in need, including rural and farm laborers. Providing at prices, repealing anti-labor amendments to labor laws, waiving all institutional and non-institutional loans incurred by workers and poor farmers and providing them with interest free and unsecured long term loans, cooperatives Providing land to the landless laborers in the sabhas, arranging compensation and jobs to the suicide victims, allotment of plots of 10 marlas to all the needy laborers and grant of Rs. 5 lakhs for construction of houses, allotment of plots already allotted Providing permanent employment to laborers, stopping privatization of government agencies, providing full year work and wages to the entire family under Maganrega for Rs. 600 per day, improving health services These include redistributing land among the landless, ensuring that one-third of the panchayat land is leased to dalits, ending social and governmental oppression of dalits under caste oppression, and enhancing social security for the needy.

To study the debt and poverty of farmers and farm laborers in all the three agro-climatic zones of Punjab under the guidance of the author, a survey of 1007 farmers and 301 farm laborer families from 27 villages of 27 development blocks was conducted for the year 2014-15. The survey revealed that as we move from the large peasantry to the marginal peasantry, the situation with regard to their debt and poverty is deteriorating. According to the facts that have come to light regarding farm laborers, this is the lowest rung of the ladder of rural agricultural economy which is more prone to erosion, more prone to breakage, and more prone to cold, if the description of their various conditions is less. To put it in a nutshell, the statistics and facts speak for themselves that the pockets of the farm laborers of Punjab are empty, their stomachs are hungry and their bodies are full of liras.

About 31 per cent of farm labor households are subsistence earners, 27 per cent are semi-earners and the remaining 48 per cent are dependent. Out of the farm labor households, 94.68 per cent belong to Scheduled Castes, 4.32 per cent to Backward Castes and only 1 per cent to General Castes. Of the farm laborers, 19.6 per cent live in unfinished houses, 72.43 per cent in semi-permanent houses and only 7.79 per cent in permanent houses. 41.2 per cent of the families of these workers do not have a bathroom and are forced to use public places for bathing. 42.06 per cent of these households are illiterate and only 2.7

per cent have completed graduation and 0.7 per cent have completed post-graduation level education. 23.28 per cent of these households are up to 15 years of age and 7.03 per cent are over 60 years of age. All the families surveyed are farmless.

If we look at the pockets of the farm laborers' households, we find that the average annual income of a farm laborer family in Punjab is Rs. And the rest of the meager income comes from other sources. The annual per capita income of farm families is Rs. 16735 which is around Rs. 1395 per month and around Rs. 46 per day.

To understand the statistics, facts, and hidden truths of the above survey for the hungry bellies of farm



laborers and the liras on their bodies, we need to know the level and structure of their consumption expenditure, the poverty in them, and the debts they incur. It will be useful to consider the level of, resources, interest rates and some other aspects related to it.

The annual consumption expenditure of farm families in Punjab is Rs. 90897. Farm families spend the most on non-durable goods (Rs. 51477). This is followed by spending on services, socio-religious rituals, and durable goods. If we look at the consumption expenditure structure of the farm labor households, it is found that 56.63 per cent of the total expenditure has been spent on non-sustainable items, food is the most important commodity among non-sustainable items and an average farm labor household. 14.06 per cent of the total consumption expenditure has been spent on food items. This is followed by milk and milk products, and clothing at 11.56 per cent and 5.58 per cent, respectively. An average farm worker family spends 18.62 per cent of total consumption expenditure on services. In services, the largest share (8.72 per cent) of the average farm worker household's consumption expenditure is on health services. The average farm household spends only 4.39 per cent on education. This is followed by spending on transportation, entertainment, and communications.

An average farm worker family spends 16.43 per cent of total consumption expenditure on socio-religious rituals. The highest share (13.92 per cent) of socio-religious ceremonies has been spent on weddings. An average farm worker household spends 8.32 per cent of its total

consumption expenditure on sustainable goods.

The largest share (5.67 per cent) of durable goods is spent on home construction, new room construction and home renovations.

The per capita annual consumption expenditure of farm labor families in Punjab is Rs. 18676. These families spend Rs 10,576 per person on non-sustainable items which comes to Rs 1,556 per month and Rs 51 per day.

From these figures it is clear that the level of consumption expenditure of farm labor households in Punjab is very low. Field surveys have revealed that these families use many of the products provided by the farmers in return for work. Sometimes

these products are used by the farmers and later given to the farm laborers. The most disturbing fact in this regard is that the farming families hand over their used clothes and other items to the farm laborers. Many of the durable items used by these families

are already used (such as old bicycles, mopeds, scooters, chairs, utensils, etc.). The high cost of farm labor on unsustainable consumption makes it clear that their consumption cost is mostly living.

There are different definitions of the poverty line. One definition that no sensible person can disagree with is that those who cannot meet their basic needs are considered poor. The governments of most capitalist countries are not ready to adopt this definition.

