

CROSSROADS: Journal of Global Perspectives

E-ISSN: 3071-3838 P-ISSN: 3071-382X

Volume 1, Issue 2, June 2026

<https://crossroadsjournal.org/>

Sikh Political Failure 1984-2026

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Abstract

Sikhs have a history of Statehood. Sikhs established their Kingdoms twice: 1710-1715 and 1799-1849. They could not achieve Political Sovereignty at Crossroads of History in 1947 and were condemned to exist as fourth class (lowest class) citizens in a 'caste' driven third world country. They launched a movement for equal rights in 1984. Sikhs suffered Sikh *Ghallughara* (the Sustained Sikh genocide 1984-98) in which 1 million Sikhs were killed by Indian government (American Sikh Council, 2015). Indian "police under the direction of the Director General of Police K.P.S. Gill, were *eliminating all young, aware Sikhs*" (Pettigrew, 1995). Indian military attacked Sikh's holiest shrine the *Darbar Sahib* in 1984. Sikhs today have a movement for Sikh Sovereignty for their own Sovereign State Khalistan. Will the Sikh movement for Political Sovereignty succeed? The future is hard to predict. Sikh Leadership gets the blame for Sikh Political Failures. This paper takes a deeper look at root causes of Sikh Political Failures.



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We argue it is not leadership that is the root cause. Lack of wise and politically savvy leadership is one of the *symptoms*. This paper claims that most of Sikh's problems are due to their own fault, but they blame others for it. This paper is important as Sikh's movements for greater political relevance and participation keep failing. There are real consequences of this in terms of lives lost and money wasted. But there has been no serious in-depth analysis of Sikh Political Failures. This is a Historical and Analytical Study of Institutional absence, Strategic Missteps, and the Crisis of Modern Sikh Politics. The author has tried to be objective and politically neutral in a potentially emotionally charged discourse on political failures.

Keywords: Khalastan, Khalistan, Sikh, 1947, 1984, *ghallughara*, genocide, Punjab, referendum, separatists, Khalsa Raj, Maharaja Ranjeet Singh.

Introduction: From Glory to Political Eclipse

The political trajectory of the Sikh community from the early nineteenth century to the present is one of remarkable contrast. Within a span of a few generations, once sovereign people - who under Maharaja Ranjit Singh ruled an area the size of modern-day France - found themselves reduced to a politically marginalized minority within a postcolonial Indian nation-state where they are about 1.7% of the population (World Population Review, 2026). They were *de facto* fourth class (lowest class) citizens in a 'caste' driven third world country. This paper seeks to analyze the reasons behind that political failure with focus on our present times 1984-2026.

The intersection of religion, politics and economics is a minefield where the careers and lives of great men of history have ended with a misstep, and sometimes without. All political powers want to have a stranglehold on the narrative in this domain and brutally suppress any alternatives. "It is dangerous to be right in matters on which the established authorities are wrong" (Voltaire Quotes, 2026). Nevertheless, this paper is an honest, courageous, and

analytical attempt at going beyond the obvious and listing the symptoms. It is an insider's deep analysis.

It is worth emphasizing that the focus of this paper is 'Political Failure' of Sikhs. It is not a judgement on a community, which the author is in no position to make. Generalizations are inevitable and attempt has been made to avoid it. An anecdote is that one can only aspire to be at most 80% right in matters of Social Sciences. There are exceptions to the generalizations. The intention here is constructive criticism.

The paper is structured as follows:

1. Root causes for repeated Sikh Political Failures
 - 1.1) Narcissism (ਰੋਮੇ)
 - 1.2) Very low knowledge, skills, and capability (ਗਵਾਰ ਪੁਨਾ)
 - 1.3) Easy Money (ਅੰਨ੍ਹਾ ਪੈਸਾ)
2. Symptom: Leadership Failure (ਆਗੂ ਮਾੜੇ)
3. Symptom: Lack of deep literacy (ਜਮਾਂਦਰੂ ਅੰਤਰਜਾਮੀ)
4. Symptom: The missing \$100 billion (ਕਾਮਰੇਡ ਠਗ ਬਾਬੇ)
5. Symptom: Soft Positive Language (ਮਿੱਠੀਆਂ ਗੱਲਾਂ, ਕੰਨ ਰਸ)
6. Symptom: Meaningless feel good stunts (ਕੁੱਤੇ ਕੰਮ)
7. Symptom: Empty handed at a gun fight (ਝੋਲੀ ਚੱਕ)
8. Symptom: Victim mindset (ਸਾਡੇ ਨਾਲ ਵਿਤਕਰਾ, ਬਾਪੂ ਸਾਡਾ ਕੁਟਿਆ ਗਿਆ)
9. Looking to the Future
10. Spiritual emptiness
11. Conclusion

1.) Root causes for repeated Sikh Political Failures

In this section, we present a hypothesis for root causes of repeated Sikh Political Failures. The root causes can then be used to explain the symptoms which are visible to outsiders and historians.

While all communities and people have character flaws, the three root causes have been closely observed in Sikhs by the author to come in the way of their progress. It is based on tribal knowledge and unrecorded events that are not made public. One has to be an insider to observe them. Correlation is not causation. The three character flaws of the Sikhs are not just incidental but root causes of their political failure.

1.1) Me Me Me, self-centered, inflated ego, and Narcissism (ੴ)

Ego is sense of self-worth. It is healthy and normal. Most people have it. Narcissism is having an inflated ego where one only cares about oneself. It manifests as over-estimation of one's worth and abilities. Narcissists have a constant need to be validated, stimulated, and praised. Narcissism (inflated ego) is an issue only when it dominates one's behavior and leads to undesirable outcomes.

The three dominant traits making up this triad [of dark psychology] are narcissism, psychopathy, and Machiavellianism (Mace, 2022).

While Sikhs are quick to point out the dark psychology of *Chanakya-niti* (extreme Machiavellianism) in India's 'upper caste' Brahmins, they are equally quick to dismiss their own equally harmful Narcissism (inflated ego).

Psychology Today explains Narcissism: "...a hunger for appreciation or admiration, a desire to be the center of attention, and an expectation of special treatment reflecting perceived higher status" (Psychology Today, 2024).

Psychology Today also adds "Narcissism is properly viewed on a spectrum". People have varying degrees of it and it is not a disorder. It is a common human trait.

Narcissism has been and is endemic in the world. It is not just a Sikh problem. It is one of the three common dark psychology traits along with psychopath and Machiavellianism. Narcissism affects Sikh leaders, activists, and common Sikhs as well. Narcissism is having a God-Complex.

These personalities, he discerned, came across as inaccessible, aloof, overconfident, auto-erotic, self-important, and exhibitionistic.

They also displayed fantasies where they'd be omnipotent and omnipresent figures. Jones's studies revealed his understanding that narcissists needed to be 'unique' for nothing was as offensive to these personalities as the notion that they resembled someone else.

Everyone can be guilty of putting their needs ahead of others sometimes, but narcissists will do this like it is their bread and butter.

You could say that a narcissist is someone who loves themselves to the point of refusing to believe that anything existing outside the realm of their own interests can have any possible validity or importance.

They have a proclivity for placing the onus of failure on others (Mace, 2022).

Ego and narcissism (ਹੋਮੇ/*haume*) of Sikhs is well known. It is a 'me, me, me' culture that will make Social Media influencers blush. There is a well-known saying among the Sikhs: 5 Sikhs will have 12 Leaders. This is because no Sikh can tolerate another Sikh as his Leader taking the limelight or higher position. Five Sikhs cannot choose a leader. Sikhs can only nominate themselves, *and* their closest family members as a Leader. Every Sikh also nominates his son.

This narcissism (ਹੋਮੇ/*haume*) of Sikhs is a *major* problem that prevents their rise. Communities need a feeling of caring for one another, a high trust society, collaboration, division of labor. This is what builds Empires. Muslims call it *Aṣabiyyah* — group solidarity / social cohesion. It is discussed by ancient Islamic writer Ibn Khaldun in the 14th century in his book *Muqaddimah*. Chinese stress Social Harmony as well. Sikh's self centeredness, narcissism (ਹੋਮੇ/*haume*), is exact opposite of this. It does not lead to greatness, and destroys communities. Conversely, lack of this *Aṣabiyyah* leads to decline of Empires. There is modern aphorism, "an empire survives as long as there is someone willing to die for it".

