

The Text of the Memorandum ‘Sikhs and the New Constitution for India’ (1930). Political Importance and Linguistic Sentiment Analysis.

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Abstract

Communication research has often been performed through text analysis and content analysis. They are research techniques that vary in nature and allow the researcher to make inferences from data present in a text and extract relevant information from them. Content analysis has been used in a variety of contexts with diverse research objectives, goals and methods including computerized and automated methods. In our textual analysis we have selected the Sikh Memorandum from the Indian Round Table Conference (1930) in order to extract linguistic information about its contents that can be related to its historical context through automated methods and in this manner find out word patterns to denote sentiment importance. The purpose is to find out the agreement of some of the automated online sentiment analysis tools that are available on the net as well as whether the Memorandum had positive, neutral or negative polarity. The results will be analyzed.

Keywords: Indian Round Table Conference, Punjab, Sikhs, linguistic analysis of texts, sentiment analysis, UMIGON, Python, LIWC, computational linguistics.

Introduction

Methods of communication have increased with the improvements in technology. In this sense textual analysis methods have grown in a parallel manner from a beginning of manual methods to nowadays automated methods. These methods do pursue multiple uses and linguistic goals. Qualitative content analysis is one of multiple research methods which are nowadays utilized to analyze data from texts. Some of the other methods utilized for this purpose are historical research, phenomenology, ethnography, grounded theory, etc. Content analysis focuses on the physiognomies of language as communication with concentration on the

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subject matter or contextual meaning of the analyzed corpus or text. (Budd, Thorp, & Donohew, 1967; Lindkvist, 1981; McTavish & Pirro, 1990; Tesch, 1990).

The purpose of content analysis is to provide knowledge and understanding of the phenomenon under study. We utilized the directed content analysis approach (R.W., R.K., & L., 1967).

Every text presents four levels through which it can be interpreted:

- ✓ Grammatical: Cultural experience and training in the usage of symbols.
- ✓ Cognitive schemas: Speaks about the experience of the individual and its knowledge organization.
- ✓ Stylistic/means of expression: Speaks of the subject's education, cultural inheritance and creative abilities.
- ✓ Conceptual (array of concepts with innovative meanings): Compares the effects of interpretation of the previous levels. This level of interpretation is more intellectual but also intuitive (K, 1981).

In addition, the lexicon of any language presents level of polarity; whether the words are positive, neutral or negative. Furthermore, each sentence also presents a level of polarity. That is, whether a sentence is positive, neutral or negative. In some cases a sentence may present itself with positive and negative elements within it. Then, it is considered as both, positive and negative. It is for this reason that sentences or expressions can be considered, positive, negative, both or neutral. (K.E., 1981).

A large percentage of the work on sentiment analysis is based on whether a text is positive or negative (Turney, 2002).

On the contrary, our research utilizes online sentiment analyzing software and tests the accuracy of two major online software tools utilized for this purpose.

The software programs in question are UMIGON (Clement, 2013) and Python (NLTK).¹ UMIGON was developed in 2012 and has the purpose of analyzing sentiment in tweets. Python, on the other, hand uses a hierarchical system of classification which determines whether the text is neutral first and then the level of its polarity only in the case of a non-neutral text.

In order to test the accuracy of these two software tools we will introduce sentences with the purpose of obtaining a result. The corpus of this research is the Sikh Memorandum presented by Sardar Ujjal Singh and Sardar Sampuran Singh on the 12th of November, 1931 at the Second Indian Round Table Conference. The text will be analyzed utilizing four different software programs; Text Analyzer² for calculation of lexical density, LIWC³ which determines the degree to which categories of words are used in a text and UMIGON which is a sentiment analyzer. Since UMIGON does not analyze full texts, the text of the Sikh Memorandum will be introduced sentence by sentence. The same sentence will be introduced in the Python online sentiment analyzer tool to find out whether the result is the same or it differs.

In the text, categories will be identified and coded in order to reveal key concepts or variables. (W.J & D., 1999) Furthermore, using the same theory, operational definitions will be determined for each one of the identified categories. Subcategories can further be identified. (Hsiur-Fang & Shannon, 2005) In this case we will utilize frequency codes in order to reveal the number of incidences of codes which had represented each one of the categories. (J.R, M.D, J.D, S.E, D.M, & P.G, 2001) The categories utilized in our research are positive, negative and neutral.

