

[Dr. G.S. Rajhans]

tion to solve this problem as its resources are limited.

I would, therefore, request the Central Government to take immediate steps to provide the above amount to the Bihar Government.

12.12 hrs.

[MR. DEPUTY SPEAKER *in the Chair*]

SHRI BASUDEB ACHARIA: I am on a point of order.

MR. DEPUTY SPEAKER: When statements are being made under Rule 377, there can be no point of order.

*(Interruptions)**

MR. DEPUTY SPEAKER: I cannot do anything.

*(Interruptions)**

(viii) **Demand for early clearance to the pending irrigation projects submitted by the Orissa Government**

SHRINITYANANDA MISRA (Bolangir): Sir, irrigation is crucially important and absolutely necessary in my Parliamentary Constituency of Bolangir, Orissa since it is situated in drought-prone zone of the State. Though five major tributaries of river Mahanadi are flowing in this region and water resource is abundant, it has not yet been harnessed and put to positive and productive use through irrigation projects. As a result of this, the excess rain water during the monsoons is causing devastating flood in coastal belt. Unfortunately since there is no irrigation project in the tributary zone, the rain water cannot be conserved and used for irrigation and the whole region is gradually being converted into a dry arid and semi-desert area. The sub-soil water sources are also drying up fast rendering shallow surface

wells and tube-wells defunct. Irrigation projects on the river Suktel, Ong, Lanth Under and Inder have been lying in the Central Water Commission for years past without clearance. I request the Water Resources Minister to take expeditious steps to clear, sanction and provide funds for the projects so that they can be implemented.

12.16 hrs.

DISCUSSION UNDER RULE 193

[*English*]

Communal situation in various parts of the country—contd.

MR. DEPUTY SPEAKER: The House shall now take up the next items i.e. Further Discussion on the communal situation in various parts of the country, raised by Shri Balwant Singh Ramoowalia on 24th April, 1989.

Shri Yogeshwar Prasad Yogesh.

[*Translation*]

SHRI YOGESHWAR PRASAD YOGESH (Chatra): Mr. Deputy Speaker Sir, the other day I was saying that the country...*(Interruptions)* Sir, how can I speak in such a disorderly atmosphere. Please ask them to keep quiet *(Interruptions)*

[*English*]

MR. DEPUTY-SPEAKER: Mr. Amal Datta, you please give it in writing. I will see. I will find out the facts.

(Interruptions)

MR. DEPUTY-SPEAKER: Only Shri Yogeshwar Prasad Yogesh goes on record.

*(Interruptions)**

MR. DEPUTY-SPEAKER: I have already told you that I have to find out the facts. I cannot allow like this.

*(Interruptions)**

SHRI AMAL DATTA (Diamond Harbour): Are you going to issue instructions to the Home Minister? We have made a very simple request.

(Interruptions)

MR. DEPUTY-SPEAKER: I will go through it. I will find out the facts.

SHRI BASUDEB ACHARIA (Bankura): Are you going to ask the hon. Home Minister to make a statement?

MR. DEPUTY-SPEAKER: I cannot ask.

(Interruptions)

SHRI BASUDEB ACHARIA: We are walking out. *(Interruptions)*

[At this stage, Shri Basudeb Acharia and some other hon. Members lift the House]

[Translation]

SHRI YOGESHWAR PRASAD YOGESH: Mr. Deputy-Speaker Sir, the other day I was discussing that the country is not prepared to withstand communal disturbances. People in our country, which-ever religion they may belong to, can never have a communalist bent of mind because the essence of all religions is the same. That God is one and all those who have faith in Him, belong to the same mankind. The climate for communal disturbances is created by the people who have been failures in the political arena. These people are working towards the destruction of secularism in the country.

The Congress (I) is based on the principles of secularism and democracy and it is difficult for the Congress (I) to exist without them. The Congress (I) to exist without them.

The Congress (I) has had such a long life because it has dedicated itself to secularism.