The author would go as far as to say this narcissism (ਹੋਮੇ/*haume*), self centeredness, inflated ego of Sikhs is the biggest cause of their political failure. Combine it with other factors like very low knowledge, skills, and capability,

discussed later, and you have a toxic combination that poisons any attempt at greatness. A community of people with very low capability, that thinks too much of themselves and cannot collaborate, will be a low achievement community. They might have a chance if they did not have one of these, but the two factors together ensure their low political status.

The origin of this is because Sikhs have fought for land over History. High population and shrinking land from political blunders meant that land is a precious commodity. Fight over land is common. This makes your neighbor an enemy. Fellow Sikhs cannot be trusted. Every other Sikh is considered a fool at best, and out to get your land at worst. The only one who has your interests at heart is only you yourself.

Majority of Sikhs live in India which is not known for good governance. BBC India Chief Mark Tully quotes former Indian Prime Minister Vajpayee, “People often perceive the bureaucracy as an agent of exploitation rather than a provider of service” (Tully, 2003).

In 1959, University of Chicago economist and sociologist Bert Hoselitz described Indian cities as “parasitic” rather than “generative” (Mody, 2023).

Every government Sikhs have lived under have a history of confiscating their land. This makes them wary of governments and authority. British Empire was no better.

The British authorities in the Punjab taxed Sikhs not in kind as the Sikh Kingdom used to, but in cash, so that a sharp fall in crop prices led to the bankruptcy of many peasants who failed to sell their products in the markets at a good price.

Like other Indian and Chinese migrants, Sikhs went overseas to look for better salaries. Economic concern was the primary cause for most migrations at that time (Yin, 2017).

Sikhs suffered through Sikh *Ghallughara* (the Sustained Sikh genocide 1984-98) in which 1 million Sikhs were killed by Indian government (American Sikh Council, 2015). Indian “police under the direction of the Director General of

Police K.P.S. Gill, were eliminating all young, aware Sikhs” (Pettigrew, 1995). Indian military attacked Sikh’s holiest shrine the *Darbar Sahib* in 1984.

Sikhs also have an unusually high number of traitors. Sikhs don’t trust fellow Sikhs. The book “Sikh Caucus: Siege in Delhi, Surrender in Washington” by Pieter Friedrich explores this in detail (Friedrich, 2021).

All these factors make it difficult for Sikhs to work in a hierarchy in close collaboration with each other or trust Sikh institutions. Sikhs subconscious belief is that *I am my own sole salvation*. Instead of a healthy culture of relying on one another and division of labor which enabled humans to survive in African savannah and fight lions, Sikhs have a deeply anti-collaboration low trust culture.

This is in contrast to the West and South East Asia. There is a culture of relatively good governance, rule of law, and respect for property rights in the West. Institutions of the West uphold West’s values of Liberal Democracy with its respect for Human rights and Rule of Law. China emphasis social harmony over individualism. These enable a high-trust and pro-collaboration culture.

In contrast, Sikhs lost 80% of their land in the last 80 years. Sikhs have not seen any benefit from trusting others whereas people in Western Civilizations have seen benefits of trusting their governments and institutions. This is what Daron Acemoglu and James A. Robinson refer to as *benevolent societal institutions* for which they won the Nobel Prize in Economics in 2024 (Nobel Prize, 2024).

The System has *not* worked for the Sikhs through most of their history. They have been exploited by their own and others. Jews support each other. An anecdote amongst Sikhs is that ‘1 Jew + 1 Jew = 11’, but ‘1 Sikh + 1 Sikh = 0’. Whereas two Jews will naturally collaborate and work together. Two Sikhs together will do everything together to undermine and minimize each other.

Jews have been expelled from lands. They were traders. There is no need for natural animosity. There is need for collaboration and to look out for each other. Jews were not persecuted by Jews during *holocaust*. Yet thousands of Sikhs were actively involved or traitors in persecuting their own kind during the Sikh

Ghallughara (Sustained Sikh Genocide 1984-1998) in which more than a million Sikhs were killed (American Sikh Council, 2015).

Indians did not have similar problems. 'Upper caste' Hindu Indian *Brahmins* have (mis)led the masses for generations. But *Brahmins* do not see each other as a threat. *Brahmins* collaborate and look out for each other. This is exact opposite of Sikhs where every Sikh is out to get their land or get them trapped.

Psychology Today magazine elaborates on inflated ego and where it comes from.

The amount of suffering we experience is proportional to our sense of self-importance.

Those of us who struggle with disappointment, frustration, or anger tend to take things very personally. Led by the ego, we may forget that we are not at the center of the universe. If we are attached to the idea that we are central to everything, it becomes all about "me, me, me," and we most likely will experience conflicts, anger, and other uncomfortable emotions (Psychology Today, 2024).

Property confiscation, bad governance, 'predatory cities', and attempts at extermination, unusually high number of traitors amongst Sikhs are all examples of what psychologists call the 'sufferings'. This leads to feelings of distrust in others which manifests as self-centered. It creates a low-trust anti-collaboration society.

What can Sikhs do about all this?

The way to deal with the ego healthily is not to take things personally (Psychology Today, 2024).

Easier said than done when every one of your fellow Sikhs and all governments over last 500 years have tried to steal your land and exterminate you.



*Sikhs have been cruelly persecuted throughout their history by governments of their time.
Price was put on Sikh's heads by most governments of the time.
(Museum of Sikh History at Gurdwara Mehdiana Sahib)*



*World's largest and longest protest (2020-21) led by farmers of Punjab over Property Rights.
Property confiscation, bad governance, 'predatory cities', and attempts at extermination are
all examples of what psychologists call 'sufferings'.*

*They lead to feelings of distrust in others which manifests as self-importance,
where the only one who has your interests at heart is only you yourself.*

1.2) Very basic knowledge, very basic skills, and very low capability (ਗਵਾਰ ਪੁਨਾ)

Anyone who has worked with Sikh organizations will note their very basic knowledge, very basic skills, and consequently very low capability.

Most Religious leaders and evangelists are masters of emotions rather than masters of cognition. Perhaps this is why Maharaja Ranjit Singh (r. 1799-1839) made his Sikh Kingdom secular and welcomed people from all religions in his government.

Perhaps it is willful ignorance, perhaps it is stubbornness to learn and adapt to changing reality. Most Sikhs in 2026 are stuck in events of 1984 and 1947; and working like it is 1980's. I almost expect to see fax machine at their office. They frequently say they prefer physical paper in our hand, and face to face meetings. Most Sikh activists and organizations are two generations behind rest of the world in use of technology, finance, and in organization and business practices.

It also requires certain level of intelligence and knowledge to know your level of skill, or lack of it (Dunning-Kruger Effect).

The Dunning-Kruger effect is a cognitive bias in which people wrongly overestimate their knowledge or ability in a specific area. This tends to occur because a lack of self-awareness prevents them from accurately assessing their own skills (Psychology Today, 2026).

Poor performers and unskilled simply don't know they are poor performers and unskilled because they lack the knowledge to recognize they are poor performers and unskilled. It is only when you work with others, and observe others that one's own strengths and weakness are visible. Sikhs refuse to do that. Most religious activists will be evolved out outside the closed fossilized religious organizations they operate in. Like the government, there are no market forces at work here. Archaic work practices, incompetence, and dysfunctionality are endemic.

Another phenomenon at play amongst Sikh organizations and activists is the Bonhoeffer's Theory of Stupidity. "We have more to fear from stupid people than evil ones" (Thomson, 2023).

"Nature of power requires that people surrender certain faculties necessary for intelligent thought — faculties like independence, critical thinking, and reflection" (Thomson, 2023). People in groups and in pursuit of comfort in numbers show this behavior. They are driven by Group-Think and in the spell of Witch Doctors.

