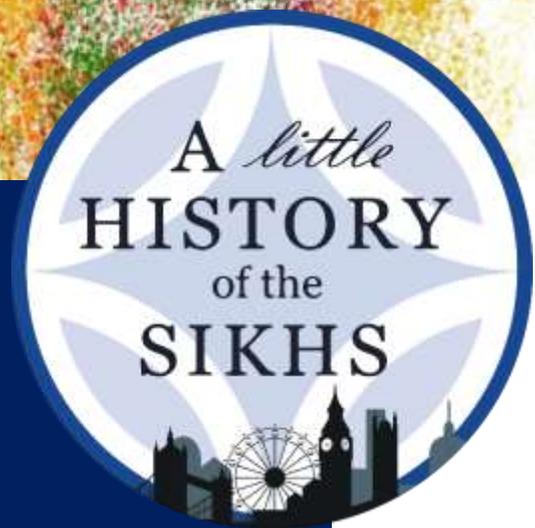




South Asian
HERITAGE
Month



Sponsored by:
 Transport
for London



Sikh & Punjab History: Stories from across the GB rail network

The cities and communities that are connected by rail reveal a wealth of Sikh, Anglo-Sikh, and Punjab history. Rav Singh, with his invaluable historical insight, will talk us through stories from Sikh and Punjab history, linking it to the rail network.

Date: 30 July 2024
Time: 11:30 - 12:45
Venue: Online via Teams



"The greatest art
in the world is
the art of
storytelling."

- Cecil B. DeMille

<https://www.youtube.com/watch?v=bU8KyYSoZ-Q&t=5s>

*"The past is always alive... if it is remembered.
Knowledge has life, and power, as long as it is saved from human forgetfulness."*
page 83, A.M. Dean, *The Lost Library*, Pan Book, 2012

www.alittlehistoryofthesikhs.org

RESEARCH | EVENTS | TOURS - LONDON, UK, EUROPE

Network Rail Regions and Routes

Eastern

- 1 Anglia route
- 2 East Midlands route
- 3 North East route
- 4 East Coast route

North West and Central

- 5 North West route
- 6 Central route
- 7 West Coast route

Scotland's Railway

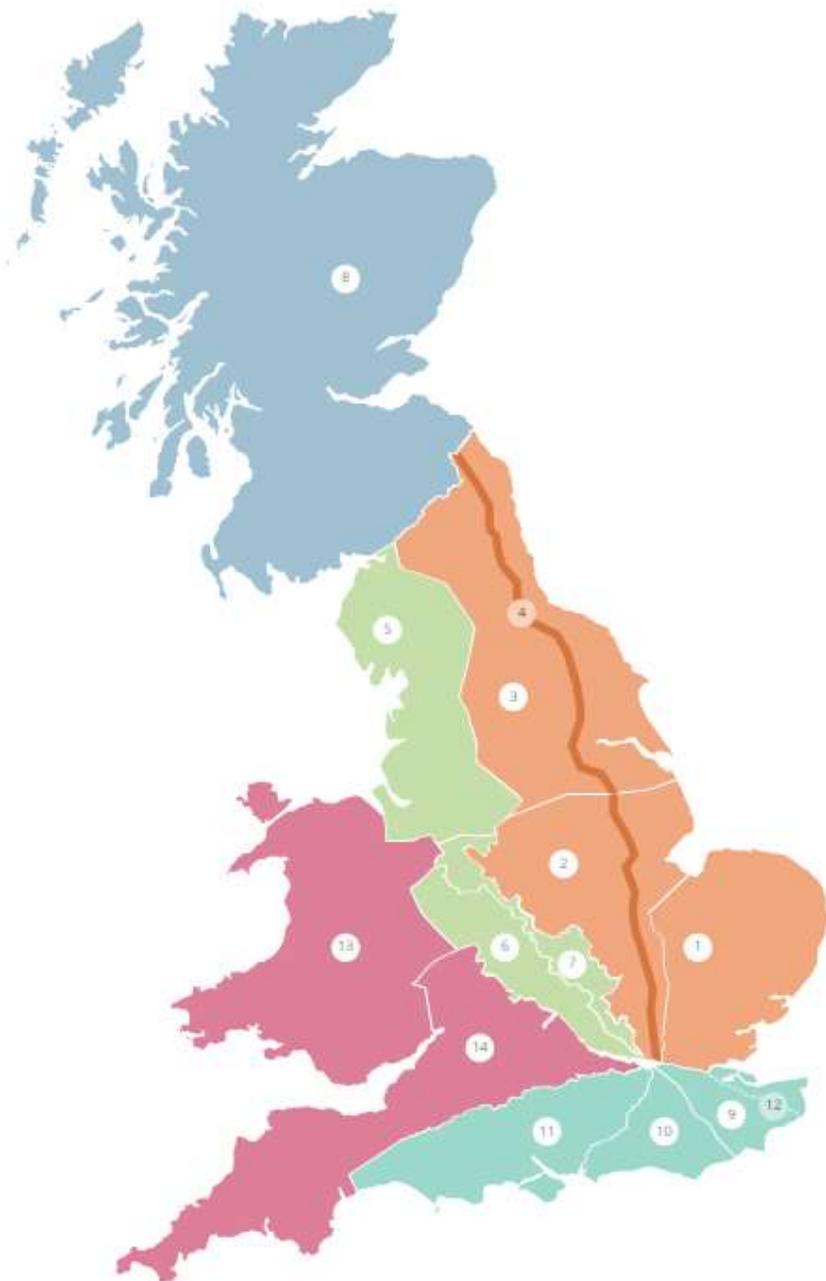
- 8 Scotland route

Southern

- 9 Kent route
- 10 Sussex route
- 11 Wessex route
- 12 Network Rail High Speed

Wales & Western

- 13 Wales route
- 14 Western route



On 27 September 1825, the world's first passenger train, hauled by George Stephenson's Locomotion No.1, carried more than 400 people along the Stockton and Darlington Railway. The landmark event drew crowds of up to 40,000 people and marked the birth of modern passenger train travel.

"It is hard to overstate the benefits that the railway has brought, and continues to bring, not just to the UK, but also globally, since 1825. Rail networks don't just keep people connected, they also play a crucial role in spurring economic growth, creating jobs, boosting sustainability, and bringing together local communities."

Darren Caplan, chief executive of the Railway Industry Association.



Kent route

Kent is one of the busiest and most congested routes in the country



Canterbury & Whitstable Railway the first public steam railway 1830-1953. The first public, steam-powered passenger and freight line in Southern England was built between Canterbury and Whitstable in 1830, a single line, just over 6 miles long. It terminated in Canterbury at North Lane





Kent route

Kent is one of the busiest and most congested routes in the country

Memorial to the Anglo-Sikh Wars, Canterbury Cathedral





Kent route

Kent is one of the busiest and most congested routes in the country

The Sutlej Gun, Maidstone Museum





Kent route

Kent is one of the busiest and most congested routes in the country



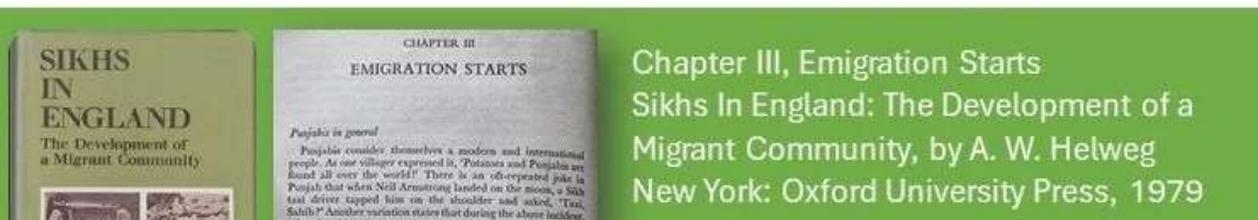
County: Kent

Town/City: Gravesend / *Graves'india*

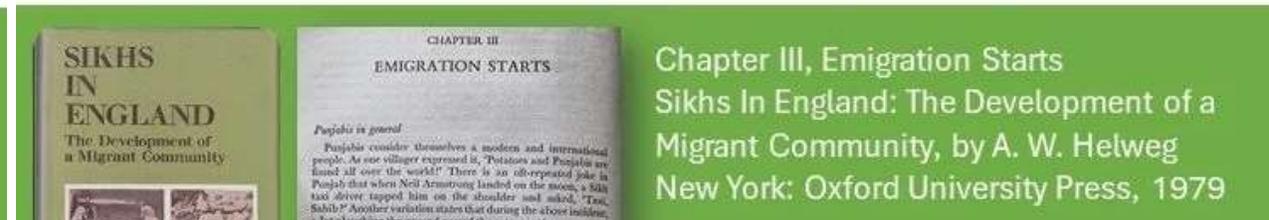
“Migration is part of the Punjabi heritage.

Punjabis were originally in mobile bands, whose contact with the outside world had been considerable due to the location on the East-West trade route. The import of European officers to train Maharaja Ranjit Singh’s army further exposed these people to western culture. After the British established control of the region, many were exported due to the indentured labour system and the development of the Canal Colonies”

“Sikh jawans (soldiers) were used in the British army, thus contributing to the affinity Punjabis felt towards their rulers. In the military, under British rule, there developed a ‘sympathy, a mutual respect, a trust between British officer and Sikh. It was something personal, that was to blossom between one man and another, or between one man and a regiment or half a district, intermittently, here and there until Independence (Mason 1975: 230)’. Serving in the English army in both World Wars brought Sikhs in to further close contact with Britain”



Chapter III, Emigration Starts
Sikhs In England: The Development of a Migrant Community, by A. W. Helweg
New York: Oxford University Press, 1979



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Sikhs In England: The Development of a Migrant Community, by A. W. Helweg
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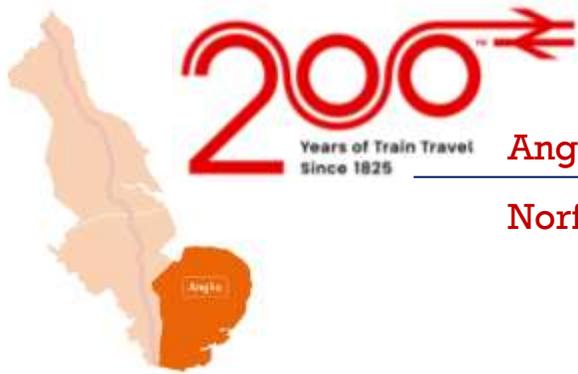
200
Years of Train Travel
Since 1825