The first move towards the creation of an atmosphere conducive to Hindu-Muslim unity was made by Akbar. For this purpose, he built a place of worship in Fatehpur Sikri where people from all religions got together. Akbar himself led this all-religion congregation. He had made a thorough study of all religions and to Promote secularism, he asked Abul Fazal to write the 'Allopanishad' This scripture urged Hindus and Muslims to look at each other with relevance and in the right perspective. Akbar also asked Faiz to translate the 'Jogvashist' 'Ramayana', 'Mahabharata' and the 'Upanishads' into Persian. This increased religious understanding among one another. The 'Allopanishad' which was written at the behest of Akbar, contained the essence of all religious and Abdul Fazal played a pivotal role with creation. I request the hon. Home Minister to get this scripture translated into Hindi and English. The message that this writing seeks to convey should be discussed upon. Later the 'Allopanishad' should be circulated among the Hindu, Muslim, Sikh and Christian communities. This will make it clear that a narrow-minded outlook to-wards other religions existed at that time too and how concerted efforts were made to create religious harmony.

Mr. Deputy-Speaker Sir, in the history of India it was Emperor Akbar who made maximum efforts towards creating communal harmony. Therefore, my first suggestion is to give publicity to the 'Allopanishad' My second suggestion is that community tax be levied and strict action be taken at places where sporadic incidents of riots occur. This will solve these kind of problems which are, today, being seen as a stigma in our country.

THE MINISTER OF HOME AFFAIRS (S. BUTA SINGH): Mr. Deputy-Speaker Sir, while presenting the Government's viewpoint and for that matter that of Congress Party during the discussion in the House on the communal situation, the hon. Prime

Not recorded.

[S. Buta Singh]

Minister has explained in detail that to bring about communal harmony in the country, to safeguard the unity of the country and to achieve all round development of the society, we shall follow the path shown by the Father of the Nation Mahatma Gandhi, Pandit Jawaharlal Nehru, Maulana Azad, Sardar Patel and Shrimati Indira Gandhi. The hon. Prime Minister acknowledged the constructive suggestions given by hon. Members of the Opposition and issued orders for their immediate implementation. Not only this, he also made a special mention of efforts made by the Opposition in this direction during the last 40 years, especially during the last 3-4 years.

Sir, when we talk of communal disturbances in the country, we must take a serious view of the direction in which the country is heading. India is not merely the name of a geographical area. As the hon. Prime Minister said, it reflects the entire mankind. Ours is the only country in the world where all religions co-exist. In this respect, we are a model nation from whom the whole world can seek inspiration. The history of ancient India and the history of our freedom struggle is testimony to the fact that the most outstanding characteristic of Indian culture is the tolerance among our countrymen. And tolerance is the factor which has enabled our country to carve a special place for itself in the world. All religions that have come into our country have been influenced by the sense of tolerance displayed by the natives of this country. There is no religion in this world that does not believe in tolerance. The need for religion arose with man's need to become civilized. Civilization compelled man to look to religion. Religions may have been born anywhere in the world but the primary task of all religions is the quest for truth. You may conduct study about any Dharma, mankind's first step has been to discover the truth and that was termed as 'Dharma'. Patience is extremely essential for the discovery of truth and one cannot progress towards truth without it. We Indians are, especially, fortunate that our coun-

try got the leadership of a great saint soldier, the father of the nation, Mahatma Gandhi, who till his last breath presented the best example of what true religion should be in the real sense of the term, and how with its help the entire humanity can be served. Although he was the greatest politician of his time and there is none parallel to him even today, but his way of getting the country freed from the age-old shackles of slavery is exemplary. He initiated the national movement by adopting the path of truth, non-violence and peace, which inspired not only crores of people, great men, farmers and rural people of our country but is a source of inspiration even today in every corner of the world where exploitation exists. Therefore, when we examine the present situation in this background, we feel extremely ashamed. We also get surprised that in a country where a great person like Mahatma Gandhi laid the foundation of independence and sacrificed his life for its cause, today such a situation has been created again after 40 years wherein people are again practising non-violence at religious places in the name of fundamentalism and communalism. The places of worship are being desecrated. All this is extremely painful.