"More harm is done by one powerful idiot than a gang of Machiavellian schemers." "The lesson from Bonhoeffer is to laugh at those daft, silly moments when in close company. But we should get angry and scared when stupidity takes reign" (Thomson, 2023).

"Debating an idiot is like trying to play chess with a pigeon — it knocks the pieces over, craps on the board, and flies back to its flock to claim victory" (Thomson, 2023).

Sadly, 'powerful idiots' Sikhs are in power in Sikh organizations. Sikhs do more harm to themselves than India's 'upper caste' extreme Machiavellian *Chanakya Niti* Brahmins ever did. They contributed to political failures at crossroads of History. The apt titled article 'Wavells Stupid Sikhs' (Punjab Monitor, 2013) is an excellent record of consequences of stupid Sikhs in positions of Power at the crossroads of History in 1947.

One of the most significant admission of this comes from Tara Chand Malhotra, also known as Master Tara Singh. He was President of Sikh Political Party *Shiromani Akali Dal (SAD)* in 1947.

The reason for our not pressing the demand for a Sikh state was our ignorance of history and world Politics (Singh, 2010).

Others have similar views.

The Sikhs who are in a position to negotiate on the spot are disunited and poorly led. Master Tara Singh [Sikh Leader in 1947] is stupid and emotional (Moon, 1973).

How was such an incompetent non-Sikh who admits his “ignorance of history and world Politics” chosen as President of Sikh Political Party? Perhaps Sikhs liked him because he was relatable (“stupid and emotional”). Perhaps he entertained the Sikhs masses with loud emotions and empty assurances. It continues to works to this day. Then people and historians say that Sikh Leaders failed them (Sandhu, 2017).

Tara Singh, called ‘Master’ by his followers because he was a third-grade school teacher, had lost many members of his own family in the violence he had provoked and one passion motivated him now, revenge... ‘We shall sate her thirst with our blood and the blood of our enemies!’ (Collins, 1975).

It is not just one person, but other people associated with Sikh Political Party *Shiromani Akali Dal* (SAD) in 1947 were people of very low knowledge and very low capability. Punjab Monitor has excellent summary of incompetence and lack of political insight of not just the President of the Sikhs but supporting Leaders, and Maharajas.

Due to their undiplomatic and tactless moves the Sikh leaders made enemies every where (Punjab Monitor, 2013).

Very basic knowledge, very basic skills, and very low capability extend across Sikhs at all levels and all fields. Sikh Leaders, state-intellectuals, elite, academics, businessmen, are not any different. Sikhs just do not make the extra effort. Sloppy work, lackluster performance, uninspired outcome. There should be no excuses for the inexcusable poor work ethic. People have to lift themselves up. No one does it to you.

Journalist Bharpur Singh Balbir said “The world will support you if your legs have the strength to stand” (Balbir, 1984).

The actress Simi Chahal in the Punjabi movie ‘Hoshiar Singh’ beautifully and elegantly sends the message.

ਜੇ ਤੂੰ ਵੀ ਟਾਇਮ ਸਿਰ ਚਾਰ ਅਖਰ ਪਡ ਲੇ ਹੁੰਦੇ ਤਾਂ ਪਤਾ ਹੋਨਾ ਸੀ ਟੀਚਰ ਨਾਲ ਗਲ ਕਿਦਾਂ ਕਰੀ ਦੀ ਹੈ।... ਇਹ ਆਪਨਾ ਗਵਾਰ ਪੁਨਾ ਕਿਤੇ ਹੋਰ ਜਾ ਕੇ ਦਿਖਾ।

(If you had learned something in life, then you would have known how to talk to your teacher... show off your crudeness somewhere else) (Chahal, 2025).

It is worth repeating for its importance. Stupid Sikhs do more harm to themselves than India's 'upper caste' extreme Machiavellian *Chanakya Niti* Brahmins ever did.



Water Bus:

a government funded 'innovation' from Punjab: The Land of Five Rivers.

A laughing stock and a failure.

The only consolation is that it was withdrawn before it sank.

In true Punjab tradition, local politics was blamed for its failure.

1.3) Easy money (ਅੰਨ੍ਹਾ ਪੈਸਾ)

Sikhs migrated *en-masse* to the West after the *sustained* Sikh genocide (*ghallughara*) 1984-1998. This coincided with the best time in History in the West. Francis Fukuyama wrote about this period in his landmark book 'The End

of History and the Last Man'. Fukuyama builds on Hegels 'End of History' phrase.

It meant, rather, that there would be no further progress in the development of underlying principles and institutions, because all of the really big questions had been settled (Fukuyama, 2006).

The implied message in this book was that people should focus on making money rather than politics, philosophy, and economics as the big questions have been answered. Why study or worry about politics, philosophy, and economics when there was only one model that had won. All competing ideologies had lost. Cold War was over. There was also the *peace dividend* of the post-Soviet era. Governments could focus on investments in the economy rather than war. There was also availability of cheap money post Bretton-Woods 2 when US Dollar was no longer backed by Gold.

Sikhs were thrust into this world in the West. They subconsciously adopted the prevalent mood of the time. We see it in Sikhs who migrated post 1984. Their focus has been to make money only. Their self-worth is measured in money. Their friends, behavior, values all come from money. Politics, philosophy, and economics became mere entertainment. It was an easy time for Sikhs to make money. All Sikhs have anecdotes of other Sikhs migrating to USA with the proverbial \$20 in their pocket, working at a gas station or motel for 1 year, then buying it for \$100,000, and then selling it to a giant corporation of \$2 million a year later. They talk of 'hard work', and 'investments', but it really was the flood of easy money that lifted all. It was the time of *Cantillionaires* (millionaires who benefited from money printing by government). Money was easy in quick deals and owner financed deals.

The author has personal experience of this during Sikh weddings. The advice given (as a joke) to the new bride for happiness in married life by her elder sisters was to 'charge it' (to husbands credit card).

It was not the most enlightened Sikhs who made money. It was the *least* enlightened Sikhs who made money. Sikhs with no business acumen were 'in the right place at the right time'.

To quote from the Punjabi movie 'Chal Mera Putt': 'those you would not lend a bicycle to in Punjab got UK visa' (Chal Mera Put, Youtube, 2025). Those who barely had a bicycle in Punjab started driving around in Bentleys. Similar trend occurred in Punjab as well. Land prices skyrocketed. People became nominally rich. The feeling was captured by BBC journalist Mark Tully in his book.

The farmer has to do nothing. He has just to sit there and watch his land escalate in value (Tully, 2003).

This easy money was not a product of higher productivity but a result of money printing (quantitative easing) by all governments which made easy money available at low interest rate under their ZIRP (Zero Interest Rate Policy).

By holding rates near zero for almost seven years, the Fed has driven up the price of risky assets, increased leverage and created a pseudo wealth effect... (Cato Institute, 2015).

Sikhs in the West and Punjab made easy money during the best time in History from 1990-2008, and then again 2010-2029. It is *pseudo wealth* as it is wealth driven by inflation. Sikhs got wealthy in nominal terms. But most Sikhs are getting poorer when measured in terms of Gold.



*Rising price of Gold reflects falling value of Dollar.
Most Sikhs got nominally rich but
most Sikhs are getting poorer when measured in terms of Gold
which is the real measure of money. Only Gold is money, rest is credit.*

Prof. Kishore Mahbubani writes in NY Times and says, "Francis Fukuyama's famous essay 'The End of History' may have done some serious brain damage to Western minds in the 1990s and beyond". (Mahbubani K. , End of Whose History?, 2009) This easy money did 'serious brain damage' to Sikhs as well. Sikhs call this state ਅੰਨ੍ਹਾ ਪੈਸਾ – money that makes people blind. The unearned easy money further fueled Sikh's already inflated ego/ਹੋਮੇ. There was no incentive to grow, develop, learn. Pseudo-wealth created illusion of prosperity, as well as illusion of moral and intellectual superiority. Sikh's *haume*/ਹੋਮੇ (ego, false pride, narcissism) went through the roof. Sikh's knowledge or character went through the *floor* from lack of any incentive to build it.

