

Clause 6 is very loosely worded. Clause 6 says members of the Special Protection Group are required to work outside India also. Are they required to work outside in the event of the Prime Minister going abroad or also when Prime Minister does not go? In order to make the statute more definite, I say, there must be prepared to work outside India when Prime Minister and his family goes abroad and not otherwise.

SHRI P. CHIDAMBARAM : I cannot understand his objection. He has to serve anywhere in India or abroad in connection with the duties of protecting the Prime Minister.

MR. DEPUTY SPEAKER : Now I put amendment number 5 to Clause 6 to vote.

Amendment No. 5 was put and negatived

MR. DEPUTY SPEAKER : Since there are no amendments to Clauses 7 to 18, I will put together Clauses 6 to 18 to the vote of the House. The question is :

"That Clauses 6 to 18 stand part of the Bill."

The motion was adopted

Clauses 6 to 18 were added to the Bill

MR. DEPUTY SPEAKER : The question is :

"That Clause 1, the Enacting Formula and the Long Title stand part of the Bill."

The motion was adopted

Clause 1, the Enacting Formula and the Long Title were added to the Bill

SHRI P. CHIDAMBARAM : I beg to move :

"That the Bill be passed."

MR. DEPUTY SPEAKER : The question is :

"That the Bill be passed."

The motion was adopted

14.55 hrs.

RAJGHAT SAMADHI (AMENDMENT) BILL

As passed by Rajya Sabha

[English]

THE MINISTER OF STATE IN THE
MINISTRY OF URBAN DEVELOPMENT
(SHRI DALBIR SINGH) : Sir, on behalf of
Smt. Mohsina Kidwai I beg to move :

"That the Bill further to amend
the Rajghat Samadhi Act, 1951, as
passed by Rajya Sabha, be taken into
consideration."

The Rajghat Samadhi Act, 1951, as amended by the Rajghat Samadhi (Amendment) Act, 1959, provides for the constitution of Rajghat Samadhi Committee to administer and maintain the Samadhi of Mahatma Gandhi at Rajghat. This Committee consists of, among others, three Members of Parliament, two from the Lok Sabha and one from the Rajya Sabha to be elected by each Houses from amongst its Members. The Parliamentary Joint Committee on Offices of Profit had observed that since Rajghat Samadhi Committee administers and controls the affairs of the Samadhi and 'samadhi fund', the Members of Parliament of that Committee were liable to be disqualified under Article 102 (1) (a) of the Constitution. In order to obviate such a situation and to give protection to the Members of Parliament of the Rajghat Samadhi Committee from disqualification, I have brought forth this Amendment Bill for making a suitable provision in the Rajghat Samadhi Act for the purpose.

Opportunity has also been taken to provide that the rules and bye-laws framed under the Rajghat Samadhi Act shall be published in the official gazette and laid before the Houses of Parliament, in terms of the recommendations of the Committees on Subordinate Legislation for both the Houses of Parliament.

I now move that the Rajghat Samadhi (Amendment) Bill, 1988 as passed by the Rajya Sabha on the 27th April, 1988 be taken into consideration.

MR. DEPUTY SPEAKER : Motion moved :

"That the Bill further to amend the Rajghat Samadhi Act, 1951, as passed by Rajya Sabha, be taken into consideration."

As has already been suggested by the Business Advisory Committee and accepted by the House, the time allotted for this Bill is one hour. Therefore I request the Hon. Members to cooperate and be brief in their speeches. Dr. G. Vijaya Rama Rao to speak.

DR. G. VIJAYA RAMA RAO (Siddipet) : Mr. Deputy Speaker Sir, I feel that the Bill under discussion is an important Bill. By this Bill the nation and the House today remembers and recapitulates what we have forgotten about Bapuji.

As far as the amendment is concerned, it is very simple. Since the Joint Committee on Office of Profit observations enable the Members not to continue on the Rajghat Samadhi Committee, with this amendment the Lok Sabha and the Rajya Sabha are going to send their Members for this Committee.

Coming to the composition of the Committee, there will be one elected mayor of the municipal corporation of Delhi and three officials, four non-officials and three MPs. Out of three MPs, two Members will be elected from the Lok Sabha and one from the Rajya Sabha.

14.59 hrs.