Anglia route, part of Network Rail's Eastern region

Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London

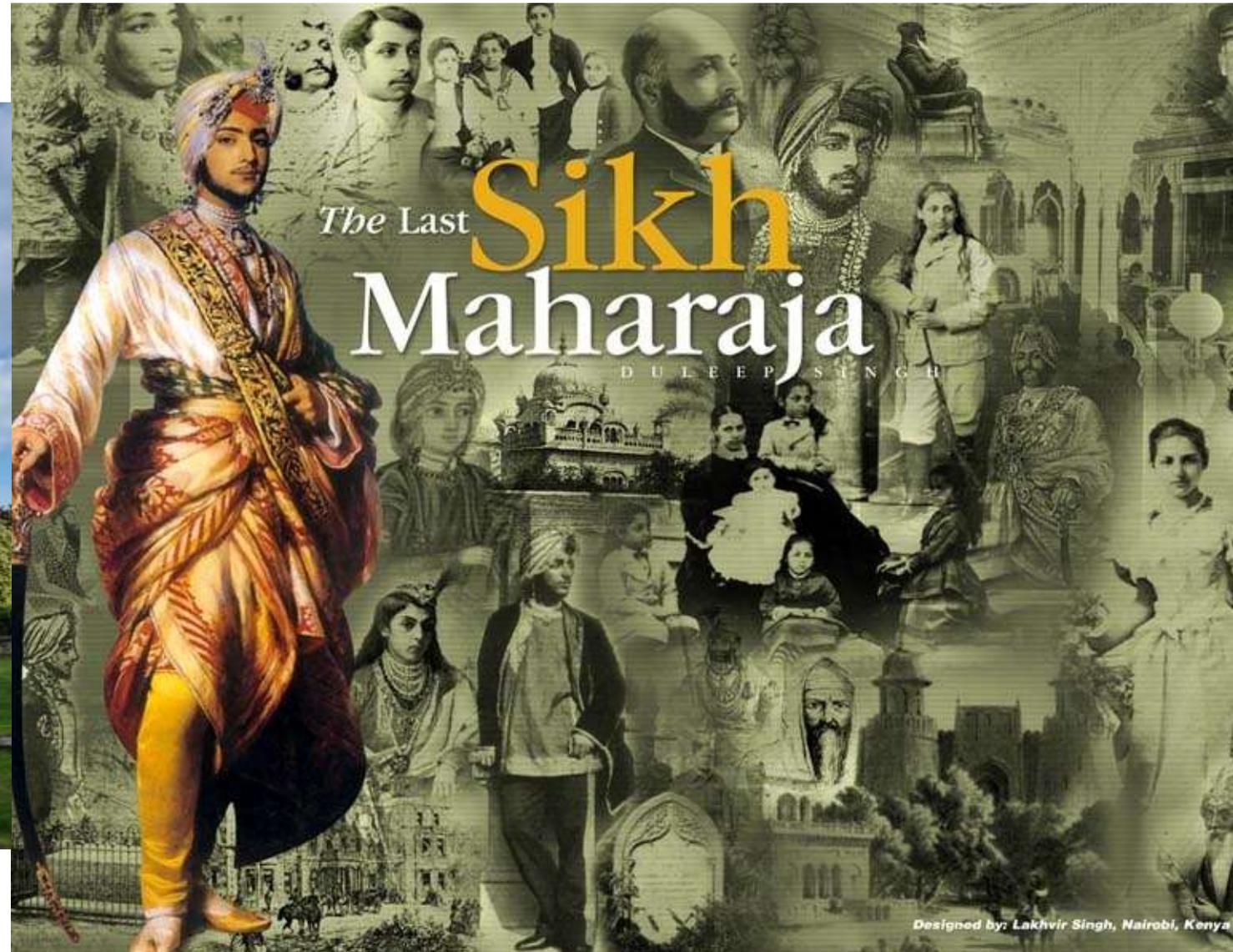


Norwich originally had three stations: the Thorpe Station discussed here which opened in 1844, the Norwich Victoria Station (NHER 13578) which opened in 1849 and closed in 1916, and the Norwich City Station (NHER) which opened in the early 1880's and closed to passengers in 1959.



Anglia route, part of Network Rail's Eastern region

Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London



St. Andrew and St. Patrick Churchyard
Elveden, Forest Heath District, Suffolk, England



Anglia route, part of Network Rail's Eastern region

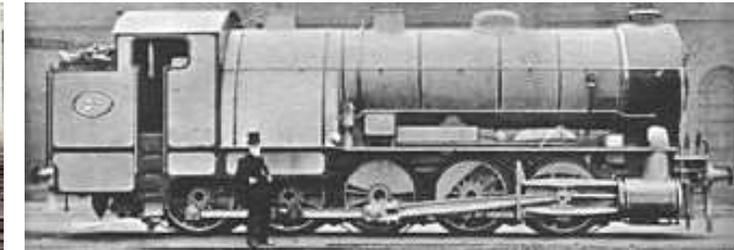
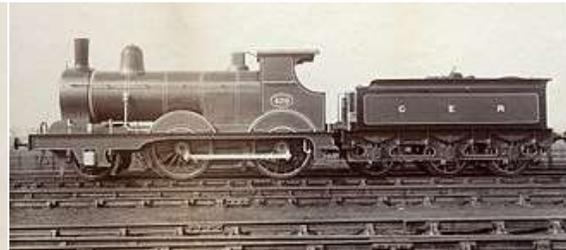
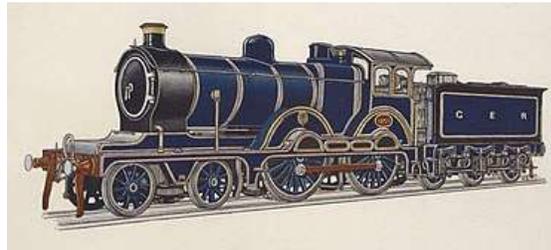
Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London





Anglia route, part of Network Rail's Eastern region

Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London



Between 1880 and 1922 the Great Eastern produced some distinctive locomotives, and several of these have been preserved. Almost all of the Great Eastern's locomotives were, after 1880, built at Stratford Works and many lasted until the end of steam on the Great Eastern

The Great Eastern Counties Railway, which connected Chelmsford to London and Norwich, opened on March 29, 1843.

The Great Eastern Railway (GER) was a pre-grouping British railway company, whose main line linked London Liverpool Street and served Cambridge, Chelmsford, Colchester, Great Yarmouth, Ipswich, King's Lynn, Lowestoft, Norwich, Southend-on-Sea and East Anglian seaside resorts. It also served a suburban area, including Enfield, Chingford, Loughton and Ilford. This suburban network was, in the early 20th century, the busiest steam-hauled commuter system in the world.

The majority of the Great Eastern's locomotives and rolling stock were built at Stratford Works, part of which was on the site of today's Stratford International.



Anglia route, part of Network Rail's Eastern region

Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London



Bhai Ganda Singh, son of Bhai Wadhava Singh.

entered the Mughal forces and served at Multan under Dilawar Khan. Granted the villages of Ahlu-Hollo, Sado, Toor, and Chak in recognition of his bravery.

He had several sons, including:

Sadhu Singh Ahluwalia

four sons including:

Sardar Badar Singh Ahluwalia

only son:

Nawab Jassa Singh Ahluwalia, Sultan ul-Qaum, Dharamvir

*The founder of the dynasty was **Sardar Jassa Singh** - seized Kapurthala from Ibrahim Bhatti in 1777, thus founded the fortunes of the Royal House of Kapurthala.*

Raja Sir Randhar Singh Sahib Bahadur, Raja of Kapurthala

1852 - 1870 H.H. Farzand-i-Dilband Rasikh al-Iqtidad-i-Daulat-i-Inglishia Raja-i-Rajgan Raja Sir Randhar Singh Sahib Bahadur, Raja of Kapurthala, GCSI (10.12.1864)





Anglia route, part of Network Rail's Eastern region

Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London



Rajah Randhir Singh of Kapurthala, like many Maharajahs, overindulged in his royal luxuries. In the late 1850s he found himself with an annual income of only 1 lakh rupees, and as a result urged for the marriage of the daughter of an East Indian gentleman who managed his estates.

The girl Henrietta Melvina Hodges was a protestant Christian, baptised in 1841 and educated by the American Presbyterian missionaries. Her father, Robert Theodore Hodges was the head writer at Ludhiana, Punjab and tutor to Raja Randhir Singh.

The young Henrietta became the third wife of Rajah Randhir Singh in 1859. She soon had three daughters, Princess Melvina R S Ahluwalia who was born in 1860, Princess Victoria Ahluwalia who died as an infant and lastly **Princess Helen Marion Ahluwalia who was born in 1864**. The Raja was very accommodating for his wife in terms of her religious practises; in 1854 the two missionaries who educated his wife were invited to establish themselves at Kapurthala on their own terms. Rajah Randhir Singh was known to be the first Indian noble not avowedly a Christian to support a mission amongst his own people



200
Years of Train Travel
Since 1825

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Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London



In 1867, 'serious differences' arose between husband and wife and Lady Rundheer was described to have 'well grounded complaints against her husband', whose treatment has compelled her seek refuge with her father.

The Rani rapidly sought a divorce and custody of her children and utilised any support available to her to secure her independence.

Lady Rundhir left the Maharajah as soon as the opportunity rose. Whilst being separated in India, she also exercised her rights to property and wealth from the Maharajah that she so desired. A London merchant, Edward Ebenser Meakin, was asked to assist Lady Rundheer Singh. He arrived in India to settle matters between the Maharajah and the Rani who were separated at the time, and successfully obtained property for her. As the Rani maximised her gains and solidified her independence, in 1870 she finalised her divorce and set in motion her plans to settle in England with her two daughters, Melvina and Helen.



Anglia route, part of Network Rail's Eastern region

Norfolk, Suffolk, Essex and parts of Cambridgeshire, Hertfordshire and Greater London



The Rani did not hinder the independence of her daughters who followed their own paths into adulthood. On January 17th 1883 Lady Rundheer's eldest daughter, Princess Melvina Rundheer Singh Ahluwalia married Major Arthur Gilbert Strong in Paris. Major Gilbert who lived in Kelvedon Lodge, Brentwood had served in India and became a member of the Indian Civil Service. After marriage they lived in Kelvedon at Kamra Lodge and became well known to the local public. Although the Rani had remarried, her husband John Harmer Oliver died shortly after their marriage at the age young age 36. **In 1893, at the age of 52 a tragic riding accident in Ongar, lead to the premature death of Lady Rundheer who was now Henrietta Olivier.** She is buried in Doddinghurst, Essex.



200
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Wessex Route

This route is one of the busiest on the rail network, taking in all or part of the counties of Surrey, Berkshire, Hampshire, Dorset, Somerset and Wiltshire.



The Bournemouth Belle was a British named train run by the Southern Railway from 1931 until nationalisation in 1948. The train, composed of Pullman stock, ran non-stop from London Waterloo, leaving at 10:30, to Bournemouth Central, returning at 19:18.

Bournemouth East railway station was the first railway station built in Bournemouth, Dorset, England, and was completed in March 1870. The arrival of the railway made it easier for people to travel to the resort, which helped Bournemouth grow into an important resort town



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In 1869, Rani Henrietta divorced the Raja returned to London, where Helen entered London High Society. Often going out unchaperoned, she became quite a controversial figure, she was a model for artist Edwin Longsden Long, who, although now relatively obscure, was very well known at the time. Within his work, Helen could occasionally be seen in risqué poses, and some of her behaviour was seen as scandalous by the media of the time.

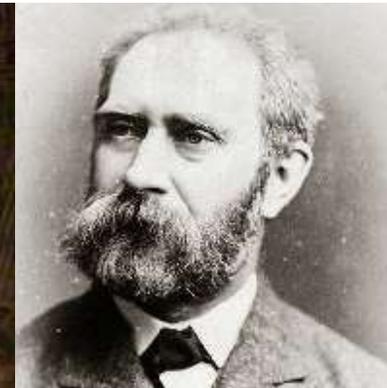
Helen died of Tuberculosis was she was only 23, after a retreat at her sister's house in Kelvedon Hatch, and was laid to rest in All Saints Church, in Doddinghurst near Brentwood.

www.helenahluwalia.com



Wessex Route

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Edwin Long RA

12 July 1829 –
15 May 1891

British genre,
history, biblical
and portrait painter.