Politics, philosophy, and economics became mere entertainment in an era of easy money, nominal riches, and pseudo-wealth.

Root causes of Sikh Political failures are summarized below.

Centuries of repression, shrinking lands, rising population, poor governance, attempts at property confiscation, unusually high proportion of traitors, low trust culture, and attempts at extermination (sustained Sikh Genocide 1984-1998) are 'sufferings' that leads to feelings of distrust in others which manifests as *self-centered narcissism*. One can only trust oneself.

While Sikhs are undoubtedly a hardworking progressive community, their wealth today is from being at the right place at the right time. It is luck. This did a lot of "brain damage" (ਅੰਨ੍ਹਾ ਪੈਸਾ – money that makes you blind).

Easy Money (ਅੰਨ੍ਹਾ ਪੈਸਾ) with the least enlightened Sikhs created illusion of riches ("pseudo-wealth") and false sense of moral and intellectual superiority (ਮੇਰੇ ਤੋਂ ਸਿਆਣਾ ਕੌਣ ਹੋ ਸਕਦਾ ਹੈ / 'no one can be wiser than me'). It is common anecdote that Sikhs are individually comfortable middle class, but collectively very poor as a community. Individually, every Sikh considers himself a born one-man Oracle (ਜਮਾਂਦਰੂ ਅੰਤਰਜਾਮੀ). Collectively, a community of self-styled God-Kings (ਪਾਤਸ਼ਾਹ) are irrelevant.

‘Deal’ culture and Easy Money meant they never needed to build their character or learn new skills or build networks or systems (organizations and institutions). The world surged ahead. Sikhs were left with very basic knowledge, very basic skills, and very low capability.

Sikhs just do not make the extra effort in their work. The world today exposes their sloppy work, lackluster performance, uninspired outcome (TikTok, 2025)

Correlation is not causation. These three character flaws of the Sikhs are not just incidental but *core* to their political failure.

While all communities and people have character flaws, the three root causes have been closely observed in Sikhs by the author to come in the way of their progress. It requires deep engagement with Sikh masses and Sikh activists to observe them at play during crucial discussions. The three root causes of Sikh political failure are hard for outsiders to see.

2.) Symptom: Leadership Failure (ਆਗੂ ਮਾੜੇ)

Historians blame incompetent Sikh Leaders like Tara Chand Malhotra (also known as Master Tara Singh) and Baldev Singh. Dr. Akhtar Sandhu has done excellent work on ‘Sikh Failure on the Partition of Punjab in 1947’ (Sandhu, 2017). A more crucial question is why did Sikh Organizations have such deeply incompetent leaders who later confessed their ‘ignorance of history and world Politics’ and were perceived as ‘stupid and emotional’?

Offloading the blame to someone is convenient. It enables Sikhs to wash their hands of deeper ideological, structural, and strategic failures. Sikhs love being victims – in this case they love being victims of their own leaders.

"Social Action Needs Organization" (Turchin, 2023). Daron Acemoglu and James A. Robinson won the Nobel Prize in Economics in 2024 for their work on:

Importance of societal institutions for a country’s prosperity.

Reducing the vast differences in income between countries is one of our time's greatest challenges. The laureates have demonstrated the importance of societal institutions for achieving this (Nobel Prize, 2024).

There is *not a single* Sikh organization dedicated to preparing world class leaders with knowledge, skills, and experience in history, economics, politics, and leadership.

There is no action towards organizations and institutions training Sikhs on 'history, economics, politics, and management skills' and giving them opportunities to get real world experience.

Just as there will be no doctors without medical colleges, no engineers without engineering colleges, no nurses without nursing schools, there can be no leaders without leadership institutes, organizations, and support for the Leaders.

Do Sikhs expect great leaders to drop from the sky without them as a community having invested in their education and experience, without the leadership structure they need, and without us ourselves having the standards to follow the Leaders. It is Magical Thinking.

The root cause of this is inflated ego and narcissism/ਹੱਮੇ. No Sikh will fund an institution to prepare another Sikh for Leadership because he is a born leader himself. He neither trusts anyone, nor does he believe anyone else can be better than him.

Sikhs do not and cannot build networks and systems, except at personal and business levels. They will have rolodex of supplier of truck parts, but not have a rolodex of movers and shakers in the deep state. The root cause is that Sikhs cannot work with equals or with more powerful because of their *haume* (inflated ego, false pride, and narcissism).

If a Leader is required, the Witch Doctor who ego massages the rich, expresses loud emotions, and promises spiritual entertainment is selected as the Leader. Bonhoeffer's Theory of Stupidity ensures people will suspend intelligent thought and follow the Witch Doctor. "Master Tara Singh [Sikh Leader in 1947]

is stupid and emotional” (Moon, 1973). This was true in 1947, 1984, and is true today in 2026.

Our fake leader today is "either a man who is judged to be good by common self-deception or someone put forward by men who are more likely to desire special favors than the common good" (Kissinger, 2022).

In other words, our minds are so warped and standards so low, we self-deceive ourselves into choosing Witch Doctors and toxic leaders; or a manufactured ‘Leader’ with entertainer personality is thrust upon us by big businesses looking to subvert the government machinery for special favors.

Money amongst Sikhs is with the least enlightened Sikhs with ‘Brain Damage’ (ਅੰਨ੍ਹਾ ਪੈਸਾ). They fund ego massage by Witch Doctors, spectacles, and anti-India catharsis in the form of protests for optics (ਦਿਖਾਵਾ).

Sikhs so called ‘Leadership Failure’ is a symptom and convenient scapegoat for deeper ideological, structural, and strategic failures. Sikhs love being victims – in this case they love being victims of their own leaders.

3.) Symptom: Lack of deep literacy or deep work (ਜਮਾਂਦਰੂ ਅੰਤਰਜਾਮੀ)

Sikhs compare themselves to Jews. There are similar number of Jews and Sikhs. They have similar historical trajectory. But can one compare intellectual and scientific contributions of Sikhs and Jews?

Sikhs blame this on lack of sovereignty. Sikhs have been in USA, Canada, UK for more than 100 years. How many world class books, papers, ideas, discoveries can be attributed to Sikhs in the West?

Sikhs are active on social media, but don’t support or respect deep literacy. Sikhs think in memes and simple slogans. Not just the Sikhs masses, but also Sikh intellectuals and funders lack appreciation of deep literacy or deep work.

Sikhs are anti-intellectual. Anyone who says anything sensible is hated, ridiculed, ostracized, and attacked.

Race, ethnicity, religion, culture, IQ, region, weather, geography, may have an effect but not to the same extent as establishing organizations and institutions at critical cross roads in history that can nurture people with deep intellect and expertise.

Singapore and China actively encouraged deep literacy, deep expertise, and deep work. The results show.

Lee Kuan Yew said to Chinese Premier Deng Xiaoping, “Whatever we can do, you can do better. We are the descendants of the landless peasants of south China. You have the mandarins, the writers, the thinkers and all the bright people. You can do better” (TIME Magazine, 2005).

The lesson here is that “descendants of the landless peasants of south China” did better in Singapore than “mandarins, the writers, the thinkers and all the bright people” in China (TIME Magazine, 2005).

Another example, it is about 150 years since the *Meiji* restoration (reform) of 1868 from *Shogunate* pre-medieval Japan to modern Japan. Mark J. Ravina writes in his book ‘To Stand with the Nations of the World: Japan's Meiji Restoration in World History’ that “Japan’s daimyo [feudal lords] were “high-born dummies” whose intellect was nearly always far below par” (Ravina, 2017).

Japanese leaders in 1868 referred to their people as with “weak disposition”, lacking “diligence and perseverance”, and with “high-born dummies” as administrators. 150 years may or may not be not enough to improve IQ or racial characteristics and culture. Japanese people and any community never deserve such unfair generalized tags. It was lack of benevolent institutions that made them so. “The O'kubo administration aspired to transform Japan, but that transformation would be driven by bureaucratic deliberations, not by popular zeal” (Ravina, 2017). It is ‘bureaucratic deliberations’ in institutions that was responsible for modern Japan’s ‘restoration’ that made it a modern power.