As most of the hon. Members have treated this discussion as a national issue the Government has also taken it in the same spirit and feels that this is not a question of the Government or the Opposition but it involves the question of existence of the whole nation. If religious sentiments are exploited in proper perspective then nobody can disturb communal harmony of our country. The problem arises when some communal-minded people take the help of religious fanaticism in order to grab power, whether political or social. Even after 40 years, we find that on the smallest occasions, processions and *Shobha-Yatra* have to be taken out. These are such occasions in which the entire society should participate with devotion by respecting each other's religious sentiments. But what happens is just its reverse. If people of one community pass in front of some holy shrine of another religion, brick-battering starts and bombs are exploded. Even after 40

years the people of our country have not learnt how to maintain communal harmony. However, we have investigated each and every case, no matter where it took place, and have found that not common people, but certain forces have a hand in them. Now it is being felt that in such incidents, trained people from other countries have a hand in them. Those people have nothing to do with that area and they simply come there to do mischief. In this way, they start violence which continues for year and is repeated on every festival. In case there was some mishappening on Baisakhi, Id etc. in a particular year, it would be repeated next year also on the same festival. A solution is sought when a mishappening occurs but there is no end to it. In a way, a seed is sown and that is often from some other country. It is painful that several organisations have been functioning in our country in the name of communalism. The basic aim of such organisation is to find means of spreading chaos in our society.

Majority and minority are often made subject of discussion. I feel that we should drop both these words and there should be neither majority nor minority in our country. We are one nation and we are only Indians. There is no question of minority or majority. Both these feelings create imbalance. If you consider yourself as majority, you start feeling proud which renders a man unable to take a balanced view. The element of pride will always remain in it, and one will feel that the others are weak and can be dominated. I know that if we feel that we are in minority, it will give rise to inferiority complex. We do not enjoy equal status, we have no rights in the society. No one listens to our sufferings. As if we are handicapped and incomplete I feel that this is wrong. If our constitution has made some provision for some educational institutions, it does not mean that we should divide our country into two parts-minority and majority. There may be religious minority, but if we talk of linguistic minority, persons belonging to the same religion of a linguistic minority may be found in every State. Therefore, question of religion does not arise.

The incidents which have occurred this year are a matter of utmost concern. It is perhaps impossible that there may not be a single incidence of violence in such a big society. This has never been possible in any country. Some friction is possible even between two real brothers. However, its foundation should be such that elements of violence and communalism may no longer remain in our society and mutual hatred may not exist in future. It is painful that it is religious fanaticism which is behind the communal feelings which have recently arise in our country and this religious fundamentalism is the most dangerous thing. This created many obstructions during our struggle for independence. The Hon. Prime Minister has pointed out in his speech that the history of our country's struggle for independence is unparallel. It is painful that at that time in the 1940s the imperialist Government which was in power, sowed the seeds of communalism and misled some sections of our country which came under their influence. Unfortunately our country won incomplete freedom as it got divided. However that feeling ended with the martyrdom of the Father of the Nation, Mahatma Gandhi to protect the unity of the country. But we have not learnt any lesson even from him.

The Constitution given to us by our nation builders in the constituent Assembly is an important aspect of our country's unity. I feel that the background in which our constitution was framed included not only the history of our country's independence but also some such circumstances with which our constitution makers were fully acquainted. Keeping this in view, they framed such a constitution which grants right to freedom to each citizen. They gave such a constitutional framework to the entire society in which no one may feel that it is an alien constitution. All those points, all these facts which emerged during the period from freedom struggle till adoption of the constitution were taken into consideration.

Here, I want to lay stress on one point and that is about the Directive Principles of State Policy. So far as the question of Fun-

[S. Buta Singh]

damental Rights is concerned, discussion in this regard is held not only here but also the intellectuals as well as the press of the country always remain vigilant about it. In one sense it is very necessary that everybody should remain vigilant about the fundamental rights. But one thing has been neglected. No proper attention has even been paid to it. The work of implementation on the part of the Government, what I feel, has also been incomplete. It is the Directive Principles of State Policy and it will not be proper if we did not implement these principles. It is for this reason that Shrimati Indira Gandhi laid so much importance on Directive Principles. As per her initiative, the constitution was amended in which national duties were defined. The Directive Principles as such are insignificant unless this august House laid emphasis on their implementation. These principles do not have any legal force behind them and these principles are not enforceable in the court of law. Sir, it is very essential to have them implemented without which lots of disparities would be created in the society. We will not be able to check exploitation of weaker sections and backward classes unless we implement these principle in the right sense of the term. These principles should, therefore, be implemented strictly.

As I said now Shrimati Indira Gandhi paid attention to our national duties in order to lay more stress on Directive Principles. But it is regretted that neither the State Governments nor the Central Government laid as much importance to Directive Principles as they were supposed to do.