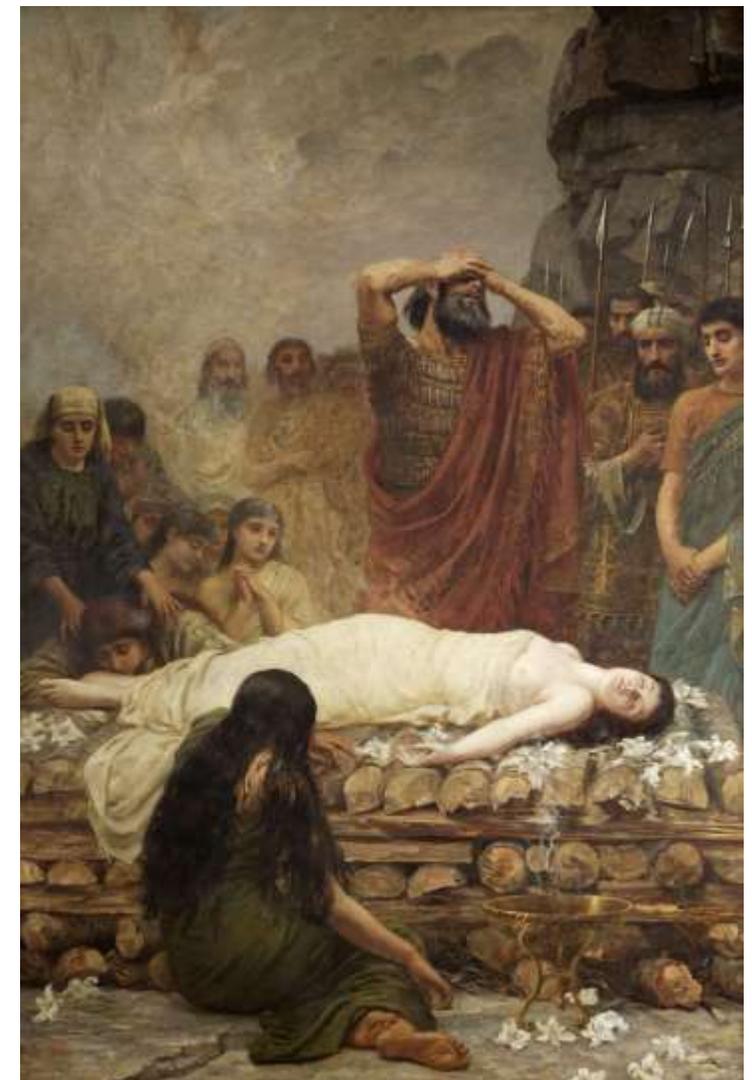
RUSSELL-COTES
HOUSE • GALLERY • GARDEN

East Cliff Promenade, , Bournemouth, Dorset, BH1 3AA



Wessex Route

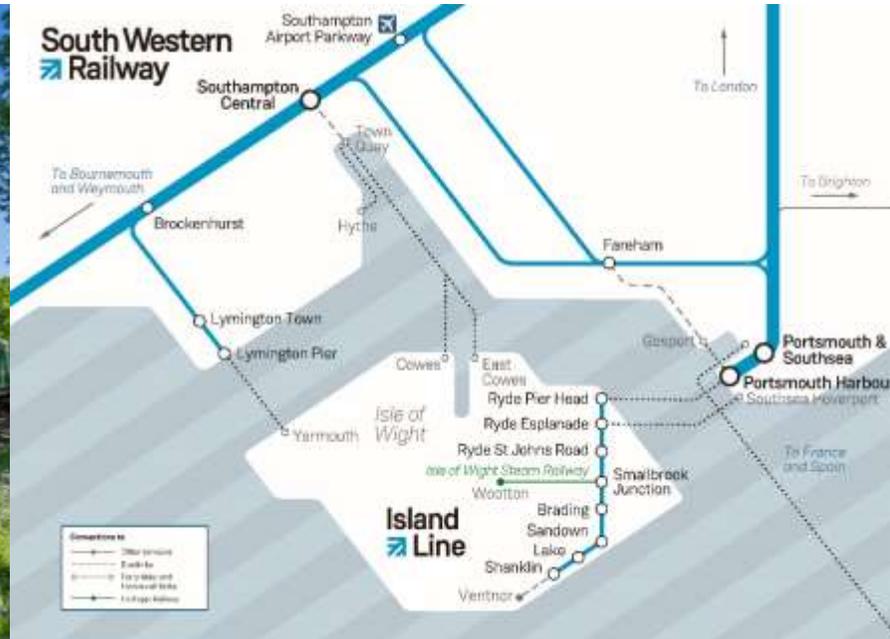
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Wessex Route

This route is one of the busiest on the rail network, taking in all or part of the counties of Surrey, Berkshire, Hampshire, Dorset, Somerset and Wiltshire.



ISLE OF WIGHT STEAM RAILWAY

The first railway on the Isle of Wight opened in 1862, linking Newport and Cowes. It became the nucleus of the Isle of Wight Central Railway. The line from Ryde to Newport was opened in 1875 and by 1890 the island was served by an extensive network of lines. However most of these lines were relatively poorly maintained and had a low level of traffic, reflecting the general isolation and poverty of the island.

The Isle of Wight Steam Railway is a heritage railway on the Isle of Wight. The railway passes through 5+1/2 miles (9 km) of countryside from Smallbrook Junction to Wootton station, passing through the small village of Havenstreet, where the line has a station, headquarters and a depot. At Smallbrook Junction, the steam railway connects with the Island Line.



Wessex Route

This route is one of the busiest on the rail network, taking in all or part of the counties of Surrey, Berkshire, Hampshire, Dorset, Somerset and Wiltshire.



Photo by Edwin Steyer and Melton, 1911
RAM SINGH, THE DESIGNER OF THE INDIAN DURBAN HALL.



Osborne House is a former royal residence in East Cowes, Isle of Wight. The house was built between 1845 and 1851 for Queen Victoria and Prince Albert as a summer home and rural retreat. Albert designed the house himself, in the style of an Italian Renaissance palazzo.



Wessex Route

This route is one of the busiest on the rail network, taking in all or part of the counties of Surrey, Berkshire, Hampshire, Dorset, Somerset and Wiltshire.



1891
-
1892

Khalsa College Amritsar; The Durbar Room, Isle of Wight; Lahore Museum; Governor's House, Shimla; Senate House, Panjab University; College of Agriculture, Lyallpur



Wessex Route

This route is one of the busiest on the rail network, taking in all or part of the counties of Surrey, Berkshire, Hampshire, Dorset, Somerset and Wiltshire.





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Wessex Route

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Description

Bhai Ram Singh, born in the village of Rasulpur, near Batala, in the Gurdaspur District of the state of the Punjab, North West India. Singh trained as a carpenter before becoming a successful architect and Vice-Principal of the Mayo School of Art in Lahore, which he designed. In 1885-7 he worked with Lockwood Kipling, Principal of the Mayo School and father of the writer Rudyard Kipling, in decorating the Indian passage and ballroom at Bagshot Park for the Duke of Connaught.

His fame led to a commission to design the decoration of Queen Victoria's 'new room' – the Durbar Room at Osborne on the Isle of Wight. The Queen met him on site in January 1891 and noted that he was 'a very intelligent, pleasant, nice man, a Seikh [sp. 'Sikh']'; we looked at sketches he had made for the decoration of the room'. In 1911 King George V made him an MVO (Member of the Royal Victorian Order).

Signed and dated: Rudolf Swoboda 92. Provenance: Painted for Queen Victoria

RUDOLF SWOBODA (1859-1914)

Bhai Ram Singh Signed and dated 1892

Oil on panel | 30.1 x 18.2 cm

(support, canvas/panel/stretcher external) | RCIN 403750



ROYAL
COLLECTION
TRUST

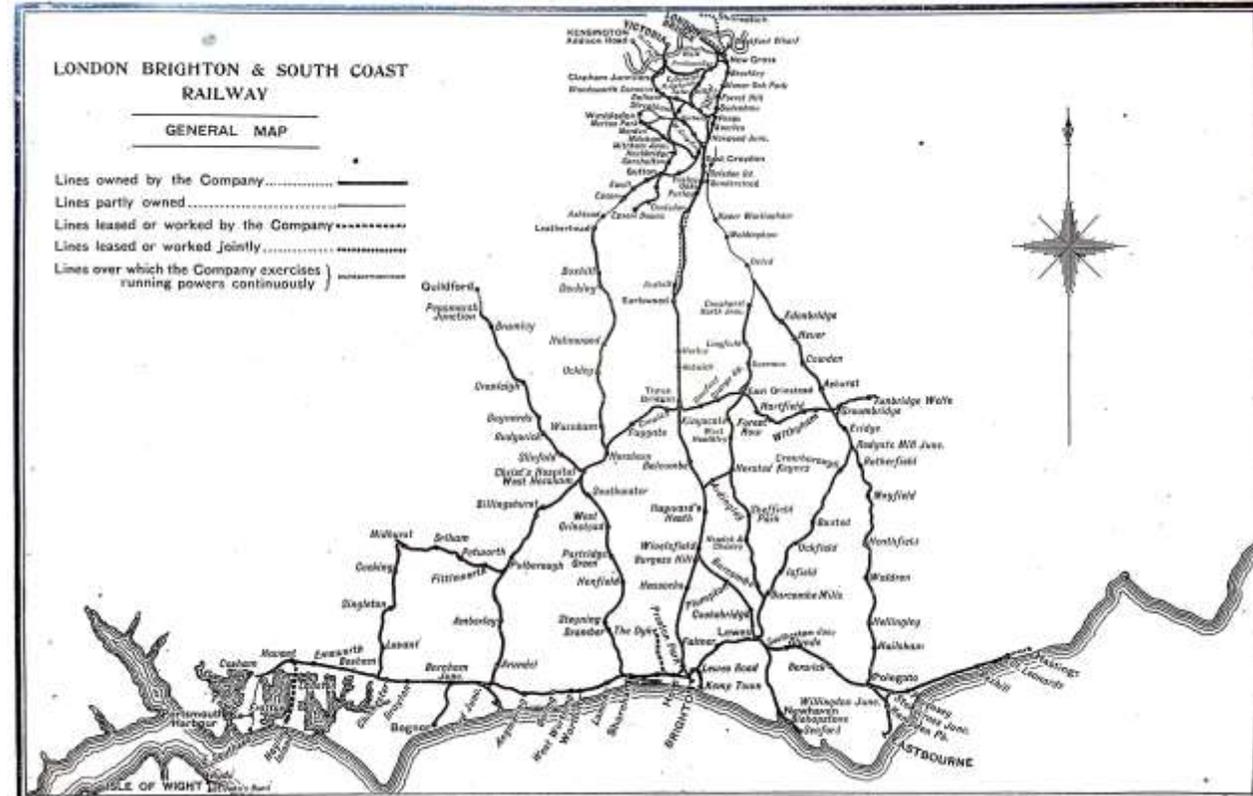


200 Years of Train Travel Since 1825

Sussex



The route includes the Brighton Main Line and is among the busiest and most congested in the country



The UK's London, Brighton and South Coast Railway (known as the LB&SCR or Brighton Line) was formed on 27th July 1846 by the amalgamation of the London & Brighton Railway and the London & Croydon Railway



200
Years of Train Travel
Since 1825

Sussex

Stories from UK Sikh History



The route includes the Brighton Main Line and is among the busiest and most congested in the country



During the First World War, the Royal Pavilion in Brighton was converted into a hospital for wounded soldiers. It became one of the most famous military hospitals in Britain.

From 1914 to 1916 it was used for Indian soldiers who had been wounded on the battlefields of the Western Front.



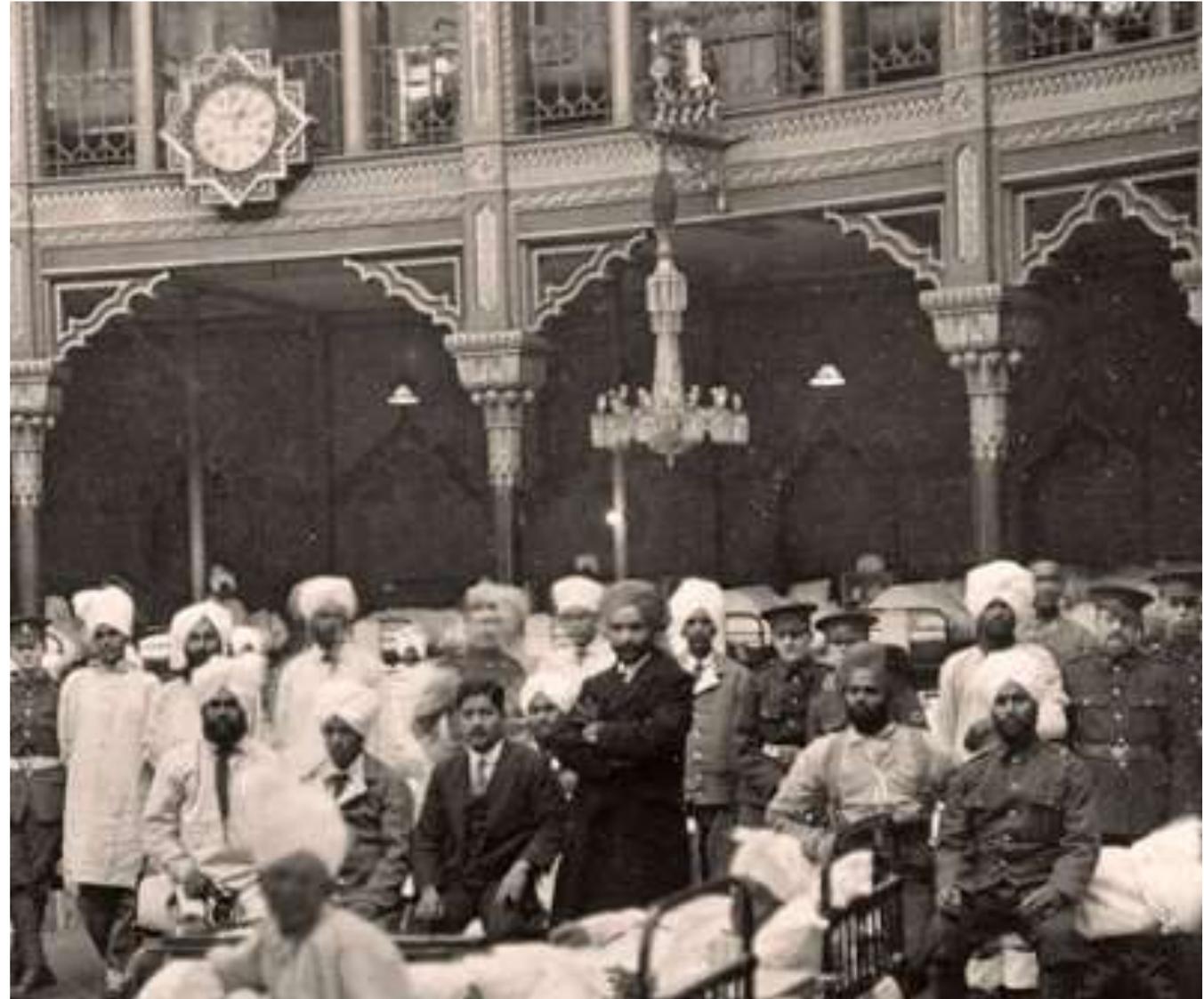
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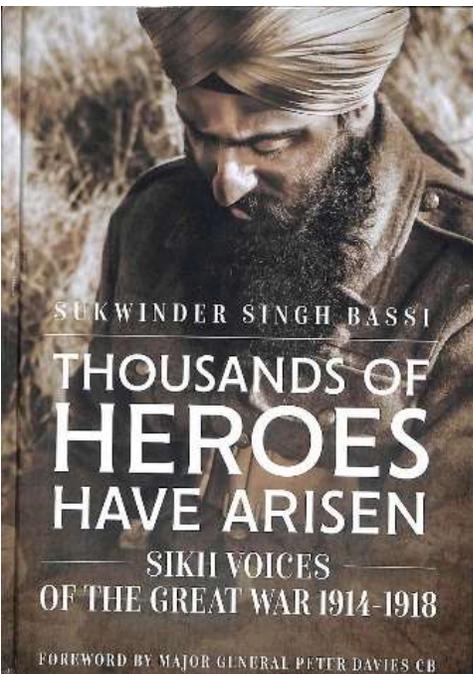