For accuracy of results we will introduce the text in the SEMANTRIA⁴ software from Lexalytics just to ensure the reliability of the results.

For the purpose of analyzing the Sikh Memorandum first we will place the Memorandum in a historical context. This is necessary from the point of view of the effectiveness of the Memorandum during the conference which can be verified by historical results which took place at a later time.

For this purpose, the Memorandum text was collected, the sampling method and unit determined, the data collection unit of analysis established, the coding scheme, the data coded, the reliability of the coding tested and necessary adjustments will be made. (Emily & White, 2006) An analysis of the results followed.

Analysis

For the purpose of analyzing the Sikh Memorandum first we obtained the Memorandum text⁵, additionally, places the Sikh Memorandum in a historical context, so that it is easily understood.

Historical Context

When the British annexed the Punjab in 1849, there was a clear divide not only on religious grounds but also on urban and rural population basis.⁶ Muslims constituted 56, Sikhs 13 and Hindus 23 percents of the population. The scattered Sikh community was mainly represented by the Shiromani Akali Dal, a religious-political party, and Punjab Unionist Party,⁷ a party with Sikh, Muslim, Hindu, Christian representation but dominated largely by the Muslims. The Round Table Conference in 1930-31, another British effort to give an opportunity to the Indian leaders to arrive at some agreed constitutional settlement, impacted massively on the Punjab politics. Before M.K. Gandhi represented the Sikh community in RTC, Sardar Sampuran Singh and Sardar Ujjal Singh had placed Sikh demands before the other stakeholders. The Sikh memorandum presented by Sardar Ujjal Singh floated a few options to solve the Sikh problems. It pleaded the case on the basis of the Sikh ruling status, revenue the Sikhs had been paying and services for the British. It stated:

“If the Muslims refuse to accept in this province, where they are in a slight majority in population (56

percent), Anything but their present demand of a reserved majority. We ask for a territorial re-arrangement which would take from the Punjab the Rawalpindi and Multan divisions (excluding Lyallpur and Montgomery districts)...These overwhelmingly Muslim districts, with a population of seven millions, can either form a separate province, which will give the Muslims another majority province, or be amalgamated with North-West Frontier. This re-arrangement would leave a Punjab of about sixteen millions in which no single community would have an absolute majority and each community would be obliged to conciliate the others.”⁹

Debates and memoranda at the RTC could not solve the ongoing communal issue in India and the Indian leadership requested the British government “to give its own verdict on the communal question.” The British accommodating the Indian opinion on different issues announced the Communal Award in 1932 which led to the base for the constitution of 1935. The Award granted 19 percent of the seats to the Sikhs in the Punjab. However, this tangible favor could not please the Akalis, who opposed the All-India Muslim League and the Unionists with the argument that both the parties were working to strengthen the Muslim domination in the region. An interesting event was the Sikh demand of “territorial arrangements of Punjab at the 2nd Round Table Conference.” (T.O, 1988) According to Sardar Kapur Singh in 1932, the British Government had offered the Sikhs attractive concessions to “dissociate finally with the Congress movement.” (Singh, 1998) Sikandar Hayat (the Punjab Premier), in 1932, had stated that the Muslim, Hindu and 11 or 13 Sikh leaders had signed an agreement for joint electorates, nevertheless someone had stopped the Sikhs to do so.¹⁰

The Sikhs split in the following manner:

Province	Total Seats	Sikh Seats
Punjab	175	33(Chand, 1972)
NWFP	50	3
Central Legislative Assembly	250	6
Council of States	150	4

Source: Khushwant Singh, *A History of the Sikhs*, vol. II, 232.