Extractive institutions create ‘Vicious Cycle’ that demoralizes people. Race, ethnicity, religion, culture, weather, geography, and Leaders get the blame.

Sikhs match any other community or Nation in memes, social media posts, movies, and songs. Sikhs also match others in intellect, morality, and character. But this goldmine of talent is not supported, goes feral, or misdirected.

Sikhs successfully countered media campaigns against them with their own home grown Tractor2Twitter social media campaigns but could never rise beyond that. Even today, there is not a single book by a Sikh that gives a concise true well-researched account of Farmers Protest 2020 which made history as the largest protest.

Sikhs trail far behind in deep literacy, deep work, books written, ideas presented, and inventions etc. A related trait is intellectual laziness. Sikhs are quick to criticize, but cannot create and invent.

Singapore, China, and Japan showed it is not due to race, ethnicity, culture etc. It is because Sikhs never developed the institutional framework with 'bureaucratic deliberations' required to lift themselves out of the sea of mediocrity, consumerism, entertainment, and catharsis (ਭੜਾਸ).

The root cause of this is inflated ego and Narcissism/ਰੋਮੋ. No Sikh will fund an institution for another Sikh. The richest Sikhs have no philanthropic contributions except funding religious *langar* (communal kitchen). Every Sikh believes he knows all about every topic because he read simple slogans and social media memes. Every Sikh is a born one-man know-all (ਜਮਾਂਦਰੂ ਅੰਤਰਜਾਮੀ).

Sikhs fund social media channels, fake activism, and catharsis (ਭੜਾਸ) that feed their ego and narcissism. Consequently, Sikh social media channels abound, fake activists talk of religious freedom, and Sikhs are out on the streets raising slogans and protests. Sikhs will fund low value intellectually lazy work that is visible (optics) and gives quick shallow wins. But Sikhs will not fund a journal of deep literacy.

4.) Symptom: the missing \$100 billion (ਕਾਮਰੇਡ ਠਗ ਬਾਬੇ)

Most Religious leaders and evangelists are masters of emotions rather than masters of cognition. They emotionally manipulate people with their empty reassurances. They serve ‘opium of the masses’ (Karl Marx) to keep them sedated, pacified, and dependent on them.

Sikh (pseudo) intellectuals are what Ayn Rand referred to as ‘Witch Doctors’ (ਨੀਮ ਹਕੀਮ, ਠਗ ਬਾਬੇ).

The Witch Doctor’s brain is a miasma of floating abstractions unrelated to concretes. Both are guided and motivated—ultimately—not by thoughts, but by feelings and whims. Both cling to their whims as to their only certainty. Both feel secretly inadequate to the task of dealing with existence (Rand, 1963).

It is universal, driven by flaws in human character to be attracted to empty reassurances, magic pills, magic spells, and easy wins. This is how Witch Doctors and Socialism endured through time.

Almost all Sikh (pseudo) intellectuals are comrades trained in Soviet funded universities of 1980’s. In dialogue with them, their comrade/Marxist/communist grounding becomes clear. It is well known among the Sikhs that Sikh comrade/Marxist/communists have been trying to proverbially get Marx to ride on Guru Nanak’s shoulders as a way to get into Punjab. Socialism is complete opposite of Sikh Religion. These comrades try to wear the cloak of Guru Nanak to get acceptance amongst the Sikhs. Perhaps all institutions have been hijacked and corrupted to some extent. Are institutions of modern Nation-States not facing the same challenges? Witch Doctors amongst Sikhs cost them at least \$100 *billion*.

Every year, the Church of Jesus Christ of Latter-day Saints collected an estimated \$7bn from its 17 million members through a practice known as tithing, in which members give about 10% of their income to the religious organization.

About \$1bn of the collected money was placed into a reserve fund at Ensign Peak – which is registered as a non-profit – and invested, with profits growing tax-free.

Created in 1997, the reserve fund has ballooned to more than \$100bn... (TheGuardian, 2023).

The Mormons collected \$7bn/year, saved and invested \$1bn/year out of that for 30 years. The \$1bn/year wisely invested over 30 years grew to \$100 bn. Sikhs also donate generously tenth of their income as '*dasvandh*'. Unlike Mormons, Sikhs do not have a \$100 billion fund. It is worth repeating for its seriousness. Cost to Sikhs from pseudo-intellectual comrade Witch Doctors in their midst is \$100 *billion*.

Socialism, emotionalism, feelings and whims, empty slogans, rhetoric, loud emotions, and catharsis (**ਭੜਾਸ**) are order of the day. Socialism has nothing to do with Sikh's philosophy of '*Sarbat-da-bhala*' (prosperity for all). But they are falsely equated. Getting Marx to ride on Guru Nanak's shoulders is Witch Doctors strategy.

“When the Missionaries arrived, the Africans had the land and the Missionaries had the Bible. They taught how to pray with our eyes closed. When we opened them, they had the land and we had the Bible” (Jomo Kenyatta, founding President of Kenya). Just as the Colonials used Bible to trick and loot the Africans, the looters of Sikhs today use foreign philosophy of Socialism disguised as Sikh philosophy to trick and loot Sikhs of their money and land. Marx is disguised as Guru Nanak. '*Sarbat-da-bhala*' (prosperity for all) is wrongly equated with Socialism. It is a serious \$100 *billion* problem.

A Communist is known among Sikhs as '*Comm nast*'/ਕੋਮ ਨਸ਼ਟ (destroyer of community). Yet, they are everywhere. Socialism in simple terms is 'Promise Prosperity and then Loot'. (ਰਾਮ ਨਾਮ ਜਪਨਾ ਪਰਾਇਆ ਮਾਲ ਅਪਨਾ).

“ਘੱਟ ਅਕਲ ਵਾਲਿਆਂ ਨੇ ਸਿੱਖਾਂ ਦਾ ਬੇੜਾ ਗਰਕ ਕਰ ਦਿੱਤਾ” (“These low intelligence people have destroyed Sikhs” (Dhillon P. G., ਘੱਟ ਅਕਲ ਵਾਲਿਆਂ ਨੇ ਸਿੱਖਾਂ ਦਾ ਬੇੜਾ ਗਰਕ ਕਰ ਦਿੱਤਾ: Dr Gurdarshan Singh Dhillon's speech, 2019).

There is no money for real work.

5.) Symptom: Soft Positive Language (ਸਿੱਠੀਆਂ ਗੱਲਾਂ, ਕੰਨ ਰਸ)

The pen is mightier than the sword only if the words are sharper than the sword. American comedian George Carlin joked about 'Soft Language' (Carlin, 2008). Guru Nanak's language was sharp and hard hitting. He referred to some as 'dogs that attack you and lick your blood'. He called others as blind and deaf.

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ ॥

ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥

(Rulers are lions, but their officials' lowly dogs who harass common people.

Officials hurt the common people, and lick their blood like dogs)

(Sikh Samridhi, 2025).

But today Sikhs only want praise, motivation, and 'positivity' wrapped in soft language. The root cause of this is their extreme *haume* (ਹੋਮੇ), narcissism, self-centeredness, inflated ego, and 'me me me' mindset. Sikhs cannot accept constructive criticism. Sikhs are un-coachable. Sikhs shutdown when you talk of anything but positive things wrapped in 'soft language'. Rationally discussing anything uncomfortable with Sikhs is like walking on eggshells. Sikhs want an illusion of happiness where everything is ok as long as their business is doing well. They are disingenuous when it comes to community issues. Sikhs don't fund real work. Sikhs fund spectacles for spiritual entertainment and catharsis (ਭੜਾਸ). That explains the position they are in.

Chris Hedges calls this positivity 'cult programming'. Dark insidious psychological techniques used by government and corporations create an Illusion of Happiness. This is exemplified by Positive Psychology where problems, anxieties and fears are buried. Politicians, officials, and corporate managers "...are awash in such insincere and coercive techniques. The goal,

replicated in the corporate workshops where managers are taught how to speak to employees, is not to communicate but to control" (Hedges, 2010).