The route includes the Brighton Main Line and is among the busiest and most congested in the country

“And there is an expenditure, too great for words, in this country, of black and red pepper (i.e. Hindustani and British troops). You are wise and for the rest you will reply without fail to this letter. [...] The black pepper which has come from India has all been used up, and to carry on with I will (i.e., they will) now send for more men, otherwise there would be very little red pepper remaining, because the black is hard and there is plenty of it. And the black pepper (here) is somewhat less than the red, and this water is not right without black pepper. Now you must understand, and what you can see with the eye, is written; you must multiply it all by 45.”

Aware of censorship, a soldier would often use coded or euphemistic language. Here he conveys his shock at the large number of casualties, which led him (and many others) to believe that they were used as ‘cannon fodder’.

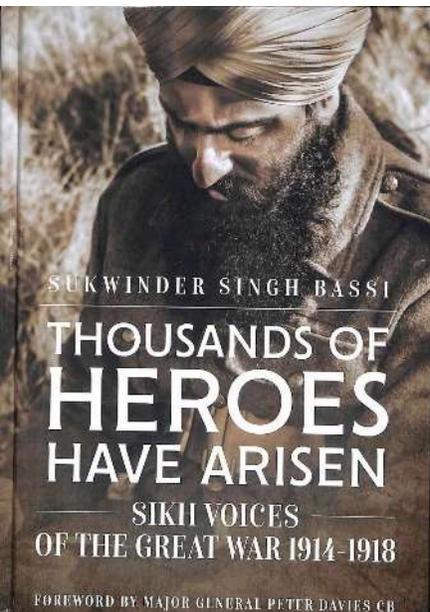




The route includes the Brighton Main Line and is among the busiest and most congested in the country

“I have been wounded and am in hospital. The bullet hit me in my left shoulder but I was not damaged badly. My arm is strong again. You say that wounded men have returned with pensions – well – that rests with the Guru to decide. If it be my fate, I shall return to my life in India. If not, then there is no hope, unless the war ends, of my ever coming home, for those who recover from their wounds are sent back to the war.”

*Balwant Singh, 47th Sikhs, Brighton, to a friend in India
(Gurmukhi, 24-Oct-1915)*

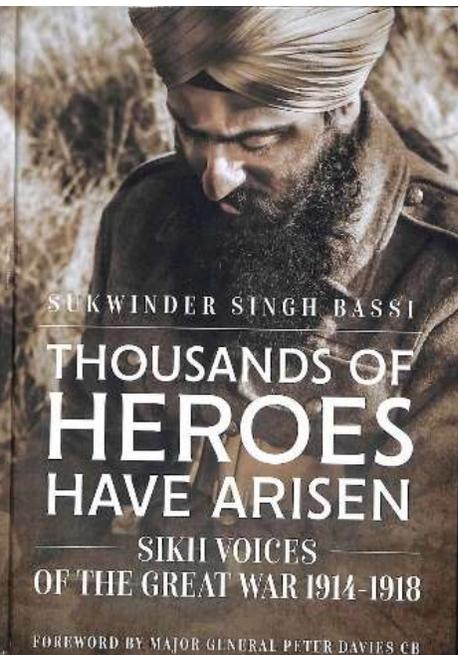




The route includes the Brighton Main Line and is among the busiest and most congested in the country

“There is a Sikh church in each hospital. Sirdar Buta Singh has sent us a large number of “Granth Sahibs” (scriptures), and we are very happy in our hospitals. Services are held just as in India. Government has made excellent arrangements for the sick and wounded. There is no trouble of any kind. We pass our days in joyful ease while government showers benefits upon us. We bless God continually and pray for his bounty.”

*Ranjit Singh, 38th Central India Horse,
York Place Hospital, Brighton to a friend in India.
(Gurmukhi, 10-Nov-1915)*



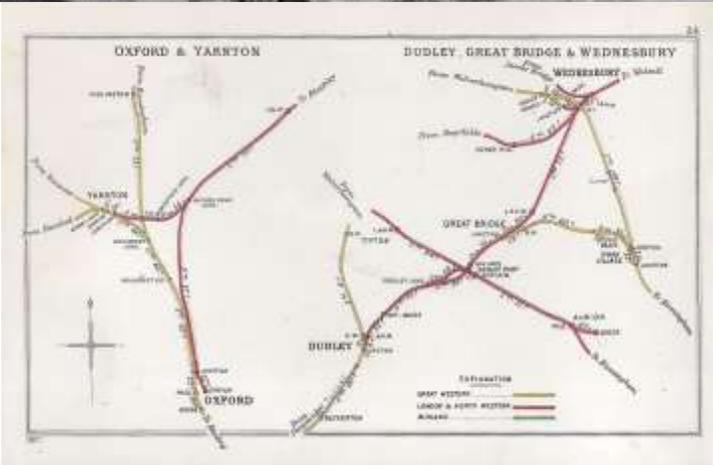


Central Route

Within this route is the Chiltern main line between London Marylebone and the West Midlands, the Snow Hill line from Stratford-upon-Avon to Worcester, the Cross City line in Birmingham, and lines to Wolverhampton, Coventry, Walsall and Oxford.



The Great Western Railway (GWR) opened to Oxford on 12 June 1844,





200
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Central Route

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409 FFU Malik



 **BALLIOL COLLEGE**
UNIVERSITY OF OXFORD

Jowett
Sligger
Malik





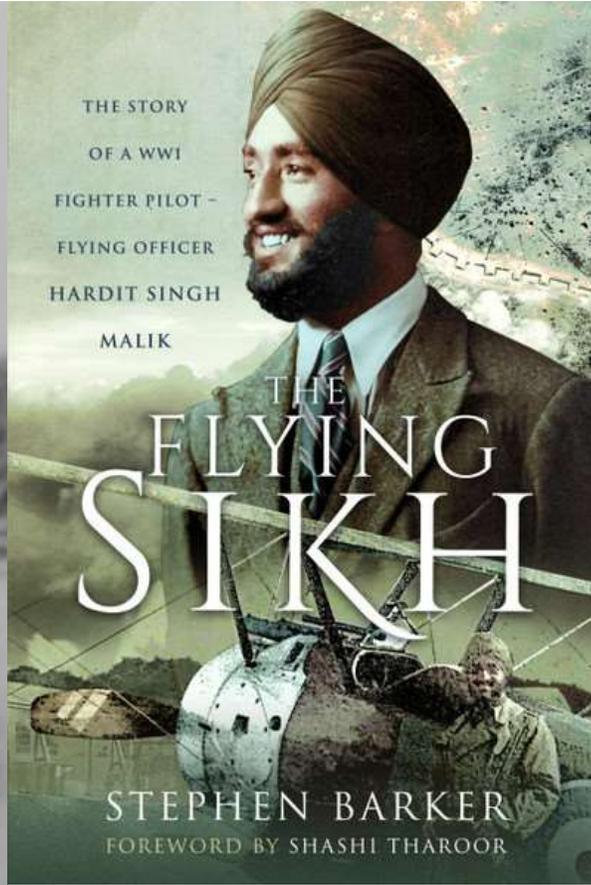
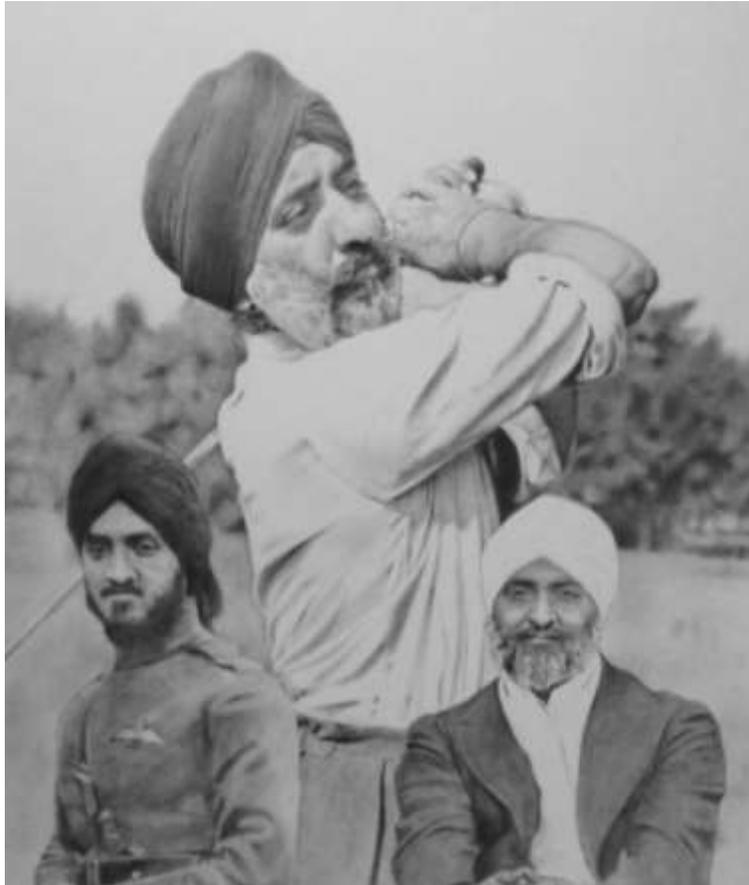
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Central Route