After the publication of the Communal Award, the Sikh leadership at Simla declared that the Sikhs had lost their trust in the justice and fair-play of the British. Amazingly, the pro-government and the sober-minded Sikh leaders like Sardar Sundar Singh Majithia and Sardar Jogindra Singh, the Punjab Minister, were some of the signatories of the Sikh pledge against the Award. Sardar Ujjal and Sardar Sampuran sent their resignation to the Indian Viceroy from the membership of the Consultative Committee as a protest against the Muslim domination in the Punjab, propounded by the Communal Award. They declared, the coming constitutional structure would be more painful than the present. The Sikh organizations had

already launched a violent campaign against the Muslims in the region and the Award sped up the antagonistic activities against them.¹¹ To A. S. Narang, the Akalis snubbed the Communal Award and the Congress' policy of neutrality. They attributed the Congress' silence to a desire to secure the Muslim support. They held an all-parties Sikh Conference at Lahore on 28th July, 1932 and rejected the Award, although their policy caused a split in its own circles while "too few and divided Sikhs could not do much, and the British Parliament approved the award by enacting the Government of India Act of 1935."

The RTC is a landmark in the Sikh history which exposed several weak dimensions of the Sikh politics, including a leadership crisis, demand for the partition of Punjab and extraordinary allegiance to the Congress command. During these years, the Hindu leadership kept on neglecting the Sikh interests. The decision to appoint Gandhi as a Sikh representative was a submissive character or failure of the Sikh leadership. The Akali leadership should have availed the opportunity to get along with the regional and national leaders so that constant interaction might have paved the way for an alternative resolution. According to JaspreetWalia the Government of India Act of 1935, forced the Akalis to win over the Congress to gain an effective political strength against the Muslim domination and the Khalsa National Party. Furthermore, the Akalis were the Congress' allies when they pledged for the Indian independence although the Congress sympathy was merely a hollow words. This show off of the Indian leadership at RTC depicts that the political environment of the Punjab had gone immensely under the central leadership. The Punjabi communities were divided into groups that dented the effectiveness of the regional leadership. The Punjab, unluckily, survived with the same traditions and for the reason it accepted more external influence with the passage of time. The Sikh memorandum at the RTC clarifies the political situation; especially the partition of the Punjab on religious lines and eliminates the prevalent confusion that the partition scheme came only from the Muslims.

Sentiment Analysis of the Linguistic Data

The historical background exposed the weakness of the Sikhs in pursuing their own land and political goals. At this point the text of the memorandum will be analyzed.

The text was initially analyzed using two different software programs.

- a. First, we utilized "Text Analyzer" for calculation of lexical density with the following results:

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Number of characters (including spaces):	8005
Number of characters (without spaces):	6524
Number of words:	1307
Lexical Density:	38.3321
Number of sentences:	68
Number of syllables :	2254

- b. Additionally we introduced the text into LIWC¹² with the following results:

Details of Writer: 36 year old Male (Ujjal Singh) and 33 year old Sardar Sampuran Singh

Date/Time: 12th January 1931

LIWC dimension: The text is 1314 words in length.

Categories	Your data	Personal texts	Formal texts
Self-references (I, me, my)	0.68	11.4	4.2
Social words	3.27	9.5	8.0
Positive emotions	1.60	2.7	2.6
Negative emotions	0.61	2.6	1.6
Overall cognitive words	5.86	7.8	5.4
Articles (a, an, the)	11.95	5.0	7.2
Big words (> 6 letters)	27.09	13.1	19.6

c. Further, the text was introduced in two other different sentiment analysis software programs: UMIGON and Python NLTK, software programs that reveal positive, neutral or negative statements in tweets. In this sense we separated sentences as if they were tweets. The results were as follows:

Number of tweets (sentences): 52

SENTENCES		Positive/neutral/negative Statement	Grammar remarks & confidence level
	Sikhs and The New Constitution For India	Neutral	[immediate present: just Now]
		Neutral	neutral: 0.7 polar: 0.3
	The Sikhs are an important and distinct community, mainly concentrated in the Punjab, of which they were the rulers until 1849.	Neutral	
		Neutral	neutral: 0.8 polar: 0.2
	Sikhism recognizes no caste and strictly enjoins upon those who profess it to treat all human beings as equal. In religious ideals and social practices they are as different from the Hindus as the Muslims are.	Neutral	
		Neutral	Neutral: 0.9 Polarity: 0.1
	The Simon Commission states: "Sikhism remained a pacific cult until the political tyranny of the Mussulmans and the social tyranny of the Hindus converted it into a military creed.	neutral	
		Neutral	Neutral: 1.0 Polar: 0.0
	It is a striking circumstance that this small community contributed no less than eighty thousand men	negative	