Today, the hatred of communalism is being spread everywhere and big parties and communal parties such as the Vishwa Hindu Parishad and 'Jamait-e-Islami are involved in it. They are fanning communalism very freely. But what are the reason for this? The reasons are that they think that there is no law with the Government which could deal with them.

There are no two opinions that we should remain vigilant and keep close watch to maintain law and order. But it is not possible to manage the whole society by the help of the law until and unless such a feeling or an awareness is created in the society. Until and unless, in every citizen, either he is a politician or a business man or an industrialist or a farmer or a factory worker, a feeling is developed that national loss is his own loss, loss to people of the country is his own loss, nothing tangible with regard to communal harmony can be done. Every citizen should feel that any damage caused by communal hatred is a national loss, no other measure could be of any use. We must ensure communal amity in the country. This can not be achieved with mere enactment of law and politicizing the matter. It is a matter in which every citizen should be involved, every citizen should be included.

It is regretted to say that riots do take place in spite of claiming all of us as secular. Until and unless, all the political parties, all the social organisations and their people and all the secular minded people will come forward openly against the people who fan communal riots and say boldly that they would not be allowed to fun communal riots, until and unless they intervene in the matter, the evil of communal riots cannot be eliminated from our society.

There is not doubt that it is the duty of the police and the para-military forces to maintain law and order. It is the duty of the District Collectors. But sir, the evil has spread all over the country. These incidents take place everywhere. Such an aptitude is being created among people. We have never seen a single incident of communalism in the villages before. The way efforts are being made on a large scale to pollute the environment, mere enactment of laws cannot curb these tendencies.

You may cite the example of hundred issues, for example, issue of Ram Janambhoomi and the Babri Masjid. The Government has made concerted and serious efforts in this regard. Negotiations were held

continuously for three months with the representatives of the organisations and the persons who are concerned with this elusive problem. Some times they were invited to Delhi and sometime we went to their place to hold talks with them. We on our part made concerted efforts with the hope that some or the other solution to the problem could be found and also to ensure that religious sentiment of people belonging to none of the parties is hurt.

[English]

SHRI THAMPAN THOMAS (Mavelikara): What is the approach of the Government that is being spelt out on this issue? We are in darkness to know your approach on Babri Masjid issue. If you give a proper answer to us, we will be satisfied. So far no answer has been given.

AN HON. MEMBER: What is your approach?

[Translation]

S. BUTA SINGH: I have just started now. Please have some patience. I was coming to that very point. We wanted that both the parties should take part in the negotiations and a way should be found out by general consensus so that feelings of the people belonging to both of the religions are not hurt and a mutually accepted way is found. I would also not like to say, that we have totally failed in our efforts. Some times representatives from both the parties calmly thought over the issue and sometimes they considered some way to be helpful. But unfortunately, the issue has taken a public stand and with the background given, it was not possible on our part to achieve a little success in our efforts so that some way could be found out. During the course of argument a party claimed that they have the required documents on the basis of which the present status of the land could be determined. We took over the documents from that party and handed over the same to other for their views on the matter. Under such a circumstance, the parties argue with each

other and the arguments come to a close when both the parties accept the theory of 'give and take' and arrive at a conclusion. When no mutually accepted formula is sorted out by their mutual talks, the matter is referred to a third party and its decision is acceptable to all. When mutual talks did not yield any results, it was felt that our country has a judicial system which could be taken resort to. There were already some cases lying pending in the courts. Later, it was decided that all the documents, whatsoever they are available with the parties would be produced before the High Court and its verdict will be awaited. Then a solution could be found on the basis of High Court verdict. I am glad to say that though people's sentiments were flared up, one section accepted the view that all the facts be submitted to the High Court and the court left to take a decision in its own way on the basis of these facts. Thereafter, the court verdict, whatever it might be, should be acceptable to all. Unfortunately, the opposition parties did not encourage this step. Some people accepted it and some people did not. People who accepted this view that all the political parties which were already involved in the matter and other who would like to share the problem, should come together and place the facts before the High Court. Thereafter, the verdict of the High Court should be acceptable to all. In this connection I would like to say that certain parties and organisations do not want that peace should be maintained in the country. They have expressed this view publicly. Earlier, only some political parties and the communal elements used to say this thing, but I was pained to note in the Parliament House itself when some political parties took a reverse stand and said that the court verdict would be acceptable to them only when it went in their favour. Under today's democracy these people call themselves the representative of the masses and claim that... (interruptions)

[English]

Why don't you listen to me? Your party has never taken a stand? What are you asking?