Stories from UK Sikh History



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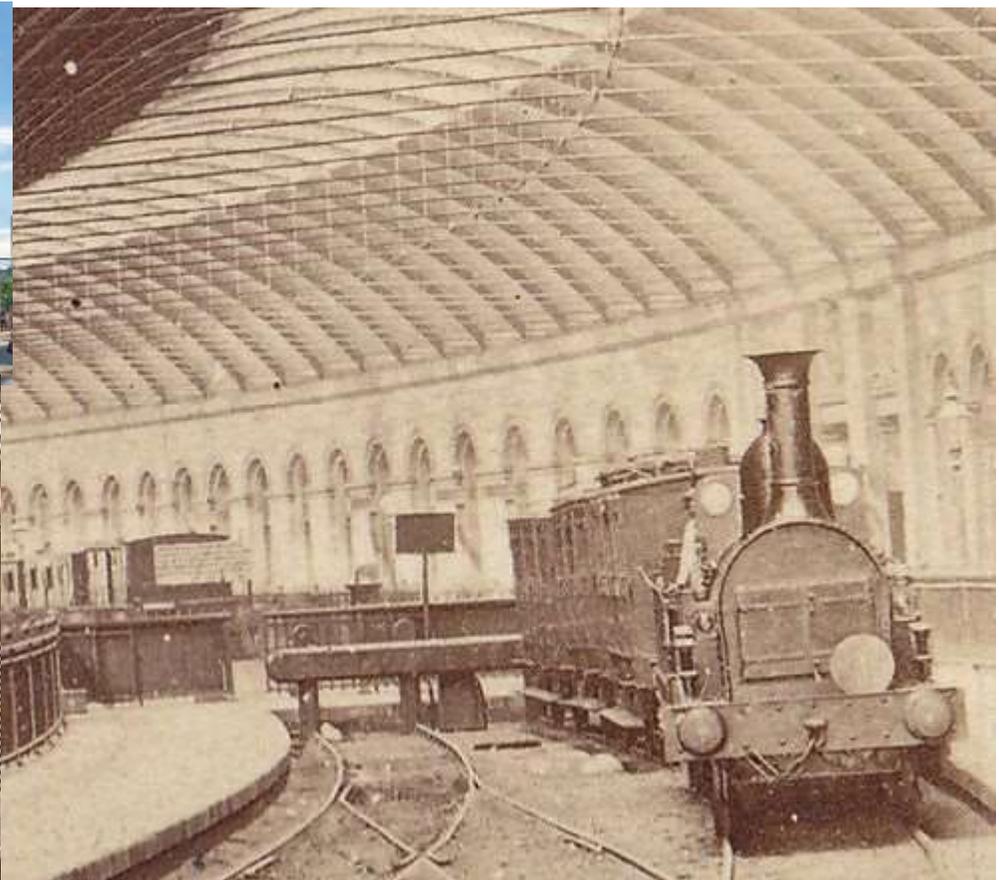




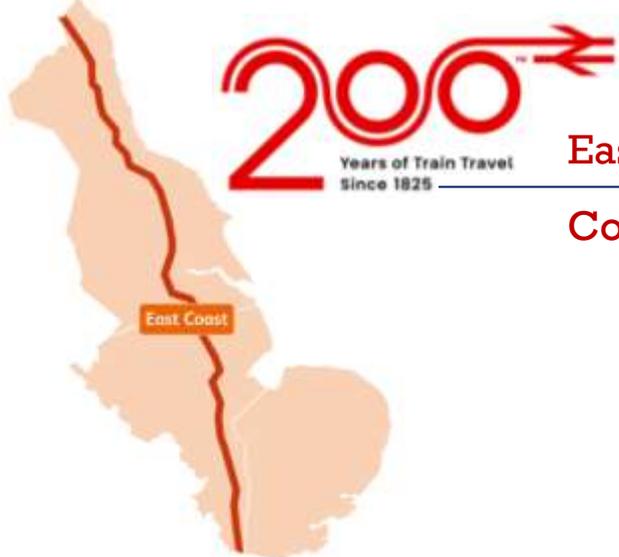
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East Coast Route

Connects the capitals of England and Scotland via Yorkshire, York, Durham and Newcastle.

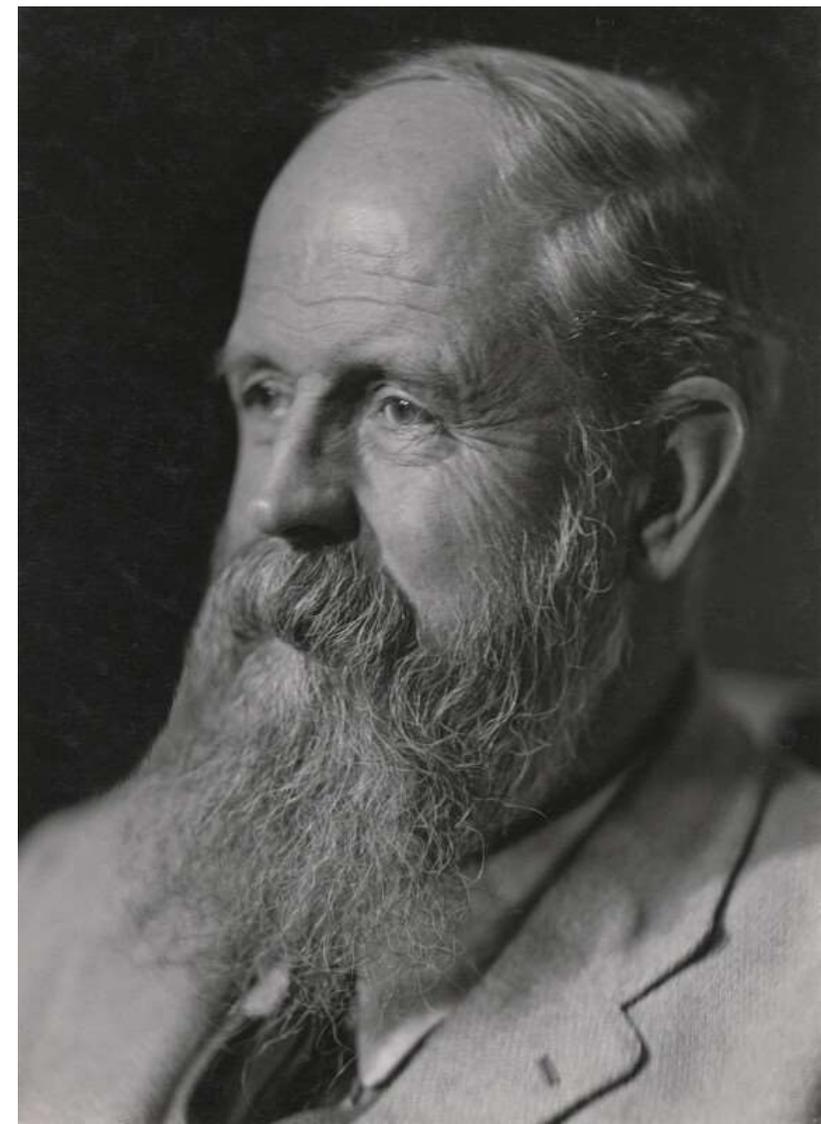
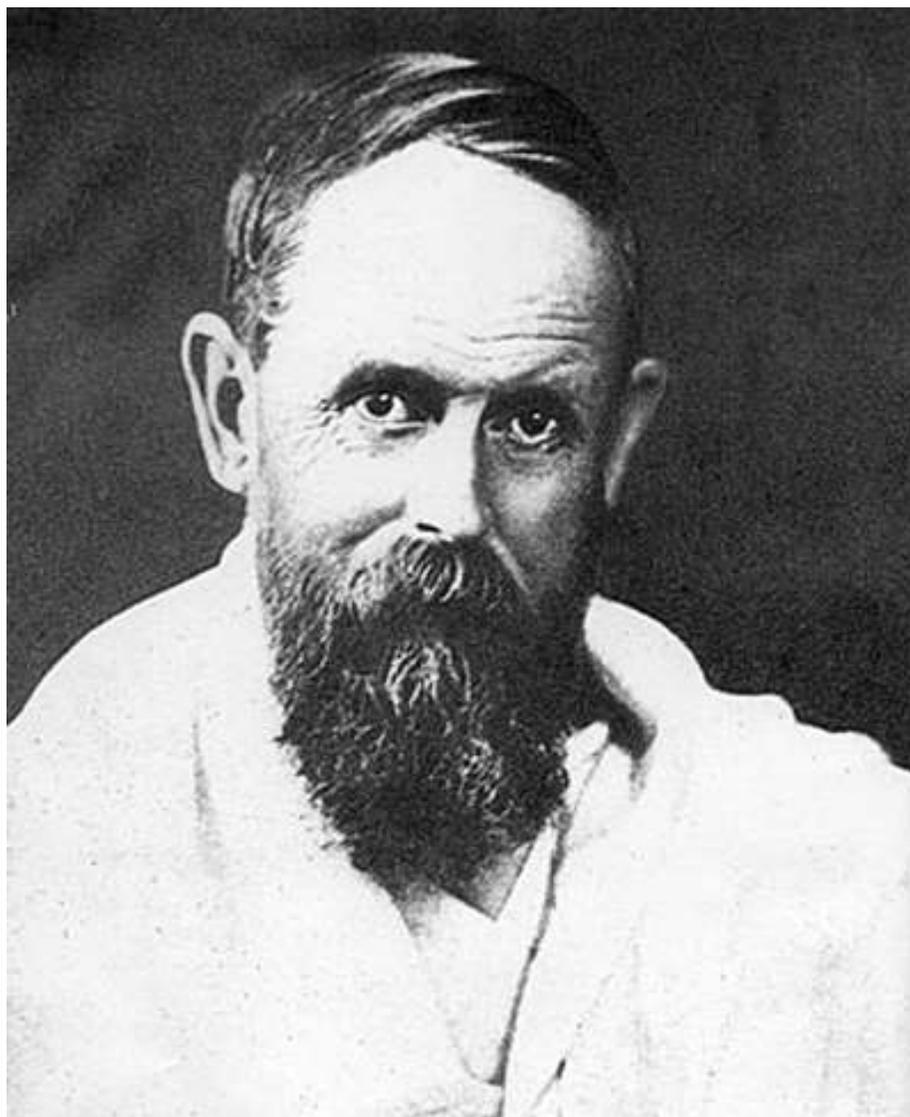
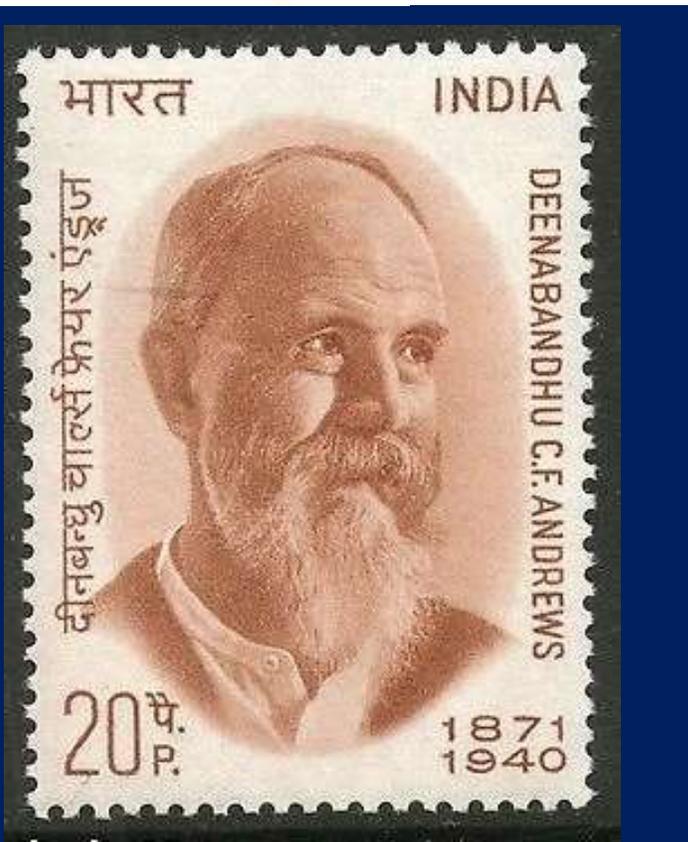


Newcastle Central Station on Neville Street was designed by John Dobson and was opened by Queen Victoria on the 29th August 1850. Replacing three earlier stations, it was jointly funded by the Newcastle & Carlisle Railway and George Hudson's Newcastle & Darlington Junction and Newcastle & Berwick Railways.



East Coast Route

Connects the capitals of England and Scotland via Yorkshire, York, Durham and Newcastle.