	(actually, 89,000 combatant recruits, in addition to 30,000 already serving when war broke out) "to serve in the Great War—a larger proportion than any other community in India."	Neutral	Neutral: 0.8 Polar: 0.2
6 D	The Sikhs play a great part in the economic and civic life of the country. In the Punjab, with three million population (13 per cent of the whole), the Sikhs pay 25 per cent of the land revenue and 40 per cent of the land revenue and water rates combined, the main source of the provincial exchequer.	positive	[positive tone, not promoted]
		Neutral	Neutral : 0.9 Polar: 0.1
7 A	They maintain at their own expense over 400 schools and three colleges, open to all communities and class without distinction.	Neutral	Neutral: 0.7 Polar: 0.3
8 A	They have got a large number of holy shrines which are the centres of Sikh culture and tradition.	Neutral	Neutral: 0.8 Polar: 0.2
9 A	The Sikhs claim that their interests should be adequately and effectively protected in the future constitution.	Neutral	[future time] Neutral: 0.7 Polar: 0.3
10 A	On account of their unrivalled position in the Punjab—historical, political and economic—they claim 30 per cent, representation in the provincial legislature.	Neutral	Neutral: 1.0 Polar: 0.0
11 D	This demand is not unreasonable when it is remembered that the Muslim minority in the United Provinces with a corresponding population are enjoying 31 per cent.	positive	[positive tone, not promoted]
		Neutral	Neutral:0.8 Polar:0.2
12 A	At the last Round Table Conference, in a spirit of accommodation, we came down to 24 per cent.	Neutral	[subjective address] Neutral: 0.8 Polar: 0.2
13 A	The Muslims wherever they are a minority claim weightage.	Neutral	Neutral: 1.0 Polar:0.0
14 A	In the Punjab they claim to have their majority ensured by statute.	neutral	Neutral: 1.0 Polar:0.0
15 D	The Simon Report observes: "It would be unfair that Muslims should retain the very considerable weightage they now enjoy in the six provinces and that there should at the same time be imposed in face of Hindu and Sikh opposition a definite Moslem majority in the Punjab and Bengal unalterable by any appeal to the electorate."	negative	[immediate present: just now]
		Positive	Neutral: 0.2 Polar: 0.8 Positive: 0.7 Negative: 0.3
16 A	Moreover, the Muslims demand for this majority is made on a basis of separate electorates, which means that the other two communities could not even influence the permanent majority, chosen as it would be constituents swayed by none but communal motives and aims.	neutral	Neutral: 0.6 Polar: 0.4
17 A	It is a denial of the fundamental rights of a community that it should be put in a position which allowed of no peaceful method of appeal against a government that proved itself incompetent or partisan, especially if that government was so constituted as to stereotype and perpetrate religious differences which go back to bitter memories.	negative	Neutral:0.7 Polar: 0.3
18 A	In view of the claim of the President of the last All-India Muslim Conference, we believe that to write the garrison province of India into the Constitution as an unalterably Muslim province would be to make the dismemberment of India inevitable.	Neutral	[subjective address] Neutral: 0.7 Polar: 0.3
19 A	That claim, it will be remembered, was that there should be a "consolidated North—West State, within or without the British Empire," consisting of the Punjab, North—West Frontier Province, Baluchistan and Sind.	Neutral	Neutral: 0.9 Polar: 0.1
20 A	We cannot accept a constitution which relegates us for all time to the position of an ineffective opposition.	neutral	[subjective address] Neutral: 0.7 Polar:0.3
21 D	If the Muslims refuse to accept in this province, where they are in a slight majority in population (56 per cent), anything but their present demand of a reserved majority, we ask for a territorial re-arrangement which would take from the Punjab the RawalPindi and Multan divisions (excluding Lyallpur and Montgomery districts).	negative	[subjective address]
		Neutral	Neutral: 1.0 Polar:0.0