SHRI THAMPAN THOMAS: What is the stand of the Government? You have to take a stand.

S. BUTA SINGH: Yes, I am explaining my position.

SHRI THAMPAN THOMAS: Yes, I am explaining my position.

SHRI THAMPAN THOMAS: The Government has to take a stand. It is not for the Opposition to take a stand.

[*Translation*]

S. BUTA SINGH: The Viswa Hindu Parishad agreed to this solution, but it was distressful when a big conference was organised at the time to Kumbha Mela just to exploit it for political gains. It was wrong to do so.

It was a place where people come with religious feelings and the occasion also fell after so many years. It is a matter of concern and also a deplorable situation when some political parties publicly say in the meetings that the court verdict would be acceptable to them only when it went in their favour. What does it mean? What indication do they give to the country on the decision about a disputed place, a temple, a mosque. By this, do they want to say that only those verdicts of the court will be acceptable to them when they are in favour of a particular party. It is an attack on the Judiciary of the country. It is an attack on our democracy. They should think hundred times before coming to such a decision. If some people boycott the proceedings of the House, that can be understood. But when an assault is made on the judiciary and at the same time when political leaders claiming to be leaders of majority will play a fun with our judiciary. I will definitely say that democracy is not safe in this country.

[*English*]

SHRI D.B. PATIL: The Government itself has gone against the judgement of the

Supreme Court in the Shah Bano case and they have made a legislation here. Sir, you have no moral right to speak like this.

[*Translation*]

S. BUTA SINGH: What do you want to indicate to the nation. The minorities also charge the Government with the same allegation and therefore I appeal to them that such things are not in the interest of country or in its democratic-set up and in its future. First they should accept the judgement of the court and if they are dissatisfied with the judgement, they can go to the Supreme Court and make an appeal there but this is very unfortunate that they are publicly issuing such statement that only favourable judgements would be acceptable to them. They have asked the stand of the Government on this issue. Firstly, I want to mention that the Government will not take any stand on religious issues. As regards to religion, our leaders like Mahatma Gandhi and Pt. Nehru have stated that religion is a private affair of the people and state has no role to play in it except to a limited sphere when the problem of law and order arises due to it. But the Government will not intervene in the religious affairs. The Government has given an assurance to find a solution to this problem after being inspired by both parties. The Government have held talks on this issue with the State Government of Uttar Pradesh and instructed the State Government to file a petition in a consolidated form to a Division Bench consisting of three judges of Allahabad High Court. The verdict given by this Division Bench should be accepted by all parties. In the beginning this decision was accepted by only one party and by some members of second party but the other big parties and organisations behind them which incited them for not accepting this decision and they are publicly saying that they will not accept the verdict of the court. The leaders of other political parties, the representatives of whom are present in both the Houses of the Parliament have publicly issued statements which I oppose. Judicial settlement of the issue is a democratic way and an accepted one. This tangle could be resolved through this way

only. Shri Thampan Thomas has asked me with all his might to clarify the stand of the Government on this issue.

I would like to pose a small question to Mr. Thampan Thomas. Had he not intervened me, I would probably have not posed this question to him. His leader has misled both the parties. In order to win Allahabad elections, on one hand he gave assurance to R.S.S. that he would try to secure judgement in their favour and at the same time he gave similar assurance to Hazi Mastan also. Now the statements of both the parties have been made public. The latter of Hazi Mastan have been published in the news-papers and so is the promise given to R.S.S. I want to quote here a very important statement issued after the meeting of National Executive of B.J.P. held in Jamshedpur.

[English]

"Shri Advani criticised the infighting in the Opposition camps on the leadership issue as unfortunate and felt that the use of Muslim communal elements like Shahi Imam and Haji Mastan in the electoral campaign of Shri V.P. Singh defeated the very principles and values for which he fought."

(Interruptions)

SHRI THAMPAN THOMAS: It is wrong. He has never said so.

S. BUTA SINGH: If it is wrong, then tell Mr. Advani to correct it. I am not the person.

SHRI SAIFUDDIN CHOWDHARY (Katwa): How can Mr. Advani correct it?

SHRI THAMPAN THOMAS: How can Mr. Advani correct it?