[SHRIMATI BASAVARAJESWARI *in the Chair*]

Here I want to emphasize and seek a clarification. The Members who go to this Committee must represent, reflect, understand and propagate the ideals of Mahatma Gandhi.

Mahatma Gandhi is a rare son of our country. He is being called the father of the nation. It is because Mahatma Gandhi never bothered or shown any interest for his family members. He was bothered for the country, for the entire India. Whereas after the independence, the post

independence Gandhis bother for their own families, their sons and daughters.

15 00 hrs.

So that is why Mahatma Gandhi is being called Father of the Nation. So far as the composition of this committee is concerned there will be three members from official side, four members from non-official side sponsored by the Government and three Members of Parliament—two elected from Lok Sabha and one from Rajya Sabha. My apprehension is because of the brute majority of the ruling party the entire committee will be represented only by ruling party members. Here I would like to say that Gandhian philosophy is not believed by only ruling party members there are many people in the Opposition who believe in the Gandhian principles and philosophy. So I would like to request that out of two members from Lok Sabha one must be from the Opposition. Similarly be the case with Rajya Sabha.

Further people who go to this committee must have some commitment, sincerity to the Gandhian principles and be teatotaler. They should not run 'arak' or whisky shops. What we find is that people in political parties are having contracts of running these shops in districts. Such people should not be sponsored by the Government over this committee. As far as the working of the committee is concerned I would like to say there are Mao and Lenin samadhis in Beijing and Moscow. There everyday thousands of people visit those samadhis. After visiting those samadhis they come with new inspiration, commitment and zeal whereas I find the working of the present committee is not upto the expectation. It should be competent like the other Samadhi committees of Mao and Lenin. The Members should work very hard and take lot of interest in the working of the committee. They must look after the samadhi and encourage people to visit Rajghat samadhi and more members must believe in the Gandhian philosophy.

[*Translation*]

SHRI KEYUR BHUSHAN (Raipur) : Mr. Chairman, Sir, while supporting the Rajghat Samadhi (Amendment) Bill which

has been brought before this House, I want to submit that the samadhi of Mahatma Gandhi is not an ordinary Samadhi. It is neither a tomb nor a temple but it has its own significance. It is very significant not only in India but also in the world because it is the place which inspires people from all over the world. Therefore, it is like a trust for the entire country and we can say it with pride that not only the Indian people but also the people of the whole world are getting inspiration from it. It is the duty of every Indian to maintain the dignity of the Samadhi and it is the primary responsibility of the Government representing every Indian to do the same. We are accepting this amendment on that basis. As the speaker who spoke before me has submitted that such a committee should be so constituted which would maintain the Samadhi in such a way that we are able to draw inspiration in accordance with the Gandhian philosophy and the feelings of the country. We are expressing the same feeling today. You should ensure that this situation should not arise again as it happened sometime ago. We should think of those dark days when Janata Party came to power for sometime and efforts were made to deprive the Samadhi of its dignity. All sorts of political gimmicks are indulged into there. Sometimes the Opposition gets down to washing the Samadhi after some pledge is taken there and sometimes they are upto other gimmicks for political gains. I want to make one more submission, it should be ensured that the people reaching there should get inspiration from it. You will see even today that not only the people belonging to this country but also of the entire world get inspiration from here. The atmosphere should be so created that it influences us and we follow the Gandhian principles. In this connection, I want to submit that there is a sale-centre for the sale of Gandhian literature but apart from that there is little else. I want that his other legacies which have been instruments of self-reliance for us like Khadi should also have a sale outlet there. Besides, the literature which is sold, should also be scrutinised. I want to remind you that in those dark years, apart from Gandhian literature, the literature relating to his assassin was also sold and which attracted considerable criticism. We should ensure that so called Gandhian

literature being produced by other people is not sold there and only Gandhian literature is made available there. This is my submission to you.

[English]

SHRI JAGANNATH PATTNAIK (Kalahandi): Madam, basically this amendment is to give protection to the Members of Parliament of Rajghat Samadhi from disqualification. The Bill also provides that the rules and bye laws framed under the Rajghat Samadhi Act would be published in the Official Gazette and will be placed before both the Houses of the Parliament.