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22 A	These divisions are overwhelmingly Muslim, as well s racially akin to the North–West Frontier Province; their inclusion in the Punjab is a recent thing, due to conquest by Ranjit Singh.	Neutral	
		Neutral	Neutral: 0.9 Polar: 0.1
23 A	These overwhelmingly Muslim districts, with a population of seven millions, can either form a separate province which will give the Muslims another majority province, or be amalgamated with North–West Frontier.	Neutral	
		Neutral	Neutral: 0.1 Polar: 0.0
24 D	This re-arrangement would leave a Punjab of about sixteen millions in which no single community would have an absolute majority and each community would be obliged to conciliate the others.	Neutral	
		Negative	Neutral: 0.2 Polar:0.8 Positive: 0.5 Negative:0. 5
25 D	If this solution also is unacceptable to our Muslim brethren we should prefer no change from the present constitution in the Punjab.	negative	[subjective address]
		Neutral	Neutral:0.9 Polar: 0.1
26 A	A counter proposal of partition of the Punjab has emanated from Sir Geoffrey Corbett, which is open to serious economic and racial objections and which is based upon an absolute misunderstanding of the Sikh position.	Neutral	Neutral: 0.9 Polar: 0.1
		Neutral	Neutral:0.8 Polar: 0.2
27 D	The main object of any scheme of territorial redistribution should be to satisfy the conflicting claims of the Muslims and the Sikhs in the Punjab.	negative	
		Positive	Neutral 0.5 Polar: 0.5 Positive: 0.6 Negative: 0.4
28 D	But this scheme seeks to increase still further the Muslim majority by the separation of Ambala division from the Punjab and thereby places the Sikhs in a far worse position than any in which they would find themselves in the existing Punjab.	negative	
		Neutral	Neutral: 0.7 Polar: 0.3
29 D	It is therefore entirely unacceptable to the Sikhs.	negative	
		Neutral	Neutral: 0.5 Polar: 0.5
30 A	We summarise below the unanimous demands of the Sikhs community for which any scheme of new constitution should make provision before it can be accepted by the Sikhs.	Neutral	[subjective address]
		Neutral	Neutral: 0.5 Polar: 0.5
31 A	THE SIKHS AND THE FUTURE CONSTITUTION OF INDIA	Neutral	[future time]
		Neutral	Neutral: 0.8 Polar:0.2
32 A	PUNJAB	Neutral	[text of tweet too short or garbled]
		Neutral	Neutral: 0.6 Polar: 0.4
33 A	1. The Sikhs are anxious to secure a National government and are therefore opposed to any communal majority by status or any reservation of seats by law for a majority community.	Neutral	
		Neutral	Neutral: 0.7 Polar: 0.3
34 A	2. The Sikhs occupy an unrivalled position in the Punjab as is reflected by their sacrifices in the defence of India, and in national movements and their stake in the province, and therefore demand 30 per cent representation in the Punjab Legislature and Administration.	Neutral	
		Neutral	Neutral: 1.0 Polar: 0.0
35 D	3. In the Punjab Cabinet and the Public Service Commission the Sikh community should have a one-third share.	negative	
		Neutral	Neutral: 0.8 Polar: 0.2
36 D	4. If no agreement is reached on the above basis, the boundaries of the Punjab may be so altered by transferring predominantly Mohammadan areas to the Frontier Province so as to produce a communal balance. In this reconstituted Punjab there should be joint electorates, with no reservation of seats.	positive	positive tone, not promoted]
		Neutral	Neutral: 0.7 Polar: 0.3
37 A	5. If neither of the above alternatives is acceptable, the Punjab may be administered by the newly constituted responsible Central Government till mutual agreement on the communal question is arrived at.	Neutral	
		Neutral	Neutral: 0.8 Polar: 0.2
38	6. Punjabi should be the official language of the province should be optional with the Sikhs and	Neutral	