Out of the poverty line definitions adopted in India on the basis of income and consumption expenditure, expert group, 50 per cent of the per capita income of the state and 40

per cent of the per capita income of the state. 82.06 per cent, 99.67 per cent and 98.34 per cent of households respectively and 80.07 per cent, 98.01 per cent and 96.01 per cent per capita consumption are forced to endure poverty.

To maintain a minimum level of consumption, farm labor families in Punjab have to spend Rs. 112. An average indebted farm laborer has a debt of Rs. 68,330 per household, of which about 92 per cent is from non-institutional sources and the remaining 8 per cent is from institutional sources. Most of these households borrow to meet their consumer needs. 52.11 per cent loan per household is at 22 to 28 per cent interest rate and 3.86 per cent loan is at 29 per cent or more.

Although the debt burden of the farm laborers may seem small, considering the low level of income of this class, this debt is creating many untold problems for this working class. Among these, problems are low wage labor, bonded labor, physical abuse of women, suicides, political slavery.

Given the socio-economic conditions of the farming families in Punjab and the contribution of this section in the agricultural sector, any sane person would come to the conclusion that the demands of this section are quite legitimate which should be immediately accepted by the Central and State Governments. The rest of the classes have to be treated fairly by the working class.



Dr. Gian Singh

Former Professor, Department of Economics,
Punjabi University, Patiala, Punjab.

+1 (424) 422-7025

Change of Name

I, Mohindero Alias Mohinder Kaur
w/o Joginder Singh
R/O 37718 Manzanita St
Newark CA. 94560

I have changed my name
From: **Mohindero Alias Mohinder Kaur**
To: **MOHINDER KAUR**

All concerned kindly note it.



Ishwar Das Pawar
District and Sessions Judge (Retd.)

My Struggle in Life

Entering Government Service

job. Before coming face-to-face with the hard realities of life, I had been under the illusion that it would not pose any difficulty to get a good job. But before long I was in for a rude shock. All attempts at getting service were proving fruitless. I roamed hither and thither, ran from pillar to post, but there was no sign of a silver lining anywhere.

The problem of accommodation for night stay was solved to some extent by the good offices of my classmate and friend, Dev Raj. He was employed with a firm of timber merchants of Lahore and had his residence on the premises of the firm's office situated outside the Sitla Mandir on the railway road. My brother Ram Rakha Mal and I would spend the night on the open top of the single-storey office building, but we had to leave early in the morning to escape the notice of the proprietor of the firm. The day was spent in seeing people to explore the possibility of finding a job. Disappointment had started staring us in the face.

One day toward the end of the year 1931, on the advice of two friends of mine, Hans Raj of Hoshiarpur and Dhian Singh of Jalandhar district, who were working in the census office, I approached Khan Ahmed Hasan Khan, superintendent, census operations, with a request for a job. The somewhat stiff-necked Pathan officer hailing from Jalandhar town asked me a few questions about the problems of the untouchables and then told me to see him again after a couple of days with a short note on the Ad Dharm Movement launched by Babu Mangu Ram. Accordingly, I wrote out a note and gave it to the Khan when I saw him next. He went through it, and I could make out that he was not quite satisfied with the account of the movement as given by me. Anyway, he promised to consider my request for a job.

After a few days, I received a letter of appointment for the post of sorter on ad hoc basis. It carried a monthly pay of Rs 40, and it could be terminated at any time without a notice. This was the lowest post in the office barring that of peon. The duties of a sorter were very simple, hardly needing any intelligence. Most of my coworkers

were either middle pass or under matrices. Small parchis (slips of papers) already prepared under various heads were to be sorted by distributing them into their respective places assigned in the set of wooden pigeonholes provided for the purpose. Those who were skilled in the game of playing cards found the work very easy. But unlike them, I would get stuck up in handing each parchi as if it involved a careful counting of valuable currency notes.

After about three months' service, one day at about 4:00 PM, the closing time for government offices, I, along with several others, was handed over a letter informing me that my services were no longer required. So I walked off. Once again I was on the road. After the Poona Pact had been signed on the 24 September 1932, the tempo of scheduled caste politics spearheaded by Dr. B. R. Ambedkar, slowed down as it had to. During the hectic days of political awakening among our people, I was also in politics. But now there remained virtually little to be done. Therefore, I approached a few friends of mine to help me in getting some suitable government job. One of them wrote in this behalf to the Chief Justice of the Lahore High Court. Some promised to write in this connection to the then Punjab governor Montmorency on his return from Britain where he had gone on a short leave. Sir Sikandar Hayat Khan was acting as governor. They thought it would not be fruitful to write to him.