Psychologists, in and out of the government, have learned how to manipulate social behavior. The promotion of collective harmony, under the guise of achieving happiness, is simply another carefully designed mechanism for conformity. Positive psychology is about banishing criticism and molding a group into a weak and malleable unit that will take orders... That most oppressive systems of power, including classical Western colonialism and proponents of globalization, all use the idea of social harmony as a control mechanism (Hedges, 2010).

Our addiction for comfort, safety, power, money, and superficial entertainment has created a world which is devoid of all enchantment, beauty, and passion. People are spiritually empty from bad upbringing. They constantly seek something they can't define and can't see even when they find it.

J. G. Ballard reminded us that 'the suburbs dream of violence. Asleep in their drowsy villas, sheltered by benevolent shopping malls, they wait patiently for the nightmares that will wake them into a more passionate world (Monbiot, 2013).

Perhaps this spiritual emptiness from soft language, positivity, and lack of meaningful change explains why Sikhs periodically take to the streets in huge public displays of catharsis (ਭੜਾਸ) when issues and anxieties can no longer be buried. Perhaps it is human longing to 'wake them into a more passionate world' that they can't create.

6.) Symptom: Meaningless feel-good stunts (ਕੁੱਤੇ ਕੰਮ)

It is not enlightened Sikhs who have money. It is the least enlightened Sikhs who have money.

The richest Sikhs are 'Potato King', Peach King', '7/11 King', 'Trucking King', 'Gas Station King', 'Real Estate King' etc. This is in contrast to other minorities like Jews where Jews who run world class businesses and banking have money. It

is also in contrast to Indians where ‘upper caste’ Brahmins in India have the most money and power. They run IT services, banking, bureaucracy.

The least enlightened Sikhs who are ignorant of global events and macroeconomics fund activities that pander to their ego and narcissism (ਗੋਮੇ). They are misled by Sikh Witch Doctors and comrade Sikh pseudo intellectuals trained in Soviet funded universities of 1980’s. Pick up top 10 activities of Sikh community. Ask who is funding it. Ask them why they are doing it. We leave it to you as an exercise.

Ask Sikh activists and organizations what they do and why they do it. What you will hear is abstract alphabet soup of ‘floating abstractions’ and vague vision. It will not be their words but the words of a Witch Doctor manipulating their minds behind the scenes.

The Witch Doctor’s brain is a miasma of floating abstractions unrelated to concretes. Both are guided and motivated—ultimately—not by thoughts, but by feelings and whims. Both cling to their whims as to their only certainty. Both feel secretly inadequate to the task of dealing with existence... If we ask our intellectual leaders what are the ideals we should fight for, their answer is such a sticky puddle of stale syrup—of benevolent bromides and apologetic generalities about brother love, global progress and universal prosperity at America’s expense—that a fly would not die for it or in it (Rand, 1963).

The book *'The Hijacking of Sikhi'* by Dr. Karminder Singh Dhillon explores it:

Combined effect of the prolonged efforts of the three deviant groups would be that Sikhi would take on a severely ritualistic mode". "the spiritual plane of Sikhi would be systematically but surely hijacked and taken back to the same destination it intended to break away from... Sikhs who have become aware of the hijacking and desire to return to authentic SGGS based Sikhi are looked upon as “deviants” while the adherents of the hijacked version are considered as “true” and “genuine” Sikhs (Dhillon D. K., 2018).

Conspiracies theories are hatched to justify lack of any rational explanation. They hint CIA and ‘intelligence community’ involvement, funding from Rothschild, and propaganda led by Chatham House to obfuscate it all. Stories of Cloak and Dagger, and Spy vs Spy games pander to ego and narcissism of all.

Sikh activities are ‘deviant’ and ‘ritualistic’ (Dhillon D. K., 2018). In vernacular Punjabi, it is called ਕੁੱਤੇ ਕੰਮ (dog’s antics).

7.) Symptom: Empty handed at a gun fight (ਝੋਲੀ ਚੱਕ)

Sikhs have not developed organizational and societal institutions. They have not encouraged a culture of deep literacy. They have not prepared world class intellectuals.

There are anecdotes of Sikhs going to meetings empty handed (ਝੋਲੀ ਚੱਕ) with just their victim mindset. No documents, no dossiers, no experts, no professional help, no preparation, no proposal. Sikhs talk of repression, human rights abuses, religious freedom. The outcome is ‘no result’.

Sikh activists sponsor ‘White House dinner’ that end up being a trivial irrelevant photo-op in Eisenhower building where pictures are taken with a Congressman or Senator who gives empty reassurances to Sikhs. It is not Congressman or Senator’s fault. Sikhs don’t even know what to ask. Sikh Leaders are ‘Witch Doctors’ (ਨੀਮ ਹਕੀਮ, ਠਗ ਬਾਬੇ). “The Witch Doctor’s brain is a miasma of floating abstractions unrelated to concretes... Both feel secretly inadequate to the task of dealing with existence” (Rand, 1963). Sikh activists go to United Nations and give passionate speeches and submit documents for optics (ਦਿਖਾਵਾ) for their funders. The outcome is ‘no result’. Sikh activists have closed doors secret meetings with ‘Intelligence Community’. The outcome is ‘no result’.

In intellectual competition with Hindus and Muslims, he (the Sikh) was a cart horse pitted against thoroughbreds (Griffin, 1892).

How can a cart horse compete against a thorough bred? Perhaps by getting help from other thoroughbreds and exploring alternatives instead of trying to compete head on with the thoroughbred yourself. Other communities have well trained, well-prepared, and well-funded lobbyists. Sikhs are empty handed without even a knife at the proverbial gun fight. This is why Sikhs fail at so called ‘table talks’ at Cross Roads of History. How do you fight legal cases against

entities bigger than you? By nurturing lawyers or at least hiring equally good lawyers.

The root cause of this is big ego and Narcissism/ਹੋਮੋ. No Sikh will ever ask anyone to accompany him as no one knows more about the world than him. Every Sikh considers himself a born expert in geopolitics, economics, and history (ਜਮਾਂਦਰੂ ਅੰਤਰਜਾਮੀ). He doesn't *need* expert advice or professional help. One vocal social media analyst of Sikhs loudly says 'Work for Sikh political rights is missionary work', while spending thousands of dollars every month on ego massage from Witch Doctors. He did not like it when I recommended, he go to a psychologist as it will be cheaper and more effective than spending thousands to have his ego massaged. He still has delusions of 'missionary work' in a world of professional lobbyists.

No documents, no dossiers, no experts, no professional help, no preparation, no proposal. Sikhs go ਝੋਲੀ ਚੱਕ (empty handed) on 'missionary work' singing hymns of human rights, religious freedom, bullying, genocide, and transnational repression. The outcome is 'no result' at any negotiation or political discussion.

8.) Symptom: Victim Mindset (ਸਾਡੇ ਨਾਲ ਵਿਤਕਰਾ, ਬਾਪੂ ਸਾਡਾ ਕੁਟਿਆ ਗਿਆ)

Sikhs can do no wrong, so believe most Sikhs. Life would be perfect if it wasn't for external influences working against them. It is big time victim mindset.

Sikhs believe it is not that they never developed institutions, they were *not allowed* to develop institutions. Someone undermined their efforts. Sikhs believe they were *not allowed* sovereignty in 1947. Sikhs believe they were *not allowed* education, and books were snatched from them. They quote study by Leitner (Leitner, 1971). It is *always someone else* who did something to them. Someone undermined them.

There is a lot of truth in that. This belief is summarized in the common expression “ਪੱਤਾ ਪੱਤਾ ਸਿੰਘਾਂ ਦਾ ਵੈਰੀ” (Enemies at every step).

Authentic Sikhs – because there was a price on their heads and limbs – would take refuge in the jungles of Punjab, the desert regions of Rajasthan and the hills of Jammu and Kashmir... The void and vacuum would allow Sikh gurdwaras, institutions and virtually everything connected to the Sikh psyche to fall into the hands of THREE groups who were either anti-Sikhi, deviant or even non-Sikhs for a long and continuous period of time... In the 207 years of the hijacking [of Sikhi], virtually everything about the uniqueness of Sikhi that was constructed by our Gurus in 239 years would be turned on its head. And everything that was rejected would be systematically brought back as accepted religious practices (Dhillon D. K., 2018).