Let it be on record that Gandhiji would become more and more relevant as we move more towards the next century. Gandhiji Samadhi is a place which inspires confidence in the hearts and minds of the people of this country. When the country is passing through multi dimensional crises, such as, communalism, casteism, separatism and corruption, the only morale and the only concept which can save the nation from the multi-dimensional crises is the Gandhian philosophy. Gandhiji has given his thought with regard to all the aspects, specially to communalism. He wrote in his paper, Harijan, while he was in Naukali, when the human agony of Hindu-Muslim riots was going on, that he will not change his mind inspite of the sea of blood and he stood like a rock against separatism of the country. So, regarding some disruptive forces with some international agencies; who were interested in destabilising the country by creating problems in the name of religion, there also Gandhiji has spoken that those who started the political agitation from a mosque or a temple or any place of worship, those who launch the movement are responsible for seeing that they remained peaceful.

'Sati' has now created much anger and anguish but unfortunately, men like Sankaracharya of Puri advocates in favour of such an inhuman deed and there also Gandhiji had his own view and I quote: "We have never heard of a husband mounting the funeral pyre of his deceased wife. The practice of the widow immolating herself on the death of her husband, had its origin in superstitions, ignorance and blind egotism

[Shri Jagannath Pattnaik]

of man". The problem which we are now facing, which the mankind is facing, from the nuclear war can be saved only by the Gandhian philosophy. It is internationally recognised now. If we move more and more towards sophisticated weapons, more and more towards science and arms and ammunition, the more we are concerned for the future of mankind. Because we are concerned for the peace and progress of mankind, we are realising that it is only the Gandhian philosophy that can save the nation for which Einstein told that the future generation, after centuries, people may not believe that there was such a man in this land with flesh and blood.

Madam, Gandhi Samadhi is not only a Samadhi but it is a place where the whole mankind will be inspired and measures will have to be taken to see that it is kept clean and safe and it is because, unfortunately, there is a tendency to destroy all the monuments. So, we are to take care that protective measures should be taken to take care of it because it is the property of the whole mankind. Money needed should be provided for its cleanliness and maintenance. Since this is the democratic country, Members should be elected on election basis. Central Government nominates Members. But apart from the Members of Parliament, people who have faith and believe in the Gandhian way of life and his philosophy should be selected for this Committee. With this I support this Bill.

SHRI GADADHAR SAHA (Birbhum) : Madam, Chair person, this is a small Bill. The Parliamentary Joint Committee on Offices of Profit had observed that since the Rajghat Samadhi Committee administers and controls the affairs of the National "Samadhi" and the Samadhi funds, the Members of Parliament on the Committee were liable to be disqualified under Article 102 (1) (a) of the Constitution. This very observation made an adverse impact and it was, therefore, taken care special of and the Rajghat Samadhi Act is being consequently amended suitably now through the legislature measure to protect the Members from disqualification and to ensure compliance with this constitutional provision.

As regards the composition of the

Committee, it is suggested that with a view to making it more meaningful, more democratic and a little more wider, by consensus at least one Member should be on the Committee from the opposition. The present ruling party has no moral and monopoly authority to speak about respect for Mahatma Gandhi. It must be remembered that there was no response to his historic suggestion for disbanding the party after the objective of winning freedom was achieved in India. I would like the Minister to consider and respect the views of the opposition.

It is certainly an improvement that this Bill this time includes a provision for publishing an official gazette, the rules, bye-laws framed under the Act and laying them before the Both Houses of Parliament.

With these words, I conclude my speech.

SHRI SRIBALLAV PANIGRAHI (Deogarh) : Madam, I rise to support the Rajghat Samadhi Bill. This is a small, simple and innocuous Bill having two clauses. One is for laying of the bye-laws, rules etc. framed under this Act on the Table of the House and the other is, intended to give protection to the Members of Parliament who will be on the Committee from disqualification.

At the outset, I share the feelings and the sentiments expressed by the previous speakers with regard to the proper maintenance of the Rajghat Samadhi of Gandhiji, the Father of the Nation. It is a very sacred place, which inspires the people not only of this country, but people from abroad also.