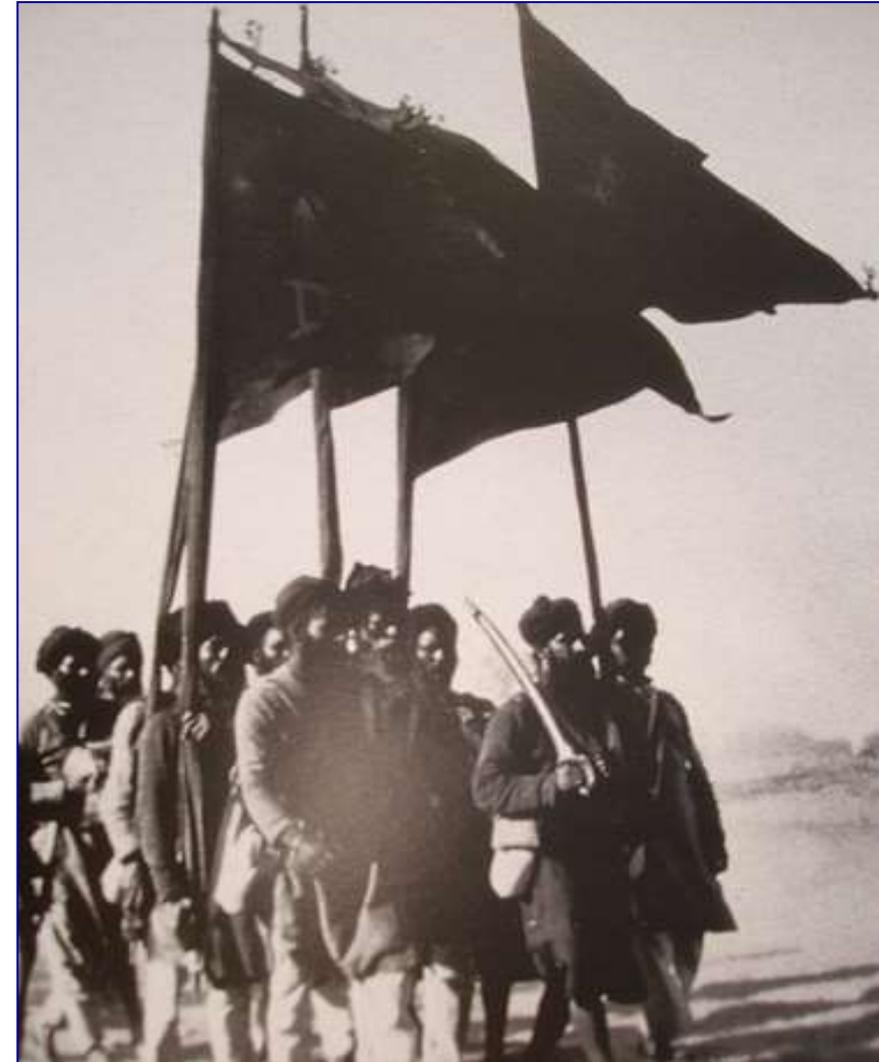
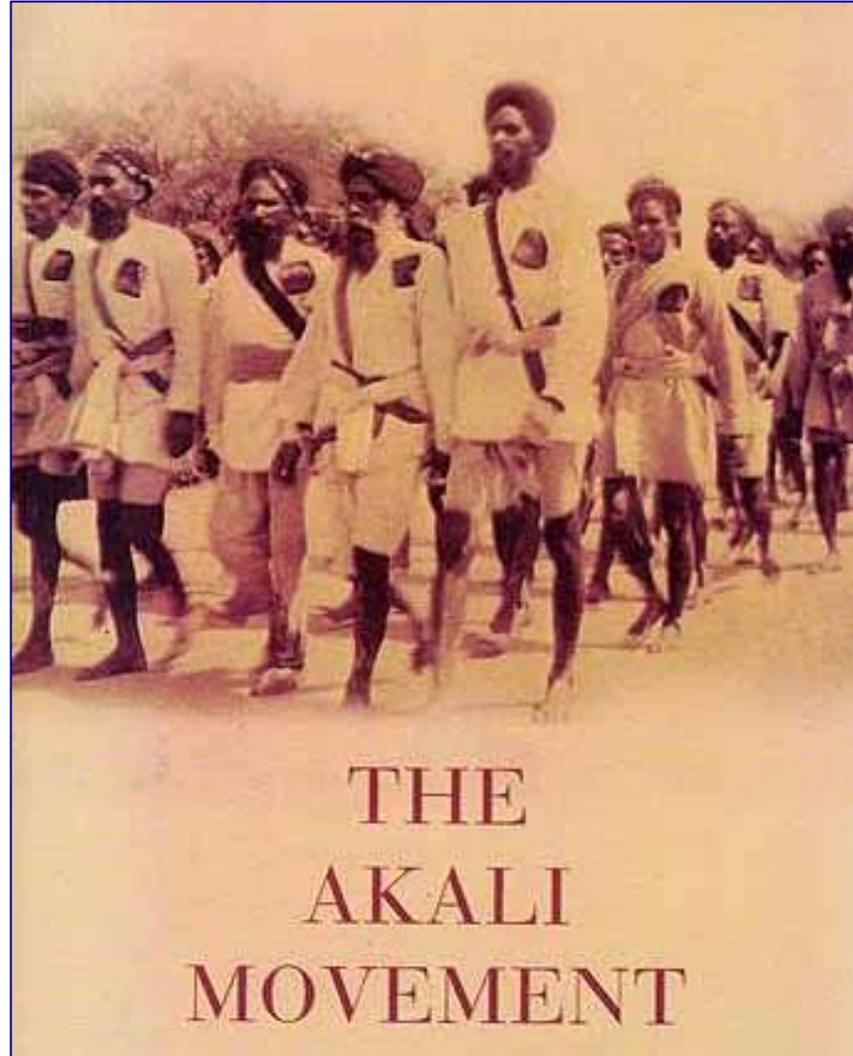
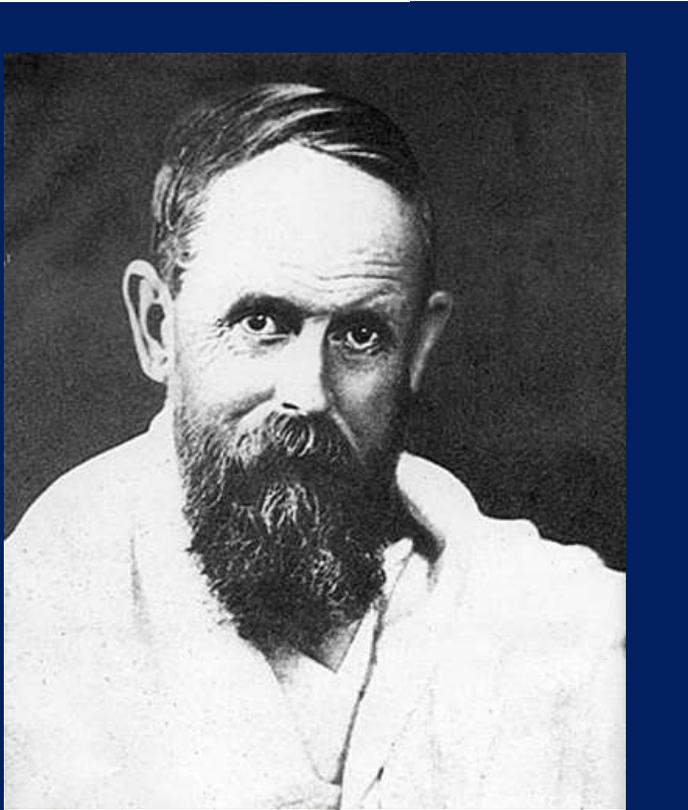




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East Coast Route

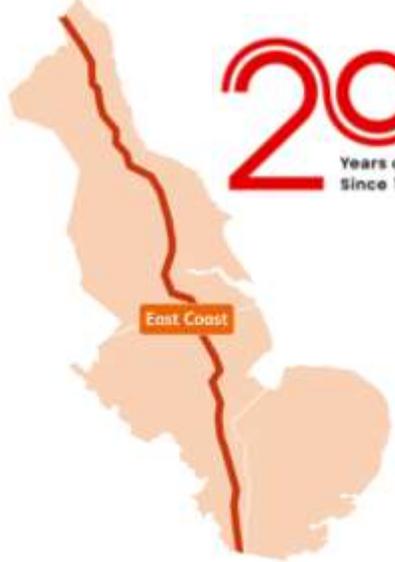
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East Coast Route

Connects the capitals of England and Scotland via Yorkshire, York, Durham and Newcastle.



"It was very rarely that I witnessed any Akali Sikh, who went forward to suffer, flinch from a blow when it was struck. Apart from the instinctive and involuntary reaction of the muscles that has the appearance of a slight shrinking back, there was nothing, so far as I can remember that could be called a deliberate avoidance of the blow struck. The blows were received one by one without resistance and without a sign of fear."

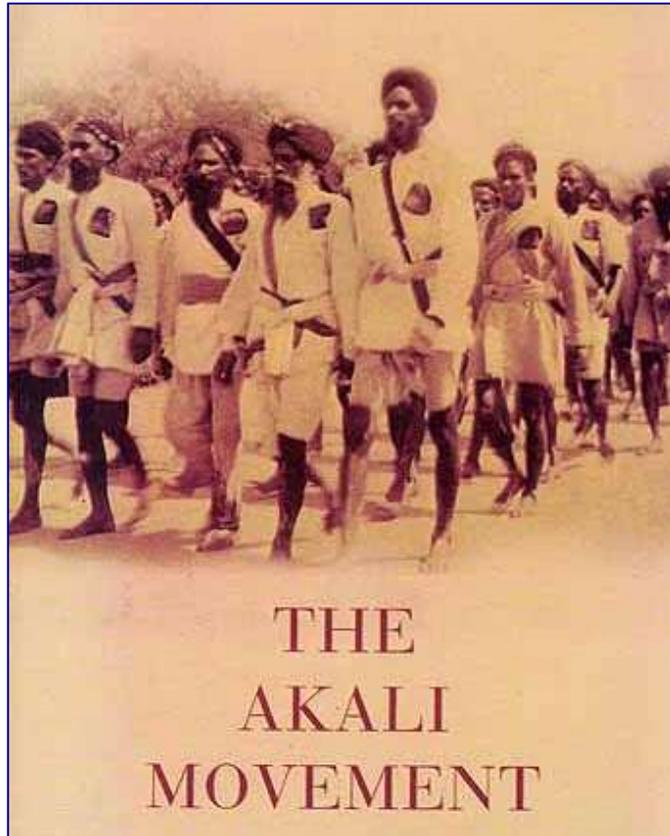
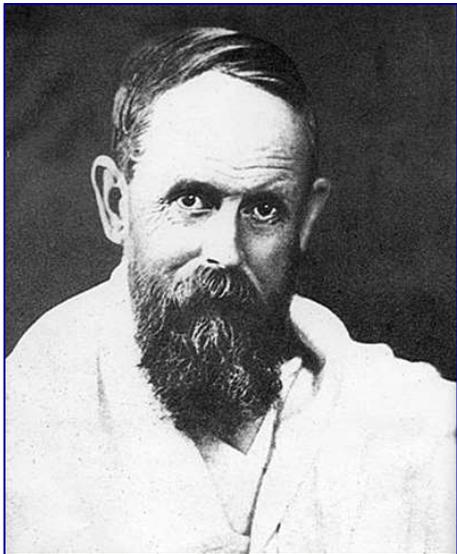
*"... The brutality and inhumanity of the whole scene was indescribably increased by the fact that the men who were hit were praying to God and had already taken a vow that they would remain silent and peaceful in word and deed. The Akali Sikhs who had taken this vow, both at the Golden Temple before starting and also at the shrine of Guru-ka-Bagh, were as I have already stated, largely from the army. **They had served in many campaigns in Flanders, in France, in Mesopotamia and in East Africa. Some of them at the risk of their own safety may have saved the lives of Englishmen who had been wounded. Now they were felled to the ground at the hand of English officials serving in the same Government which they themselves had served ...**"*



200
Years of Train Travel
Since 1825

East Coast Route

Connects the capitals of England and Scotland via Yorkshire, York, Durham and Newcastle.



"one in three of the Sikhs in these jathas had been a soldier and had served during the Great War."

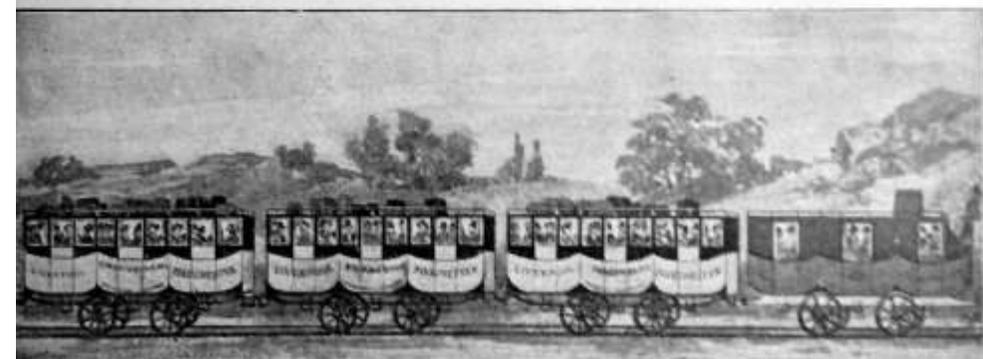
"... A new heroism, learnt through suffering, has arisen in the land. A new lesson in moral warfare has been taught to the world..."