S. BUTA SINGH: It is his statement.

[Translation]

R.S.S. has also issued a statement that Shri

Vishwanath Pratap Singh had made two promises to them. The first one was that he would secure abrogation of Article 370 with regard to Kashmir and second was that he would help the Hindus on this count. Therefore, it is the stand of the opposition party. When the whole issue has been referred to the court, today he has sent a letter to the Prime Minister in which he has criticised the Government for delay in referring the matter to the court. Perhaps he wants to wipe out the tears of the people through writing this letter to him. In this way he wants to befool not only Hazi Mastan but the entire people of this country also.

SHRI SAIFUDDIN CHOWDHARY: You have stated all this very clearly. Everyone should follow suit.

S. BUTA SINGH: Whether this is good or not, you will be knowing this. But I don't know their future course of action. I do not think it good because they do not remain firm at one stand. For example, in order to win elections, on one hand, he made promises to R.S.S. at the same time he made promises to Hazi Mastan also and then...

SHRI SAIFUDDIN CHOWDHARY: We want a cordial atmosphere in the country.

S. BUTA SINGH: Mr. Saifuddin, we will have to see the whole background of it as we cannot ignore the facts. We will have to see the history and the history tells us that he misled both the parties in order to win elections and now again he wants to mislead the nation for strengthening his future manifesto. Only this much I want to say before you, If their stand is reasonable, why it is know only by the name of Shri Vishwanath Pratap Singh. I want to ask as to why a resolution is not passed by the Janata Dal. Their party should come openly. His stand is different not only on one issue but it is different on all issues. I will tell you about this in details when I will speak on Punjab-issue.

[English]

How they have different stand in re-

[S. Buta Singh]

spect of each state? Their stand in Haryana is different. Their stand in U.P. is different. Their stand in Punjab is different. Their stand in Andhra Pradesh is different.

[Translation]

Their stand is different on national issues and basic matters. The matter concerning communal harmony is not related to a particular political party only or for that matter to Government only but it is related to the future of entire nation. If we deal with this matter leniently, we cannot maintain democracy, sovereignty and freedom of our country. Therefore communal tension is the most dangerous thing in the way of the unity of the nation.

SHRI SAIFUDDIN CHOWDHARY: Here I want to ask one point that when Allahabad High Court had given its advice that.

[English]

Have you tried to ascertain under whose order that particular affidavit—the affidavit given by the Commissioner of the District—was submitted, that is breach of peace would not be there if the place is opened for worship?

13.00 hrs.

From that it began; the whole thing began on that, in the Bench of the Court at Faizabad, on the Babar Masjid case, on the basis of the affidavit given...

S. BUTA SINGH: All these matters are now before the court. I do not think you would like me to pronounce on all these matters.

SHRI SAIFUDDIN CHOWDHARY: On the Government's side, the affidavit was given by the Commissioner. This is the point. Did you try to understand it?

S. BUTA SINGH: Now that the State

Government has perhaps moved, or is going to move the High Court—it has been posted for the 10th of July, and all parties are appearing before the High Court—definitely I am sure these matters can be taken before the High Court.

[Translation]

Sir, I was submitting that whatever steps are taken by the Central Government regarding communal harmony are based on the sentiments expressed in this august House and on the decision taken in the National Integration Council. As regards steps taken by us in this regard, you are well aware that, among other things.

[English]

A law has been enacted to prevent the misuse of religious places. The Representation of the People Act has been amended to provide conditions which must be fulfilled for the registration of political parties. We have activated the law enforcement agencies against inflammatory writings.

[Translation]

I can furnish the details of steps taken by various states under it.

[English]

Government is paying special attention to check inflammatory writings and bring the guilty to book. Recently, an elaborate exercise to this effect was undertaken by the Ministry, particularly to review the mechanism obtaining at State and district levels for monitoring such propaganda, as also to examine the adequacy of the existing law in dealing with these problems. The result of this initiative has been to activate the Central Government agencies like Information and Broadcasting Ministry and Press Information Offices for effectively monitoring newspapers and periodicals indulging in communal writings. The State Governments were also asked to gear up

their machinery, for obtaining best results.