As you know, when any dignitary visits India, one of the first programme for the dignitary is to visit Rajghat in order to pay homage to the sacred memory of the Father of the Nation. Therefore, the sanctity of this place has got to be maintained. It is a clean place, neatly maintained. I agree, but at the same time, it needs improvement. It has got to be more attractive with beautiful lawn plants flowers, grown there. And, Madam, as you know, there are anti-social and anti-national elements in our country. We do not have the dearth of these people in our country. It is quite disturbing to find at times that some Naxalites

and other people go to some city and destroy the statue of Gandhiji or some other national leaders whom we have to remember, we ought to remember them with gratitude, every fine morning. It is also quite disappointing to come across the news item or to come across allegation that some people do not even hesitate to open or run liquor shops near or in the vicinity of Gandhiji's birth place, Porebander. Also some other place near about his birth place is the den of anti-social elements. We have to look into this.

The Gandhian philosophy, the Gandhian ideologies and the Gandhism is being murdered but by bit, day-by-day. Every day it is being murdered. No doubt nobody can destroy the Gandhian philosophy. It is ever lasting and it has greater relevance in the days to come. Gandhism has greater relevance in the days to come. There is no denying of that fact.

I share the feelings, the sentiments, expressed by the previous speakers, in the matter of proper maintenance, in the matter of beautification of Rajghat. Rajghat can be rightly called a place of pilgrimage. It is not less sanctified than any other place of pilgrimage. Especially these days, when we are facing the crisis of character, the crisis of values, our younger generation or for that matter people of all ages, should derive inspiration from the Rajghat, the Samadhi of Bapu.

The other important point which I would like to bring to the notice of the House is that the Parliament should apply its mind, the Government should apply its mind, to this provision. Why this Bill was at all necessitated to be brought in the Parliament? Because there were Members of Parliament on this Committee, but there was an objection about their continuance. Since Article 102 (1) (A) provides something else, the Members of Parliament are debarred from holding such posts. What is this, I would like to know. I had the opportunity of serving this Joint Committee on Office of Profit of Parliament as a Member and I know how the work is transacted there.

The Rajghat Samadhi Committee which

is constituted to look after the maintenance of the Samadhi does have some powers, the executive as well as the financial powers. What is the financial power? Madam, in any organisation there is a good deal of financial powers. If you have the power to appoint a peon or the gardner, then that brings in the executive power and financial power. Rather, I am sorry to observe that now the law is such that unless there is amendment—that is why I say the Parliament should apply its mind to this aspect—no Member of Parliament can be associated as a Member with any College Committee, School Committee or Library Committee because in the case of library also books are purchased and naturally it means that the financial power is being given to the Committee. Therefore, this is high time that we gave a fresh look at it, and we must come forward with necessary amendments to all the relevant laws. Otherwise, every time, the Government will have to come before the Parliament with some this type of amendment Bill. In the absence of a comprehensive amending Bill, a member of Parliament will have to face disqualification for his association with organisations of even social and cultural nature as a member. This is because all such organisations and committees do have certain inherent financial and executive powers vested in them. Even the appointment of a peon or clerk also calls for some financial powers. Because of this provision, a member of Parliament finds it difficult to be a member of even a School or Library Committee. That is why I stress that there should be a proper provision to take care of this aspect.

In this regard, I also find that there is some discrimination between Members of Legislative Assemblies and Members of Parliament. In several States, the State Governments are appointing the MLAs as Chairmen to man even very important public sector undertakings, having quite a lot of financial and executive powers. How do they do it? They come before the Assembly and make the necessary amendments. But in the case of Parliament and the Central Government, the provision of disqualification is rigorously followed. Strictly speaking, this prevents the members from joining even a small organisation like a school or a library committee, as has

[Shri Sriballav Panigrahi]

already been mentioned by me. If a law is there to take care of this aspect, the members of Parliament can associate themselves with important organisations having administrative and economic functions and powers.

I would like to mention just one point more. Today, we are having elections for the Coffee Board. Obviously, Coffee Board looks after the management of the entire coffee industry of the country and it has a great deal of administrative and financial powers vested in it. Parliament members are elected to this Board and they are exempt from disqualification on the strength of a law made by Parliament. So, here also, to some extent there is discrimination between organisations. That is why I urge that there should be an identical law for all the organisations which would enable the members of Parliament to associate themselves with the committees of various organisations.