The author has personal experience of his grandfather telling him that British did not allow a school in the village. The British Officer told my young grandfather to join the army. “What do you need school for? Join the army.”

The British Empire suppressed political movements in South Asia. The worst repression was reserved for the Sikhs as the British conquered the Sikh Kingdom and naturally worried about resurgence of the Sikhs. The British annexation marked a profound transformation. The colonial authorities understood the potential of the Sikh martial tradition and sought to redirect it in ways that served imperial stability. Rather than suppressing Sikhism, the British co-opted it. They redefined the community as a “martial race,” encouraging Sikh enlistment in the British Indian Army. This strategy accomplished two goals: it rewarded Sikh loyalty and neutralized political nationalism.

As a result of this repression, Sikhs could not mobilize to form their own Nation-State. They were bunched together with Hind/Hindustan to form ‘India’. Almost all of Sikh’s current predicament comes from this grave strategic blunder to not carve out of a Nation-State for themselves at the critical crossroad of History in 1947. There is no doubt that Sikhs have suffered in the last 80 years from the various Soviet inspired pogroms by Indian government. Prof. Gurdarshan Singh Dhillon has written about “Evolution of the Demand for a Sikh Homeland”. He chronicles broken political promises and insincerity of India with the Sikhs (Dhillon G. S., 1974). He also documented Sikh grievances and repression in his book “India Commits Suicide”.

There is no doubt that Sikh religion as it is practiced today is a deeply corrupted and hijacked version. There is no doubt that Sikhs were denied education. There is no doubt that every political entity the Sikh minority have lived under has systematically planned their destruction. Mughal Empire, British Empire, and India are equally at fault.

What have Sikhs done about all this? What are the achievements of the Sikhs in the last 100 years? The Gurdwara Reform Movement (1919–25) marked the first major organized assertion of Sikh agency against colonial control. British authorities had long allowed corrupt *mahants* (custodians) to control major gurdwaras, many of whom were aligned with the state. The Akali agitation, combining religious reform with political mobilization, successfully transferred control of the shrines to the community through the Sikh Gurdwaras Act of 1925. This movement gave birth to two lasting institutions:

1. The *Shiromani Gurdwara Parbandhak Committee* (SGPC) - the central religious management body;
2. The *Shiromani Akali Dal* (SAD) - the political arm of Sikh interests.

These were monumental achievements in self-organization. Yet, they also locked Sikh politics into a narrow institutional frame where religious administration and political mobilization became entangled. Instead of evolving into a modern political party with a constitutional vision for Punjab, the *Akali Dal* remained largely reactive and sectarian.

There has been no serious movement by concerned Sikhs to get rid of corrupted and hijacked *Sikhi* with its emphasis on *maryada* (rituals and protocols) rather than truthful living.

There have been no attempts by concerned Sikhs to build institutions of learning. There are institutions for grand weddings, entertainment, consumerism. But no institution of learning.

Instead of decoupling from the political, economic, and social System of India, Sikhs have embraced and internalized the System. It is a *Stockholm Syndrome* where the victim is in love with his aggressor.

Sikh diaspora in Canada, the UK, and North America is disconnected from Punjab's ground realities. Their activism, though valuable in highlighting human rights abuses, sometimes romanticized historical wounds without offering realistic pathways for Punjab's governance or autonomy.

It is worth repeating, “ਖੱਤਾ ਖੱਤਾ ਸਿੰਘਾਂ ਦਾ ਵੈਰੀ” (Sikhs have enemies at every step). It is the real world. Punjab, the land of the Sikhs has concentrated natural resources, geopolitical strategic location, and hard-working progressive people. Of course, others are going to try and enslave them and steal their resources and land.

What is buried in Punjab that powerful countries and agencies of the world want to control it? (ਅਜਿਹਾ ਕੀ ਦੱਬਿਆ ਪੰਜਾਬ 'ਚ ਜੋ ਦੁਨੀਆਂ ਦੇ ਤਾਕਤਵਰ ਦੇਸ਼ ਤੇ ਏਜੰਸੀਆਂ ਟੁੱਟ ਪਈਆਂ) (C5 Channel, 2022).

This trickery and loot are not unique to Sikhs. “When the Missionaries arrived, the Africans had the land and the Missionaries had the Bible. They taught how to pray with our eyes closed. When we opened them, they had the land and we had the Bible” (Jomo Kenyatta, first Prime Minister of Kenya).

If the Colonials used Bible to trick and loot the Africans, then looters of Sikhs today use Socialism disguised as Sikh philosophy to trick and loot Sikhs of their money and land. Karl Marx is disguised as Guru Nanak amongst the Sikhs.

Were you tricked and robbed? Good morning. Welcome to the real world.

As Prof. Kishore Mahbubani, President of UN Security Council said “At the end of the day, geopolitics is a cruel business. It always requires cunning, not political naivete, to succeed in geopolitics” (Mahbubani P. K., Can Asians Think of Peace?, 2025).

Sikh Journalist Bharpur Singh Balbir said this 40 years ago, “...when we do not recognize difference between friend and enemy, we enable our enemies to strike at the heart of our Guru” (Balbir, 1984).

The root cause of victim mindset is the same inflated ego, narcissism, and very poor awareness of the world around him. It is compounded by lack of any organizations or institutions preparing politically savvy professionals.

Sikhs believe it is other people's fault for doing wrong to them. If you sleep with your house unlocked, don't blame the thief for theft. If you have an empty mind, don't blame the Witch Doctor for misleading you.

The naivety and audacity of Sikhs in believing that they will not be tricked, misled, and robbed is hard to understand. Even after more than 500 years of repression, being looted, lied to, promises broken etc. Sikhs appear shocked that they were tricked and promises to them were broken.

With very basic knowledge, and very basic skills, and very low capability, Sikhs only realize afterwards that they have been tricked and robbed.

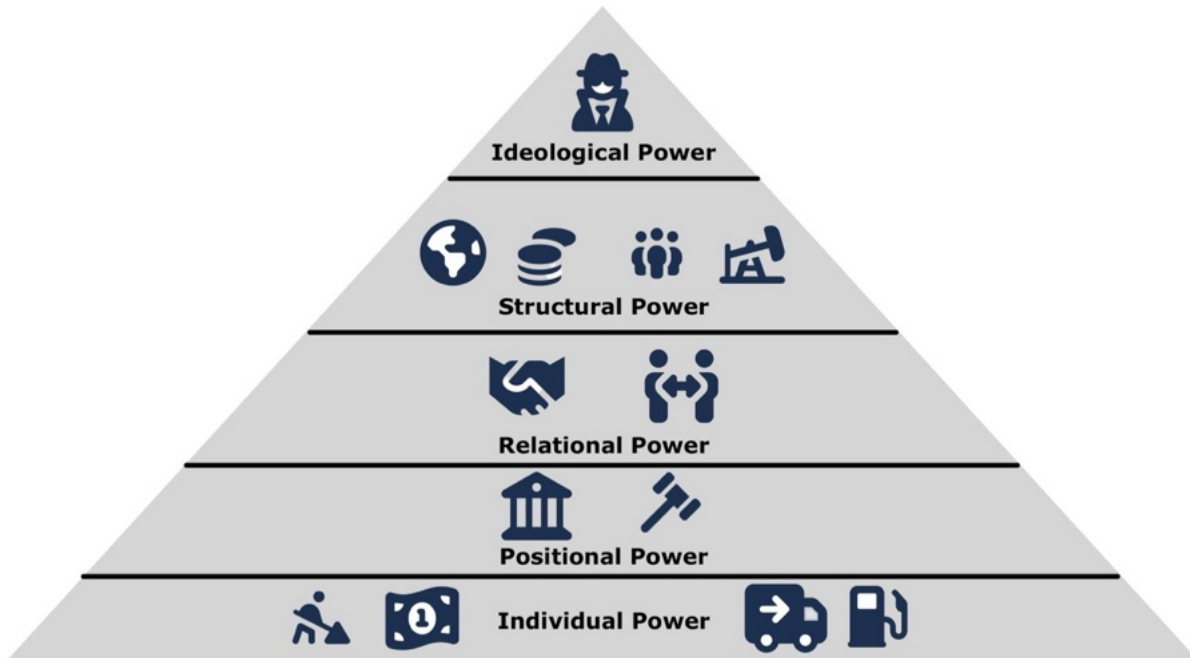
Once this realization hits, Sikhs start their customary *morcha* (protest) bellowing loud emotions, victim mindset, and taking to the streets.