During the last four years, cases were registered against forty persons under Section 153 (1) IPC for communal propaganda in Andhra Pradesh; in Karnataka, 27 Urdu periodicals, four monthlies, then weeklies and four dailies have been proceeded against. During 1986, 31 cases were registered and were under investigation. During 1987, eleven cases were registered. In Bihar, during 1986, three cases were registered; in Gujarat, 13 periodicals have been identified, which have been indulging in communal writings. During 1986, three cases were registered. All the cases registered in 1987 have been successfully prosecuted.

In Delhi, during 1986, 20 cases were registered, out of which ten are under trial, five are under investigation, one is pending sanction and two cases have been closed. During 1987, ten cases were registered, which are under trial. Apart from these, in Gujarat, 15 publications were cautioned for communal propaganda, and two were included in the list for denial of Government advertisements.

[*Translation*]

As asked by the hon. Members, these are some of the steps taken by the Government. So, I submitted that it is, the constant endeavour of the Government to keep a watch on communal elements, who disturb the communal harmony in the country.

[*English*]

SHRI SYED SHAHABUDDIN (Kishanganj): I would like to know this from the hon. Minister: All over the country, there are reports of offensive, provocative, derogatory communally-inspired slogans all along the walls—even in this Union territory where we are sitting today. I would like to know whether Government have taken notice that these permanent slogans act like a communal divide. They create communal feelings. I would like to know what the Government is doing about it.

S. BUTA SINGH: It is a fact and as I said, not only in the urban areas but when we go to the countryside first time, I am observing that even in the rural areas where never such things have happened, these big communal organisations about which I made a mention only recently, they are now out, it seems. That is why I am cautioning this august House that the situation in the country is very very serious and we have to mobilise the whole nation. It is not a question of Government or a party doing. It is a question of the whole nation and we must take cognisance of this developing trend of religious fundamentalism.

[*Translation*]

To a large extent this has percolated to our schools.

SHRI RAM NAGINA MISHRA (Salem-pur): As stated by you just now, it is true that in the rural areas still communalism is seen, but what about Delhi, the seat of the Central Government where a convention of lakhs of the people was organised in which a slogan of Ayodhya March given and the resignation of the Government was demanded. When the Government could not prevent the holding of such convention in Delhi. May I know what action is being contemplated to check spread of communalism in Delhi and the rural areas.

S. BUTA SINGH: I was stated that both sides are trying to arise communal passions. This is not only going on in the rural areas, but also in the schools and madarṣa all over the country. To my mind, as the elections to the Lok Sabha are fast approaching, massive attempts will be made to arise communal passions in the country as is clear from the provocative speeches of some of the leaders especially belonging to the B.J.P. and Jamaite-Islami.

The issue to incite the rural folks was raised in the House and I think this is a dangerous trend which should be checked. The Government will try to maintain peace in every nook and corner of the country in

[S. Buta Singh]

cooperation with the State Governments and make them available all sorts of assistance to protect the life and property of the citizens, which is the primary responsibility of the Government.

It is a matter of regret that fingers are raised on the conduct of the para-military forces which have to function against various odds. Action is taken against them whenever incidents of dereliction of duty are brought to the notice of the Government. Wherever needed, punitive action was also taken. Late Prime Minister Shrimati Indira Gandhi had given a very nice suggestion to raise a force in which persons of all religions are recruited to curb communal riots without partiality. But only Uttar Pradesh has taken the lead and no other State has implemented it.

As the House is aware that all the para-military forces, be it B.S.F. or I.T.B.P. or C.R.P.F. have worked satisfactorily and in C.R.P.F. a women's battalion has been raised on the instructions of the Hon. Late Prime Minister Smt. Gandhi. I am proud to inform the House that wherever women's battalion of C.R.P.F. was sent, its conduct has been praised and the demand for it is often made for optimum results as and when the requisition for C.R.P.F. is put forth. Women battalion immediately restores peace and has a way of working of its own which has been praised even in Meerut. (*Interruption*) We have requested all the States to set up such forces with our assistance if need be, by inducting persons from all sections and religions to establish peace to serve the society well.