D	others to us Gurmukhi script if they so desire.	Positive	Neutral: 0.3 Polar: 0.7 Positive: 0.6 Negative: 0.4
39 D	CENTRAL	Neutral	[text of tweet too short or Garbled]
		Negative	Neutral: 0.4 Polar: 0.6 Positive: 0.5 Negative: 0.5
40 D	7. The Sikhs should be given 5 percent of the total number of seats reserved for British India in each of the upper and lower houses.	Neutral	
		Positive	Neutral: 0.5 Polar: 0.5 Positive: 0.5 Negative: 0.5
41 D	8. There should always be at least one Sikh in the Central Cabinet.	Neutral	
		Negative	Neutral: 0.2 Polar: 0.8 Positive: 0.4 Negative: 0.6
42 D	9. In case an Army Council is constituted the Sikhs should be adequately represented on it.	Neutral	
		Negative	Neutral: 0.2 Polar: 0.8 Positive: 0.4 Negative: 0.6
43 A	10. The Sikhs have always had a special connection with the army and therefore the same proportion of Sikhs should be maintained in the army as before the war.	Neutral	
		Neutral	Neutral: 0.7 Polar: 0.3
44 A	11. The Sikhs should have effective representation in the all-India services and should be represented on Central Public Service Commission.	negative	
		Negative	Neutral: 0.3 Polar: 0.7 Positive: 0.4 Negative: 0.6
45 A	12. All residuary powers should vest in the Central Government.	Neutral	
		Neutral	Neutral: 0.8 Polar: 0.2
46 D	13. The Central Government should have special specified powers to protect minorities.	negative	
		Neutral	Neutral: 0.7 Polar: 0.3
47 A	OTHER PROVINCES.	neutral	[text of tweet too short or Garbled]
		Neutral	Neutral: 0.5 Neutral: 0.5
48 A	14. The Sikhs should have the same weightage in other Provinces as is accorded to other minorities.	negative	
		Negative	Neutral: 0.5 Polar: 0.5 Positive: 0.3 Negative: 0.7
49 D	GENERAL.	Neutral	[text of tweet too short or garbled]
		Negative	Neutral: 0.4 Polar: 0.6 Positive: 0.5 Negative: 0.5

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50 D	15. The provincial and Central Government should declare religious neutrality and while maintaining existing religious endowments should not create new ones.	negative	
		Neutral	Neutral: 0.7 Polar: 0.3
51 A	16. The State should provide for teaching of Gurmukhi script where as certain fixed number of scholars is forthcoming.	Neutral	
		Neutral	Neutral: 0.6 Polar: 0.4
52 D	17. Any safeguards guaranteed in the constitution for the Sikhs should not be rescinded or modified without their express consent.	negative	
		Positive	Neutral: 0.4 Polar: 0.6 Positive: 0.6 Negative: 0.4

Table 2. Total sentiment analysis result

Sentence classification	Umigon	Python
Positive	3 (5.76%)	5 (9.61%)
Neutral	35 (67.30%)	40 (80.66%)
Negative	15 (28.84%)	7 (13.46%)

This software takes a single text, classifies it into a category, extracts entities, makes a determination of sentiment and generates a summary. In this sense the results are as follows:

Table 3. Semantria llc results

Extracted entities	Evidence	Sentiment
India	7	+0.60
Punjab	7	-2.70
Ranjit Singh	5	-1.30
Sir Geoffrey Corbett	5	-0.49
President	3	+0.07
“Sikhism remained a pacific cult until the political tyranny of the Mussulmans and the social tyranny of the Hindus converted it into a military creed. It is a striking circumstance that this small community contributed no less than eighty thousand men”	2	+0.10
Army Council	1	0.00
“to serve in the Great War—a larger proportion than any other community in India.”	1	0.00
“It would be unfair that Muslims should retain the very considerable weightage they now enjoy in the six provinces and that there should at the same time be imposed in face of Hindu and Sikh opposition a definite Moslem majority in the Punjab and Bengal unalterable by any appeal to the electorate.”	1	-0.12
“consolidated North–West State, within or without the British Empire.”	1	0.00

Extracted themes	Evidence	Sentiment
Minority Claim Weightage	7	+0.59
Unrivalled Position	7	+6.86
Corresponding Population	7	+3.96
Considerable weightage	7	-1.32
Moslem Majority	7	-1.52

Slight Majority	7	-0.22
Present Demand	7	+0.57
Territorial Re-arrangement	7	+0.96
Multan Divisions	7	+1.15
Excluding Lyallpur	7	+1.25

Text verdict: This document is neutral (+0.027)

Analysis of the Results

In this research we aim to find two types of results. One, the linguistic polarity of the Sikh Memorandum and whether the software is reliable and in agreement with each other and on the other hand a historical result related to the Memorandum.