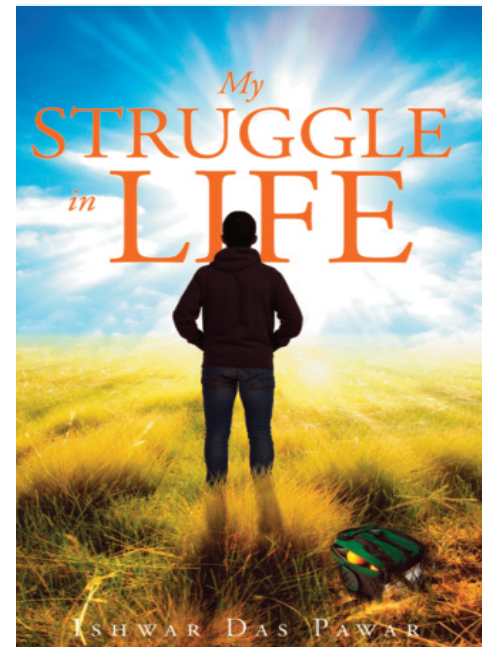
In the third week of October, I had gone to Bombay to attend a political meeting. On my way back, I broke the journey and went to my village to see my family and enquire after the health of my brother Bhagwan Das, who was ailing. On reaching home, I got a telegram already received from the High Court Office asking me to see the registrar. I went to Lahore and was directed by the office to see the Deputy Registrar, Rai Sahib Nihal Chand an officer wielding great power and influence as he was in the good books of the Chief Justice. He made certain enquiries from me and on that very day, i.e., the 25 October 1932, appointed me as translator. This post was considered to be reasonably good. Later I learnt that actually I was appointed against a leave vacancy, but according to the orders made on the file by the registrar, F.M. Innes, ICS, obviously on the directions given by the Chief Jus-

tice, Sir Shadi Lal, I was to be given the next first vacancy of translator. On return from leave of the incumbent of the post I was reverted to the post of clerk. The above mentioned orders on the file remained a cloistered document kept carefully and safely in a red-taped file, and were never implemented.

In this situation, I felt disappointed. Being the first ever and the only graduate from among the untouchables of the greater Punjab province, I was expecting a reasonably good post. This job became quite boring for me. I approached some of my friends and consulted them as to what should be done in the matter. As a result, a very close relation of the Chief Justice, Makhan Lal, was approached with the request to bring the case to the notice of the Chief Justice. He very kindly agreed to our request. A few days later, he told us that the case was discussed with Sir Shadi Lal, who, in the end, said, "Being Chief Justice, I cannot do injustice." The matter ended there. Giving a reasonably good post to the only graduate among the vast population of the untouchables was considered injustice, probably for the reason that one non-untouchable would be losing one good post. That could not be. Even the giving of the post of clerk was a merciful act.

Reservation in services as it exists today was unknown in those days. It depended entirely on the mercy and goodness on the part of the officer concerned to give or not to give any post, and even if it was to be given, it was for him to decide what post. Untouchables had no rights and no say in those matters except to the leftover crumbs. But what was the remedy? No remedy till the whole social, political, and administrative system was restructured. When would this happen was anybody's guess.

In 1933, with the permission of the authorities, I joined the evening classes of the Law College. It was a two-year course. From 10:00 AM to 4:00 PM, I worked in the office and would then leave for the college half an hour earlier to be there till 7:30 PM. I passed my FEL examination in 1934 in the first division, securing a good position. The next year, I passed my LLB examination again in the first division with distinction. A number of government servants who had joined either the morning or the evening classes of the Law College had also taken the examination. I stood first among them. It was considered as quite creditable. People spoke



highly of me for my performance in the examination.

A competitive examination for PCS (judicial) was scheduled to be held the same year, 1935. I was not, however, eligible to appear as the period of my service was less by one year, the minimum period for eligibility being four years. But it was permissible for the High Court authorities to condone the shortage in this period with the concurrence of the government. I, therefore, made an application that the shortage in the required period of my service might be condoned.

It must be said, to the credit of all concerned in the office including the registrar, the head of the office, that they recommended my case very strongly. But the final orders for making a reference to the government for condonation were to be passed by the vacation judge, Justice Currie, an Englishman. On the application, he simply wrote, "Let the applicant wait for one year more." The case was thus shelved.

No examination for PCS (judicial) was held till 1938. By that time, I had become eligible to appear in the examination. Therefore, I submitted my application to the Public Service Commission and started preparing for the examination. I had only one month earned leave in my credits, and I availed for it. I could not dare take a further leave without pay as it would have posed a financial problem. By that time, I had gotten married, and we had a baby too. I took the examination and successfully qualified. After the interview, I was selected. And then having passed the departmental examination and done the six-month training in the revenue department and the civil courts at Lahore, I was appointed as a sub-judge, and my first posting was at Multan.

Thus I remained in the High Court office for full eight years, and when I left the office on the 23 October 1940 afternoon, I was in receipt of a monthly salary of rupees 52 1/2.