As per the wishes of the Hon. Prime Minister to call the meeting of the National Integration Council, I have written today to the leaders of the opposition to first send their suggestions on the communal situation especially. In the meeting with the opposition on Ram Janam Bhoomi-Babri Masjid. good suggestions were put forward by Shri Indrajit Gupta and Shri Samar Mukherjee

and on which the Hon. Prime Minister and myself both have expressed our views. We invite all the parties to joint the Government for starting a movement against communalism and religious fundamentalism, by mobilising people as ultimately it is the people who can save the situation. Mere enactment of laws and use of force are no solution to this problem. The Government and the Police force can only give assistance, but for tackling constism, fundamentalism and communalism threatening the democracy and the nation, a people movement is required to be launched. I hope the leaders of the opposition will offer their suggestion in writing to be put up before the National Integration Council for the benefit of the nation, leaving aside their narrow partisan interests. I agree that in the election year campaigning is to be started soon by all parties, but do not propagate things detrimental to the nation in the election campaigns.

Sir, I do not want to speak much on the subject. But I would like to cite the example of a leader of the opposition, who in the beginning was totally against cooperating with the B.J.P. terming latter's coming into power as doom. However, now in a bid to oust our Government, they are supporting the B.J.P. Look at their priorities for ousting the Government which may even destroy the nation.

The Hon. Prime Minister strongly emphasised upon the fact not to misuse politics for power. The history of the Congress Party is the history of sacrifice and it has always sacrificed its interests. Every instance of sacrifice is before us. Every statement made either before the House or the countrymen has been fulfilled. The life of Shrimati Indira Gandhi and her every moment was devoted to the country, but she never aspired unduly for power though her sacrifices are great. When she was out of power here interest for the country never declined-whether it be the issue of harijans on injustices on minorities, she aired her views strongly. However, some political parties regrettably care only for the power, not for the country. In a bid to out the Government they are now prepared to coop-

erate with the B.J.P. whose coming into power was once termed suicidal for the country. I do not want to talk about rest... (*Interruptions*) You yourself are calling out names, why do you want me to do this, otherwise privilege notice will come against me.

This is the tendency that in a bid to oust the Government nobody cares for the country. If we look at the question from this point of view, then communalism will definitely get respectability and when it get respectability either from political parties or society it becomes dangerous. In the absence of respectability from society communalism cannot succeed as is happening in Punjab for the last six years. Despite the killings of thousands of patriotic Punjabis by fully armed terrorists. Had it been respected then terrorists would have definitely succeeded in their nefarious designs. Therefore, I appeal to all the political parties and whole of society, not to give respect to communal elements of any religion as this is quite dangerous. If these forces are isolated then their effectiveness will decline to zero. This is the reason why the movement for Khalistan has suffered and the sympathy for the extremists has declined. After the "Operation Black Thunder" nobody talks about the killings of terrorists in fake encounters as they have been totally exposed. I suggest isolation and exposition of communal forces as has been done in Punjab, all over the country, because communalists do not follow any religion. They are mentally sick so need to be checked by all the political parties and citizens, as has been suggested by the Hon. Prime Minister I hope the leaders of the opposition will cooperate with the Government in the movement aimed at isolating the communal elements all over the country.

Sir, with these words, I thank the August House for giving me so much time to speak on an important issue of tremendous benefit for the countrymen.

I would like to remind the House of the statement of Shri Indrajit Gupta made on that day, that whole of the country looks upto the

debate in the Parliament and it has tremendous effect on the human mind. Whether it is not a matter of happiness that yesterday I was celebrated peacefully in whole of the country and especially at the time, when Shiv Sena celebrated the Chhatrapati Shivaji Jayanti, about which we are getting a lot of indications that riots may take place. The speech given by Hon. Prime Minister and also by the opposition leaders in the House created a peaceful atmosphere in the country and the respectability which the communalists got was no more. They are isolated. I congratulate the countrymen for celebrating this big festival in a peaceful and jubilant manner. I would congratulate this House, as the views expressed in this House created a peaceful atmosphere in the country. Keeping this thing in view, we will move a motion on behalf the chair, about which we have tried earlier also, so that all the leaders from both the sides may adopt it and it will inculcate the feeling of patriotism among the countrymen and will help in isolating the communalists.

SHRI RAM PYARE PANIKA (Robertsganj): Let it be brought before the session ends.

S. BUTA SINGH: It will be done before that. With these words, I thank you.

[*English*]

MR. DEPUTY-SPEAKER: The House stands adjourned to re-assemble at 2.20 p.m.

13.20 hrs.

*The Lok Sabha adjourned for Lunch till
Twenty Minutes past Fourteen of the
Clock*

14.28 hrs.

*The Lok Sabha re-assembled after Lunch
at Twenty-Eight minutes past Fourteen of
the Clock*