“In the absence of any labeled data in a domain, one can build sentiment-classification models that rely solely on background knowledge, such as a lexicon defining the polarity of words”. (Pollyanna, Araujo, Benevenuto, & Cha, 2013) Interesting is the fact that Text Analyzer and LIWC software show a word count difference of seven words. Furthermore, every sentence has been checked for word polarity with an overall result of neutral, verified by two different software programs.

In any case, even though in the great majority of the sentences of the text the polarity tends towards neutrality, some level of negative and positive polarities are present as well. It is important to recognize the fact that the software is not perfect and it bases itself on parameters set by the programmers which may be correct or incorrect or simply directed towards their specific uses. For example in point 49, the word GENERAL is the sole content of the cell. While UMIGON classified it as neutral, Python classified it as negative. This seems to be an error. In this sense, a margin of error has been observed in UMIGON as well although this software seems to be more accurate. In fact, UMIGON is designed to identify markers of a negative attitude rather than factual negative sentiments. UMIGON perform poorly with sentences (or tweets) of a negative nature as it fails to identify tweets of a negative nature¹² although in this case it identified more negative emotions than Python. LIW showed an elevated level of positive emotions. However, it does not measure neutrality and for this reason it cannot really be compared with the other two software tools.

Other sentiment analysis tools have been identified such as analysis of emoticons in social media, SentiStrength, SentiWordNet, SenticNet, SASA, Happiness Index, etc. The methods do not seem to agree in polarity for all texts. In this particular case we observe agreement in 32 of the analyzed sentences between UMIGON and Python and 20 sentences in which the software disagree with each other. The percentage of agreement is of 61.53%.

For the sake of accuracy and assurance of results we introduced the text of the Memorandum into Semantria for verification of the results. At this point the results clearly show that the text is neutral with a score of (+0.027). It means the

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other two programs, even though their results may not be completely the same, have arrived at the same conclusion and we can state without any doubt that the text is neutral overall with small percentages of positive and negative polarities in some of the statements. Furthermore, Semantria extracted the main topics by importance as well as the frequency of topics with their sentiments.

Conclusion

From a historical and political point of view, the immediate results of the Memorandum proved that Sikhs registered their grievances in the Punjab which the Muslims presented at all-India level. The Sikh community despite several lapses had been trying to perform well in the political arena. The Shiromani Akali Dal challenged the landed aristocracy and collected the masses under the religious slogan. Its successes in the Gurdwara Reforms Movement showed a tremendous zeal and enthusiasm. It also demonstrated the political potential during the 1920s and secured favorable legislation in the form of the Gurdwara Act. The Akalis resisted the Unionist government in the Punjab and sent their own representatives in the RTC. Nevertheless, the Akali leadership lost the opportunity of showing Sikh potential and exposure at national and international levels when Master Tara Singh deputed M.K. Gandhi as the Sikh representative in the next segment of the RTC. British provided the Indian leaders to have deliberations and came up with an agreed formula to settle the communal tangle but the locals could not benefit from this opportunity. Sikh demands at RTC especially the partition of the Punjab proved alarming which showed their dissatisfaction with the Unionists' performance regarding the minorities in the British Punjab. Allama Muhammad Iqbal suggested the idea of a Muslim state while the Sikhs floated a similar idea during the RTC. Sikhs pursued the demand of partition to secure a Sikh majority which the Muslim League initiated the Pakistan scheme in March 1940, nine years after. Again the League's demand was made at a party level session while the Sikhs demanded it in a formal and official meeting in which all the ruling and ruled stakeholders were participating. Therefore, the Sikh memorandum presented at the RTC in 1931 is of a great importance and Punjab came up with a gigantic political force to complicate and resolve the communal issue at a provincial and all-India level.