The Tribune



North West Route

The North West route runs from Cheshire in the south to Merseyside, Greater Manchester, Lancashire and Cumbria in the North.



The Liverpool and Manchester Railway (L&MR) was the first inter-city passenger and freight railway in the world, opening on September 15, 1830. It was the first public steam railway between two major cities and was a revolutionary railroad that transformed trade, travel, technology, and time.



North West Route



The North West route runs from Cheshire in the south to Merseyside, Greater Manchester, Lancashire and Cumbria in the North.

Gyani Sundar Singh Sagar Born 3 June 1917, Died 25 December 1996 (aged 79)

Sagar, known as Gyani Ji, was a Sikh scholar and social activist. He spent his life fighting for Sikh rights in the UK. His seven-year campaign for Manchester Sikh bus conductors to wear the turban as part of their uniform and his protest against the Motorcycle Crash Helmets Act of 1972 to allow Sikhs to wear turbans instead of crash helmets were significant. A respected Sikh, he helped found one of Europe's first Sikh Gurdwaras in Manchester in 1953.

Early life, education

Gyani Sundar Singh Sagar was born in Ghalotian Kalan, Sialkot, Punjab, India (now Pakistan). He earned an honours degree in Punjabi language and literature from Punjab University in Amritsar after attending Scott Mission High School. His religious studies degree made him Gyani.

After graduation, he joined his father on a business trip to Britain, which influenced his decision to move there permanently after the Partition of India in 1947. Partition made Gyani Ji's hometown in Sialkot part of Pakistan, forcing the Sagar family to flee to India.

After living in India, Gyani Ji moved to Manchester in 1948. He first worked as a freelance salesman but later used his education, language skills, and knowledge of Britain to help Sikhs across the UK.

Personal life—He married Rajendra Kaur in 1933 and had three sons and three daughters.



**Motor-Cycle Crash Helmets
(Religious Exemption) Act**

1976

Gyani Sundar Singh Sagar, who fought for turban-wearing Sikh men to be exempt from the law regarding motorcycle helmets



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In 2016, Manchester Central Library organised an exhibition where his moped was put on display and his fight for the turban campaigns explained along with other crucial activists from the area. This was in collaboration with the Ahmed Iqbal Ullah Race Relations Resource Centre and attracted many visitors.

Equally, Lemn Sissay covered his campaigning in his BBC documentary Race Apart in 2015 to mark the fortieth anniversary of the Race Relations Act 1965.





North West Route



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WE DIE WITH IT, LET US LIVE WITH IT...

Sikhs' case for turbans

By our own Reporter

Another fold in the long tale of the turban was unwound yesterday in Manchester, where the corporation transport committee refuses to allow turbaned Sikhs to work as bus conductors. The committee has a rule that drivers and conductors must wear the department's uniform cap.

Seven leaders of the Sikh community in the city—a dignified delegation wearing turbans from pale pink, through patterned browns and greens, to dark blue—yesterday met the chairman of the committee, Councillor C. R. Morris, to tell him why they think the ban on turbans is wrong.

Matter of principle

The chief spokesman for the Sikhs was Gyani Sundar Singh Sagar, a university graduate and a leader of the Manchester community, who started the story last year by applying for a job as a bus conductor. He offered to wear the department's badge in his dark blue turban. After research and discussion, the committee decided to stick to its rule—wear a cap, or no job as a conductor. Sagar wanted his turban, refused a turbaned job in one of the bus depots, and, with his community, has since been pressing the committee as a matter of principle.

The committee's original ban on turbans was upheld in the city council last year by 41 votes to 31. A second debate on the issue was averted last month when Councillor Morris said he was prepared to meet leaders of the Sikhs in Manchester and hear their case. Yesterday, after an hour's discussion, he described Sagar as a "powerful advocate."

Points raised by the delegation were that the committee had ignored the general feeling in the city that turbaned conductors should be

employed as conductors would wear turbans of any colour chosen by the committee, and said: "Turbans would add colour to the scene of Commonwealth here . . . and probably bring more passengers to see how hard and well we work."

After the meeting, Councillor Morris said he had been impressed by the delegation's case. It had been listened to carefully and would be placed before the next meeting of the transport committee, whose decision would come before the city council in October. He said:

"I want the Sikh community to feel that we are not discriminating against them on religious grounds and that we are taking a tolerant and reasonable attitude. As far as the turban is concerned, it has been a condition of employment that drivers and conductors must wear the uniform cap."

Councillor Morris declined to hazard any guess about whether his committee, after hearing the delegation's case, would be likely to change its mind.

Sagar, and other members of the delegation, said the question of turbaned conductors was now a matter of principle. There were about 700 Sikhs in Manchester and it was unlikely that the transport department



An impression of a Manchester Corporation Transport busman's badge

1959–1967 Manchester bus conductor uniform and turbans

Gyani Ji applied to conduct Manchester buses in 1959. After acceptance, he was told he had to wear the full uniform, including the peaked cap, which required him to remove his turban. Gyani Ji was rightly furious at this unfair policy. Gyani Ji began a seven-year campaign for religious tolerance and social justice, challenging the Manchester City Corporation and unions. His main points throughout the debate were that opposition to the turban stemmed "mainly from misunderstanding and ignorance" which he worked to correct, that wearing it was essential to being a "proper Sikh", and that the British army had accepted turbans as part of the uniform without issue when Sikhs fought in both World Wars and lost 82,000.

Only Newcastle-upon-Tyne Sikhs could wear turbans as part of their uniform in 1959, when his campaign began. Gyani Ji leveraged his local government and diplomatic skills to achieve his goals by writing to MPs, councillors, religious leaders, senior military officials, and other influential politicians and petitioning.

In July 1959, Gyani Ji's local councillor Trevor Thomas, who supported him, proposed an amendment to allow turbans on bus conductor uniforms at a Manchester Transport Council Meeting. One side claimed Sikhs were religiously discriminated against. The caps rule was mostly meaningless, so it wasn't worth arguing about. In contrast, the Transport Department employed many coloured workers and did not discriminate. Allowing a precedent could lead to unapproved uniforms. Killed Scotsmen, dancing Irishmen with pointed caps, and Muslims interrupting bus schedules with prayer mats were all cited as bogeys. Finally, the Committee relied on other Transport Departments' ban on turbans.

This battle was covered extensively in local and national press and went to several Transport Committee votes before the motion to allow turbans in the Manchester bus conductor uniform was passed 71–23 in October 1966. After hearing the news, Gyani Ji told the press "This is a victory for the people of Manchester". A young Sikh man became Manchester's first bus conductor to wear a turban in 1970, despite union issues and Gyani Ji's age limit.

The Guardian, 11 August 1960.



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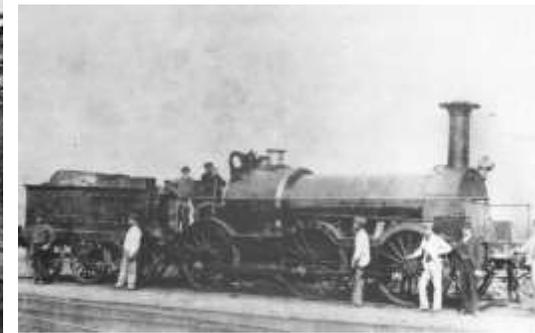
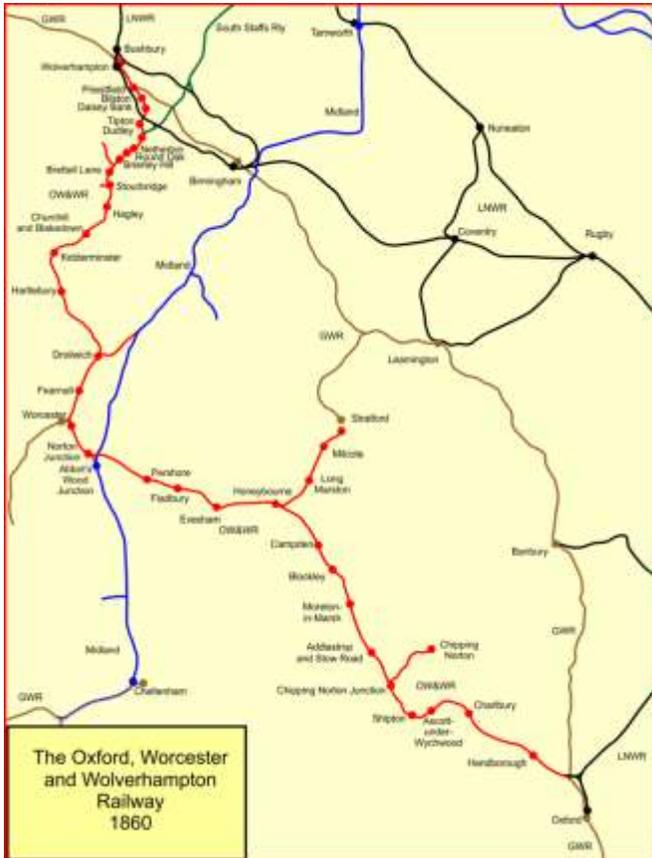
Mukhtiar Singh Pardesi, Feb 1967

Mukhtiar Singh Pardesi, was the first turbanned Sikh in Manchester to join GMC as a bus conductor.



Central Route

The Central route covers a major part of the national rail network. It includes a main link between the West Midlands and London, a key commuter line in and out of Birmingham and a vital freight route.



The Oxford, Worcester and Wolverhampton Railway (OW&WR) was incorporated in 1845 and opened in 1850, and was one of the original constituent companies of the West Midland Railway (WMR). The OW&WR had previously absorbed the Stratford and Moreton Tramway, which was incorporated in 1821 and opened in 1826.