9.) Looking to the Future

What does future hold for a community driven by narcissism/ego/pride; easy money; and very low capability, knowledge, and skills? What role do Sikhs have in the future?

There are different perspectives on Power. One view of power is:

- **Ideological Power:** set the direction, give vision, build systems, fund them
- **Structural Power:** ownership of assets and commodities like oil, land, Gold, rare earths, manufacturing, people.
- **Relational Power:** contacts, lobbying. E.g. AIPAC.
- **Positional Power:** having individuals in positions of Power e.g. President of World Bank, Judge.
- **Individual Power:** Sikhs exist here as disunited unorganized individuals.



The sad reality is that South Asians and particularly the Sikhs are seen in Labor and Service roles only in the World Order. They have individual power. A few individuals on their own may get into positions of Power such as President of the World Bank. But as a community, what else can you hope for when all you have is ‘Individual Power’, and have no alliances (relational power), no hard assets (no gold, no land, no oil), and no investment in intellectual capabilities.

If Sikhs are serious, here is what they can do:

1. Get Ideological Power: invest in world class intellectuals and ideological power. It is the lowest investment way to power.
2. Build alliances and acquire relational power: lobbying.
3. Build assets for structural power: Buy Gold, build assets and wealth funds.

But they will not because of their *haume/ego/pride*. One cannot tell or even suggest to a Sikh what to do. No Sikh will act based on advice from someone else as it will mean someone else knows more than him. Sikhs will continue to have very low capability, very low knowledge, and very poor character of ‘bread

and circus'. It will remain a pleasure centric community (ਸਵਾਦ ਆ ਗਿਆ) making money from 'labor and service' (individual power). The song by Sikh singer sums up their fate well:

ਰੋਟੀ ਹੱਕ ਦੀ ਖਾਈਏ ਜੀ, ਭਾਵੇਂ ਬੂਟ ਪਾਲਿਸ਼ਾਂ ਕਰੀਏ।

(Translation: Let's eat the bread of honest labor, even if it means we have to polish shoes) (Mann, 2013)

Such a cringeworthy song should have been relegated to dustbin of History, yet it made this singer a famous star filling stadiums supported no doubt by Deep State keen to set this narrative for the Sikhs.

What a fall for a community that 150 years ago ruled a region the size of France, changed 700 years of History by establishing their Sikh Kingdom, and whose King Maharaja Ranjit Singh rise was described in colonial Britain by the metaphor, 'a Lion has risen in the East'.

10.) Spiritual emptiness

I had several discussions with more than 100 prominent Sikhs in various fields. I saw lack of Humanity and Spiritual Strength. Big ego, lack of awareness and knowledge, and easy money was 'in your face' in any discussion with Sikhs. Other communities might be similar, but they can afford to be so. A small marginalized, minority community with no political power cannot afford this. Sikhs lack this meta-intelligence (intelligence about intelligence, and awareness about how you think). Perhaps, that is why they are condemned to a precarious existence of labor and service all over the World.

Humanity and Spiritual Strength are hard to define but easy to see. All accomplished people in their field - philosophers, scientists, writers, academics, doctors, leaders - connect with their spiritual core and humanity.

"The first gulp from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you" (Heisenberg, 2026).

Thousands of Westerners, Russians, Chinese, Japanese, Singaporeans demonstrate it. Sikhs do *not*. Sikhs are Empty Inside. That is why they can only

talk, do *morchas* (protest), fight, criticize. Sikhs claim they are humane. Is this a conscious effort or from their powerlessness?

To rise above everyday existence in a despiritualizing consumer culture and urban environment requires spiritual strength. It also requires spiritual strength to fight forces of evil within and without. Public intellectuals talk about this in social media. “This Is A Spiritual War | Charlie Kirk” (Charlie Kirk, Dr. Jordan Peterson, 2025). “We are in a Spiritual Battle” (Tucker Carlson, 2025).

Deeper study of most natural and social sciences shows a spiritual, underlying order. Perhaps that is God. You only connect with it when you go deep with honesty and immerse yourself in your field of study. I went deep into psychology of Sikhs. I saw emptiness.

11.) Conclusion: From Moral Greatness to Political Wisdom

The Sikh Political failure is an organizational and institutional failure. Sikhs never built systems for success. Political relevance requires organization, resources in people and money, foresight, and adaptability. History repeatedly shows that moral nations perish without institutional intelligence.

Sikh political institutions remain parochial, reactive, and factionalized. Unlike other small nations that leveraged identity into political modernity - Israel, Ireland, or Singapore - the Sikhs have yet to develop a comparable political-intellectual infrastructure.

Successful people build systems and architecture for success. Clueless people make grandiose plans and ‘motivate others’ on social media. The book ‘Atomic Habits: An Easy & Proven Way to Build Good Habits & Break Bad Ones’ by James Clear is a good introduction to this.

Leaders (or lack of it) get the blame even when there is no community or infrastructure or organizational support for leaders and change makers. Leading Sikhs requires fighting masses with entrenched narcissism; easy money; low capability, low inability to understand or change. Sikhs are under

the grip of Bonhoeffer's 'theory of stupidity'. The political culture remains charismatic, martial, and casual/informal. It is *not* of bureaucratic deliberations and not institutional.

From Maharaja Ranjit Singh's lost empire to the fragmented politics of today, the Sikh story illustrates how a community can lose political direction. To move forward, Sikhs must learn not only from their martyrs but from their administrators; not only from their warriors but from their strategists.

Easy money, emotionalism, selective learning, ego massage, feelings and whims, empty slogans, rhetoric, loud emotions, social media addiction, shallow meme level understanding, dependency on protests, catharsis (ਭੜਾਸ), anti-intellectualism, consumerism, *wokism*, socialism, and an apolitical overly spiritual hijacked interpretation of religion have established themselves deep in Sikhs psyche. Is it any surprise that at crunch time when decisive action is needed, Sikhs find themselves empty handed (ਝੋਲੀ ਚੱਕ).

Most of Sikh's problems are due to their own fault, but they blame others for it. Correlation is not causation. The three character flaws of the Sikhs are not just incidental but root causes of their political failure.

- Me me me, self-centered, inflated ego, and Narcissism (ਰੋਮੋ)
- Very basic knowledge, very basic skills, very low capability (ਗਵਾਰ ਪੁਨਾ)
- Easy Money (ਅੰਨ੍ਹਾ ਪੈਸਾ)

While all communities and people have some character flaws, the 3 root causes have been closely observed in Sikhs by the authors to come in the way of their progress. It requires deep engagement with Sikh masses and Sikh activists to observe them at play during crucial discussions. The 3 root causes of Sikh political failure are hard for outsiders to see.

They have not been systematically documented before as the authors here have tried to do. We believe this is our unique and new insight.

This paper is important as Sikh's movements for greater political relevance and participation keep failing.

'Insanity is doing the same thing over and over again and expecting different results.' Sikhs failed politically in 1947, 1984, and 2025. They keep doing the same thing over and over again without *any* serious and deep self-reflection. There is catharsis (ਭੜਾਸ), but no serious and deep reflection.

Lives are lost and money is wasted. Governments retaliate. There has been *ghallughara* (sustained Sikh genocide 1984-98) and attack on Sikh's holiest shrine *Darbar Sahib* multiple times. A culture of distrust develops on both sides. Masses are demoralized. The next generation tries again. The cycle repeats. It becomes a low trust culture. Peace, Progress, and Prosperity remain elusive.

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