

The Parliamentary Secretary to the Minister of External Affairs (Shri Sadath Ali Khan): (a) and (b) Yes.

(c) About 680 workers went on strike on the 10th February, 1959, in the Nuneaton Works of Sterling Metals Ltd., in support of some men who had refused to work beside Indians transferred from the Company's Coventry factory. There had been a stoppage of work on the 9th February but a resumption was made on the morning of 10th February to permit negotiations. These negotiations, however, broke down because the men demanded that the Company should remove the Indians from the core block machines. The Indian workers in question had been in the employment of the company since 1950 and had constantly operated similar machines in the Company's Coventry works for years, working alongside British workers. The Company, in common with the Trade Unions, does not recognise any colour bar. The matter is under investigation.

(d) The Government do not propose to take any steps as this is a private industrial dispute.

Shrimati Ha Falchoudhuri: Is the Government aware of the fact that the British company is inclined to keep the skilled and semi-skilled type of work for the British people and is not inclined to give it to Indians, if possible, although they may be just as efficient?

The Prime Minister and Minister of External Affairs (Shri Jawaharlal Nehru): I do not know; that might be so. What can we do about it if they do so? A company can engage such people as it chooses.

Shri S. M. Banerjee: May I know whether this action on the part of the British workers is a sort of racial discrimination and, if so, has any protest been made to the Government of U.K.?

Shri Jawaharlal Nehru: It has been stated in the course of the reply that both the U.K. Government and the company objected to that action on

that very ground. So, there is no necessity for us to protest.

Shri Hem Barua: May I know whether it is not a fact that there is dearth of workers—more so skilled workers—in the United Kingdom for post-war reconstruction work and it is this compulsion of circumstances that has forced the British Government and the British firm to employ Indians? If so, may I know what steps Government have so far taken to see that Indians employed in the firms are protected and the chances of racial bitterness in Britain are reduced?

Shri Jawaharlal Nehru: I do not know how we are supposed to protect them in firms there.

Shri Hem Barua: Through our High Commissioner

Mr. Speaker: What can be done? Only withdraw them from service.

Shri Hem Barua: We are in the Commonwealth. Will it not be taken up at the Commonwealth level?

Mr. Speaker: The hon. Minister has already said that the Government and the company were not in favour of this discrimination by the workers. If the workers refuse to work, what has to be done? The hon. Member will himself suggest.

Shri Jawaharlal Nehru: The matter has subsided, it is over.

#### Indian Textiles

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\*1497. { Shri Daljit Singh:  
          { Shri Raghunath Singh:

Will the Minister of Commerce and Industry be pleased to state:

(a) whether it is a fact that export of Indian textiles to Iran has declined on account of stiff competition from Japan;

(b) if so, to what extent during the last six months; and

(c) the nature of steps taken or proposed to be taken in this regard?

The Deputy Minister of Commerce and Industry (Shri Satish Chandra): (a) to (c) A statement is laid on the Table of the House

#### STATEMENT

(a) Yes, Sir But this decline is not solely due to competition from Japan.

(b) Exports in the second half of the year 1958 have declined by little over 50 per cent as compared to the export of the first half of the same year

(c) (i) The Cotton Textiles Export Promotion Council has been collecting market intelligence on sale of Indian textiles in Iran markets Propaganda measures for increasing exports of Indian textiles in that country are also taken

(ii) Government of India have announced in October-November, 1958 the Cotton Textiles Export Incentive Scheme in order to promote export of Indian textiles to foreign markets including Iran

(iii) The import duty which is assessed by weight by the Iran Government weighs more on Indian coarse and medium varieties This matter has been taken up with the Government of Iran

Shri Daljit Singh. May I know the value of Indian textiles exported to Iran during the years 1957 and 1958 separately?

Shri Satish Chandra: During 1957, value of the cloth exported to Iran was Rs 4,31,000 During 1958, (figures are available only up to October), the value was Rs 24,96,000

Shri Raghunath Singh: It appears from the statement that more than 50 per cent of export has declined as far as Iran is concerned May I know what steps are being taken to re-capture the market?

Shri Satish Chandra: The Export Promotion Council is trying to establish closer contact with the trade there. There has been some difficulty Iran has entered into bilateral

arrangements with the East European countries—Russia, Czechoslovakia and others—on a barter basis for the supply of some of its goods and to get textiles in return.