From a linguistic point of view, texts produce impacts on the readers according to their polarity. Positive texts will produce positive feelings in the readers. On the contrary, negative texts will produce the opposite effects while neutral texts may produce neutral or indifferent feelings. Davis, Piger, & Sedor, 2006 conducted a research on how the polarity of financial texts affects future firm performance and how readers react to them. Similarly, in political texts like this one, it can be inferred that the polarity of a memorandum or similar text can influence future political advents related to it. The polarity of political speeches produces diverse reactions in the listeners; happiness, sadness, anger, hostility and enthusiasm etc. If speeches are neutral, no reaction is expected. Politicians hire

speech experts to impress upon the sentiments of the people on different events. They understand as to how the psychology of the listeners works towards achieving different political goals. In this context, it can safely be assumed that with a political neutral text, political neutrality will follow. In fact, the political events which followed the Sikh Memorandum prove an effect of political neutrality and the occurrence that the text had neither adverse nor positive consequences is a well known fact.

Notes

1. Created by Bo Pang and Lillian Lee. <http://textprocessing.com/demo/sentiment/>
2. ¹Text Analyzer. <http://www.online-utility.org/text/analyzer.jsp>
3. "LICW calculates the degree to which various categories of words are used in a text, and can process texts ranging from e-mails to speeches, poems and transcribed natural language in either plain text or Word formats". <http://www.liwc.net/tryonlineresults.php>
4. Semantria LLC, was created in 2011, is a software service company specializing in cloud-based text and sentiment analysis. Semantria is a joint venture, co-founded by the leading text analytics technology provider Lexalytics Boston, Massachusetts amongst other investors. Semantria: <http://www.semantria.com>
5. See Annex 1. Sikh Memorandum presented by Sardar Ujjal Singh at Indian Round Table Conference (Second session) 12 November 1931. file No. 15, Quaid-i-Azam Papers.
6. ¹For detail on urban rural life, see Oliver Optic, *Across India* (Boston: Lee and Shepard Publishers, 1895).
7. ¹Khalsa National Party as a Sikh party, was a part of the Unionist Party that consisted of landed aristocracy and other elite class under the British patronage. All the religious communities including Muslims, Sikhs, Hindus and Christians, elected their respective candidates under the separate electorates and constituted a united front as they entered the legislature. They claimed to be cross-communal but as a matter of fact their election under the separate electorates weakens their claim. Akhtar Hussain Sandhu, 'Muslim-Sikh Relations in the British Punjab after the Lahore Resolution,' (Ph.D. Ddissertation) 2011, Quaid-i-Azam University, Islamabad.
8. Sardar Ujjal Singh (1895-1985) was an MLC in the Punjab Legislative Council in 1926. He had been Parliamentary Secretary (Home) in the Unionist government from 1937 to 1942.
9. See Annex 1. Sikh Memorandum presented by Sardar Ujjal Singh at Indian Round Table Conference (Second session) 12 November 1931. file No. 15, Quaid-i-Azam Papers.
10. Sir Sikandar's Speech in the Assembly reported in the *CMG* on 8 March 1941; Fazl-i-Husain believed in separate electorates. He conditionally agreed on the principle of joint electorates moved by the Sikh and Hindu leaders but they (Jogindra Singh and Narendra Nath) did not fulfill their commitment. Fazl-i-Husain believed that Sikhs were getting more representation than their actual population (13%), therefore, they would not accept the joint electorates. They had no importance out of the Punjab. The other factor was a clear majority of the Muslims according to their numerical strength. Azim Husain, *Fazl-i-Husain, A Political Biography* (London: Longman, Green & Co. Ltd., 1946), 279-280, 281n.
11. "The Reception of the Award," *The Round Table: A Quarterly Review of the Politics of the British Commonwealth* XXIII (December 1932 to September 1933): 149.

12. Linguistic Inquiry and Word Count Software. "LICW calculates the degree to which various categories of words are used in a text, and can process texts ranging from e-mails to speeches, poems and transcribed natural language in either plain text or Word formats". <http://www.liwc.net/tryonline/results.php>
13. The same was observed in Levallois, Clement. "Umigon: sentiment analysis for tweets based on lexicons and heuristics." In *Proceedings of the International Workshop on Semantic Evaluation, SemEval*, vol. 13. 2013.

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