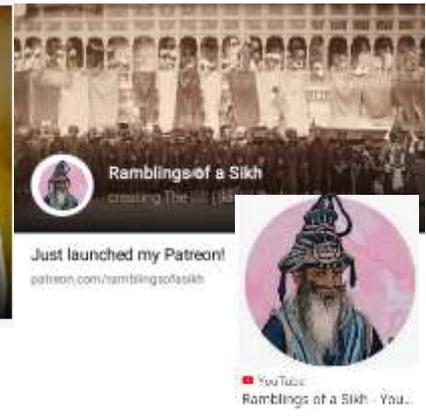


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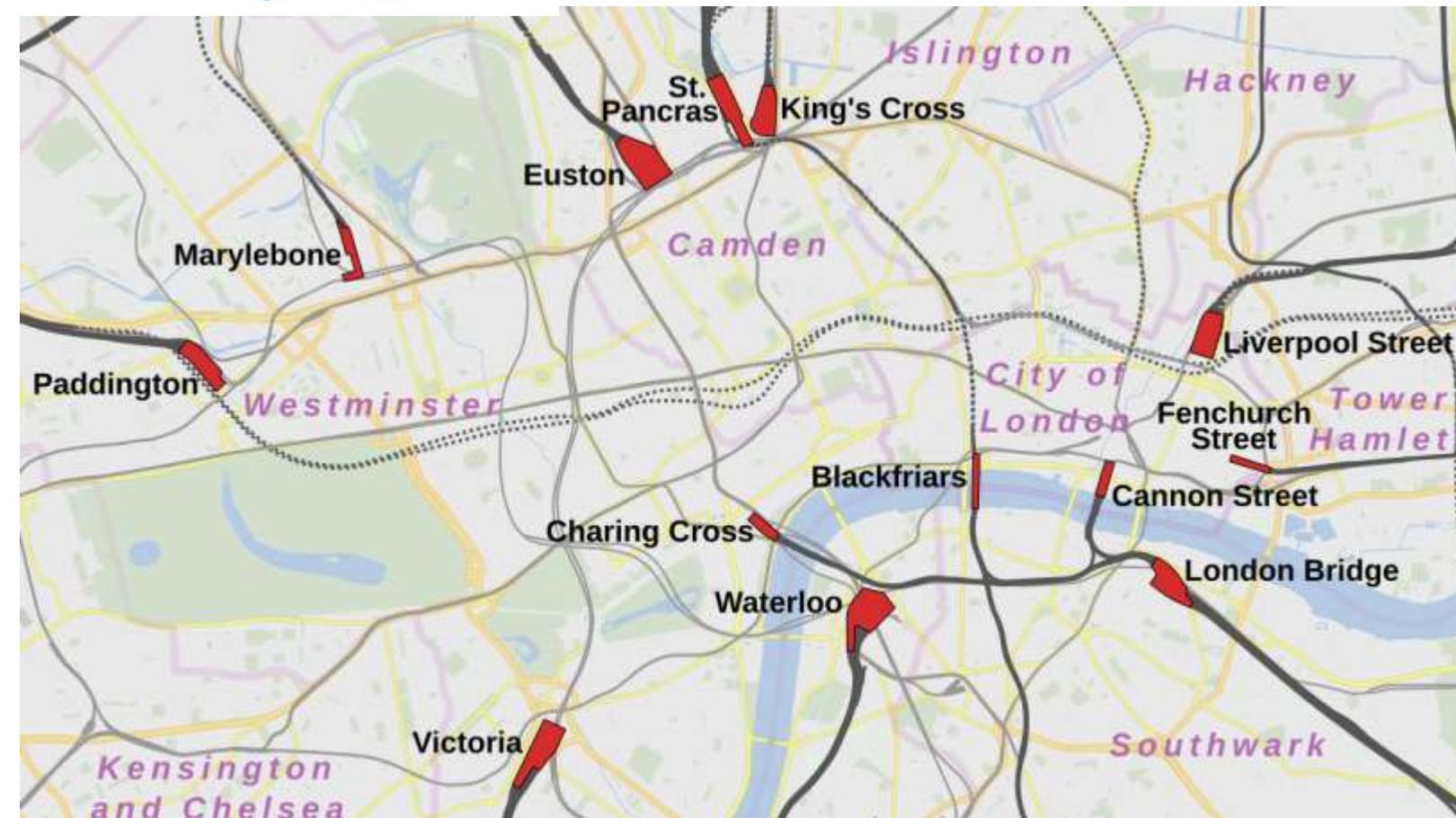
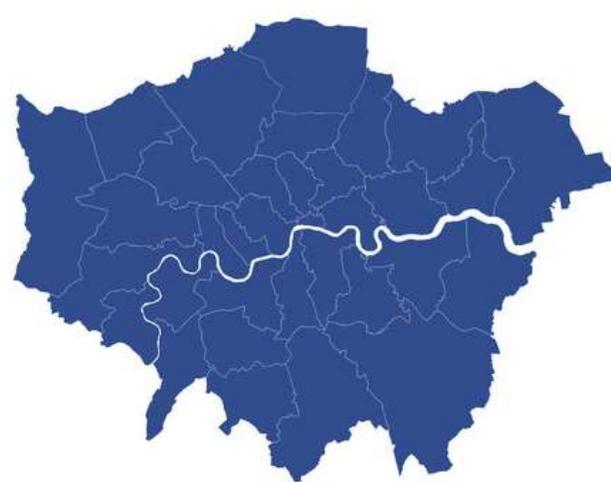
YouTube
How Did One Man's Fight for Turban ...





London Terminals

Most London terminal stations were developed in the mid-19th century during the initial boom of rail transport. Many stations were built around the edge of central London, stopping at what is now the London Inner Ring Road, because it was prohibitively expensive to build right into the centre, and because each railway was owned by a private company competing with the others. The creation of the London Underground provided a practical connection to the various terminals, which continues to be the case as of the 21st century.





1960s, 1970s



He takes pay cut to test promise

TOURNAMENT Raghbir Singh became a bus conductor yesterday—to see if while people kept their promises. And last night 37-year-old Raghbir said: "It was a very beautiful day. There was nothing to worry about."

Raghbir, the fair coloured, eyes man on Delhi's busy street the city's bus stand was swapped nearly three weeks ago. "I applied for the job to see if the bus company kept its word."

He gave up a better paid job as an engineer after to make the test. And he said after his first day's stint on a No. 8 bus: "The other conductors have all been very kind and helpful."

"Before I started the chief came up to me and said: 'It's a very important, new job for you and let it over."

LUCK

"My driver was a beautiful chap. We had a top of tea together afterwards. And he said if I'd enjoyed the journey, though all day long he was making the test."

Raghbir:
It isn't hard work... it's freedom






1981

They lost in the Court of Appeal. Lord Denning MR held the following.

“ The statute in section 3(1) contains a definition of a “racial group”. It means a “group of persons defined by reference to colour, race, nationality or ethnic or national origins.” That definition is very carefully framed. Most interesting is that it does not include religion or politics or culture. You can discriminate for or against Roman Catholics as much as you like without being in breach of the law. You can discriminate for or against Communists as much as you please, without being in breach of the law. You can discriminate for or against the “hippies” as much as you like, without being in breach of the law. But you must not discriminate against a man because of his colour or of his race or of his nationality, or of “his ethnic or national origins.” You must remember that it is perfectly lawful to discriminate against groups of people to whom you object - so long as they are not a racial group. You can discriminate against the Moonies or the Skinheads or any other group which you dislike or to which you take objection. No matter whether your objection to them is reasonable or unreasonable, you can discriminate against them - without being in breach of the law.’





1982





1982

Gurinder Singh Mandla Case – Park Grove School, Birmingham/ Commission for Racial Equality brought the case. **Appeal Committee of the House of Lords** granted on **18 November 1982** against the decision of the Court of Appeal (Lord Denning MR, Oliver and Kerr LJJ)

Lord Frase of Tullybelton :My Lords, the main question in this appeal is whether Sikhs are a 'racial group' for the purposes of the Race Relations Act 1976. They won the Appeal to the House of Lords' Lord Fraser held the following.

“ For a group to constitute an ethnic group in the sense of the 1976 Act, it must, in my opinion, regard itself, and be regarded by others, as a distinct community by virtue of certain characteristics. Some of these characteristics are essential; others are not essential but one or more of them will commonly be found and will help to distinguish the group from the surrounding community. The conditions which appear to me to be essential are these:

- (1) a long shared history, of which the group is conscious as distinguishing it from other groups, and the memory of which it keeps alive;
- (2) a cultural tradition of its own, including family and social customs and manners, often but not necessarily associated with religious observance. In addition to those two essential characteristics the following characteristics are, in my opinion, relevant:
- (3) either a common geographical origin, or descent from a small number of common ancestors;
- (4) a common language, not necessarily peculiar to the group;
- (5) a common literature peculiar to the group;
- (6) a common religion different from that of neighbouring groups or from the general community surrounding it;
- (7) being a minority or being an oppressed or a dominant group within a larger community, for example a conquered people (say, the inhabitants of England shortly after the Norman conquest) and their conquerors might both be ethnic groups.



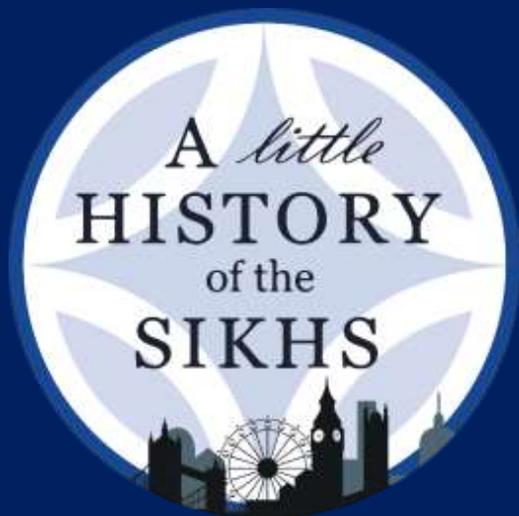
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"... a group is identifiable in terms of its ethnic origins if it is a segment of the population distinguished from others by a sufficient combination of shared customs, beliefs, traditions and characteristics derived from a common or presumed common past, even if not drawn from what in biological terms is a common racial stock. It is that combination which gives them an historically determined social identity in their own eyes and in the eyes of those outside the group. They have a distinct social identity based not simply on group cohesion and solidarity but also on their belief as to their historical antecedents.

They held that Sikhs were a racial or ethnic group."



Thank You for the invitation
Questions, Feedback in Chat, Discussion

Thank You



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London's Only Dual Language Roundel

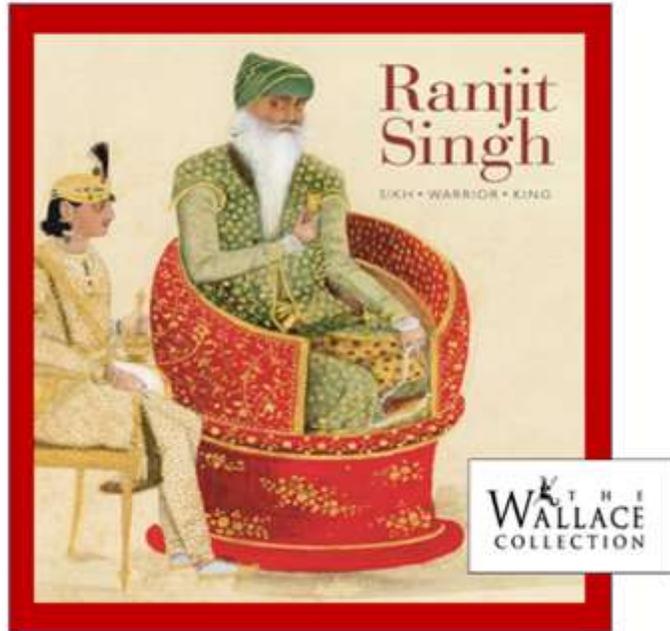


<https://www.theguardian.com/cities/2018/apr/04/how-london-southall-became-little-punjab->

TfL Sikh Network

Invite you to join us for a discounted visit to the Wallace Museum's major exhibition on:

Maharajah Ranjit Singh: Sikh, Warrior, King



Join us to explore the life of the great Sikh leader Ranjit Singh (1780–1839) in the museum's current major exhibition, *Ranjit Singh: Sikh, Warrior, King*.

★★★★ 'a glorious show' - The Evening Standard
★★★★ - The Times

Visit Details:

Date: Saturday 21st September at 2:00 pm

Museum location: Hertford House, Manchester Square, London, W1U 3BN

Nearest Tube Station: Bond Street, 7 min walk

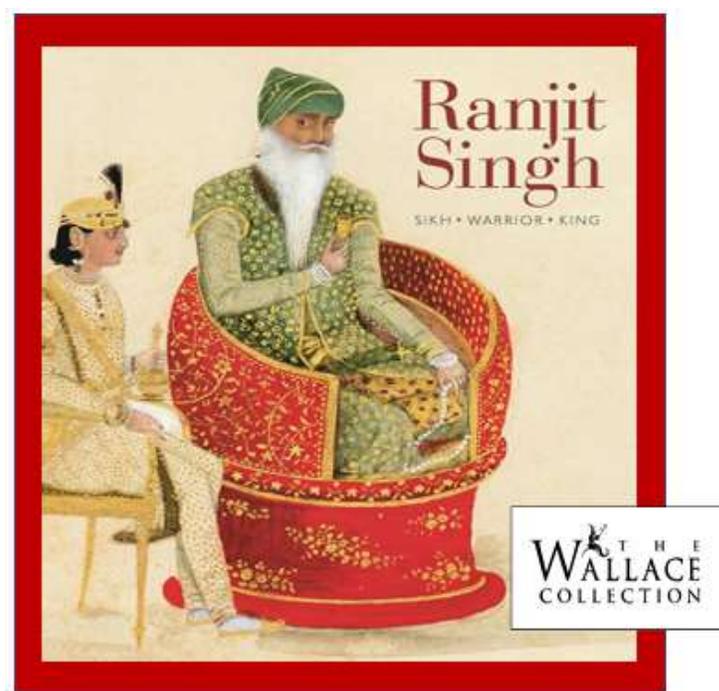
Tickets to be purchased at the door: Normally £14 PP. TfL staff/family and friends - £12.60 each

Duration: approximately 90 minutes

Meeting point will be outside the museum at 2 pm

Contact Details: Savraj Panesar 07521 094 597

For further information, please contact: TheTfLSikhNetwork@tfl.gov.uk



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