Secondly, the duty in Iran is charged by weight, with the result that medium and coarse cloth is taxed more heavily than the finer varieties of cloth The matter has been taken up with the Government of Iran

Shrimati Na Palchoudhuri: May I know whether the Government is aware of the fact that Japan has been studying the designs there in Iran and redone them? Have we redone our designs so that our designs may be suited to what the Iran Government and the Iran people like?

Shri Satish Chandra: Al. these things are done Market surveys are undertaken Delegations are sent by the Export Promotion Council set up for the purpose The fact is that Japan has improved its performance this year over last year, but if we take the figures for the last few years, and compare 1958 figures with those of 1955 even Japan has gone down It is better this year as compared to last year But, compared with earlier figures, it has not been able to export as much as it used to

Shri Ram Krishan Gupta: May I know whether there is any proposal to export fine cloth?

Shri Satish Chandra: Efforts are made to export all varieties of cloth which are being produced. But, so far, Iran has been taking mostly medium varieties of cloth from us As there is increasing competition, we are discussing with the Iran Government the question of charging customs duty on *ad valorem* basis rather than by weight

Shri Tyagi: With a view to encouraging our textile exports to foreign countries, are the Government considering any proposal to restrict the use of fine cloth in India?

The Minister of Commerce and Industry (Shri Lal Bahadur Shastri): No, Sir We are not considering that

proposal. In fact, we have suggested that henceforth even the superfine mills will have to export their cloth. Up till now they have not been generally exporting their cloth. Now, we have made it almost a rule that these mills which use imported cotton will have to export a certain percentage of their cloth.

**Shri Tyagi:** A good idea.

**'India Wins Freedom' by Maulana Azad**

\*1498. **Shri U. C. Patnaik:** Will the Prime Minister be pleased to state:

(a) whether he has verified the authenticity of Maulana Azad's book 'India Wins Freedom' before he gave permission to the Minister of Scientific Research and Cultural Affairs to publish it; and

(b) if so, the points on which he accepted authenticity of the book?

The Prime Minister and Minister of External Affairs (Shri Jawaharlal Nehru): (a) and (b). Shri Humayun Kabir spoke to me about the manuscript of Maulana Sahib's book and later sent it to me to read. He marked some paragraphs in it which appeared to him controversial and he suggested that these might be left out.

I read this manuscript in its entirety. I took it for what it was, that is, a book put in English by Shri Humayun Kabir at the dictation in Urdu by Maulana Azad. There was no question of my verifying the authenticity of the book. Nor did any question arise of my giving permission for its publication. As I was given to understand that it was Maulana Azad's desire that the book should be published, I felt that his wishes should be acted upon. I felt also that, in view of Maulana Azad's wishes, even the controversial passages which Shri Humayun Kabir wished to omit, should be retained. There was no question of my agreeing with Maulana Sahib's opinions or not. It seemed to me unfair that there should be any omissions, except such as had previously been indicated by Maulana Sahib himself.

There were one or two minor factual errors about date, etc. which I pointed out and which were subsequently corrected. I took the manuscript to represent broadly Maulana Azad's recollections and thinking, though the language used was not necessarily his in all places.

**Shri U. C. Patnaik:** In view of the fact that our entire Indian achievements and partition have been condemned in the book, and in view of the fact that all the Indian leaders have been condemned therein, may I know what steps the Prime Minister took to verify the authenticity of the book, namely, whether it emanated from Maulana Sahib or whether there was some deviation in the translation or transcription of the work?

**Shri Jawaharlal Nehru:** I have answered that question. I saw then and see now no reason or no way of verifying these now. I have no doubt about the fact that these are Maulana Sahib's dictations. Perhaps here and there, in minor matters, they might not have been correctly transcribed in English. But I have no shadow of doubt about the authenticity of the book. How can I verify such things? It is beyond me.

**Shri U. C. Patnaik:** I wanted to know whether the Prime Minister, before giving his permission to the publication of the book, tried to find out, whether it was really Maulana Sahib's because it has painted the 1947-48 disturbances in black colours and it has painted our leaders in black colours.

**Shri Jawaharlal Nehru:** The hon. Member is repeating the same question. I see absolutely no reason why I should have suspected or should suspect now the authenticity of this work. I have no shadow of doubt, as I have said. The fact that Maulana Sahib held such opinion which may not be liked or may not be agreed to by others is neither here nor there. I believe that he is expressing his opinion. The book criticises me. It