[Translation]

DR. G S. RAJHANS (Jhanjharpur) : I have submit two or three points. I went through the books of several libraries and asked several people as to how did Gandhiji's Samadhi get its name as 'Rajghat.' No one could give a reply to this query. As regards the reason for naming Pandit Nehru's Samadhi as 'Shanti Vana', I can understand it. It was named so because Pt. Nehru had laid down the Non-Aligned policy and had spent his entire life fighting for the establishment of peace in the world. Late Shrimati Indira Gandhi's Samadhi is called 'Shakti sthal' because she was an incarnation of Goddess 'Durga' in the real sense of the term. Her role in the Bangladesh war could not have been achieved by anyone else. She sacrificed her life but never accepted defeat. As regards the reason behind naming late Shri Charan Singh's Samadhi as 'Kisan Ghat' is also understandable because he spent his entire life struggling for the welfare of the farmers. Mahatma Gandhi fought all his life against 'Raj' and "Raj" means the 'British Raj'. Is it a co-incidence that his Samadhi should be named as Rajghat? Kabir says and I quote :

*"Rangi ko narangi kahe maldatta ko khoya,
Chalti ko gaarhi kahe dekh Kabira roya."*

So what is coloured we call it colourless. What is lost, we say it does not exist. Whatever is moving we say it is 'garrhi' means "garah huwa" i.e. buried. If another Kabir is born after the passage of 200 years he would ask as to why was it named as Rajghat. I want to request that Rajghat still smells of slavery of feudalism. Hence, in order to respect the sentiments of Mahatma Gandhi, the Samadhi should be renamed as 'Daridra narayan ghat' or 'Harijan ghat'. It may be made known as 'Ishwar-Allah' ghat but not as Rajghat. Therefore, I will say that the Government should reconsider this name.

I went to China recently and I saw Mao's musoleum there. People go there and offer flowers. The entire life history of Mao is engraved on it depicting all the achievements he made during his life-time. I want that similar arrangements should be made at Rajghat as well and Gandhiji's life history should be inscribed in a very concise manner. I got an opportunity to visit Sabarmati Ashram where Gandhiji's life-story has been beautifully written. I remember on placard very clearly on which Einsteins' words were written and which mean that after some years people would forget that a man bearing the name of Mohan Karam Chand Gandhi walked on this earth in flesh and blood. I want similar words should also be inscribed on the Samadhi of Mahatma Gandhi which would provide inspiration to our new generation.

Although, I never saw Mahatma Gandhi because I was very young when he died and our new generation knows absolutely nothing about him. I had submitted in the House earlier also and I want to repeat it today that as languages and mathematics are compulsory subjects at the secondary stage, similarly history of our freedom movement should be made compulsory. The reason is that the youth of today is ignorant of how Mahatma Gandhi attained 'Swaraj' through non-violence. To-day nobody takes the trouble of enlightening them on the role played by Jawaharlal Nehru and the contribution of Motilal Nehru. So I request that the history of the Freedom Movement be compulsorily taught in all schools.

I want to emphasize one point. As our colleague Shri Sriballav pointed out, this is truly a serious problem which needs

serious thought. An M.L.A. can become a Chairman of a Corporation but an M.P. cannot. Do MPs deserve to be treated like this? There are many members with talent and vast experience in both the Houses. There are so many corporations in the country which have no Chairman. I do not think an M.P. is unsuitable for being appointed as a Chairman. An M.P. who indulges in any bungling can be removed. I shall suggest that even the Opposition be included in this along with members of the Congress(I). This way their talent can be put to good use. If needed, the Act may be amended so that an M.P. can be made Chairman of any Corporation. An M.P. should also be appointed to an office of profit so that they can use their vast experience to make the Corporations self-reliant. The first posting of M.Ps. should be in Corporations which are suffering losses. That way they will be able to show their talent and also put an end to their frequent criticism of the Government in the House. I request the hon. Minister to convey my suggestion to his other hon. colleagues, that M.Ps. should also be appointed to an office of profit.

In conclusion, I want to relate what I observed in my frequent trips abroad. In countries where people of Indian origin are living or wherever Indology or the Asian continent is studied, Gandhian departments have been set up. In all these places there are facilities for undertaking Gandhian studies unlike our country where only a few places have this facility. The very name of Mahatma Gandhi evokes a disrespectful reaction from people. It is in the national interest to give due importance to Mahatma Gandhi's philosophy. This is the reason for our youth going astray for following the wrong path. They are ignorant of how the country attained independence. Nobody, not even their parents have the time to explain this to them. Like the popular T.V. serial 'Ramayana', a serial on the freedom struggle should also be shown on television. This will enable people to understand the efforts made to attain independence.

The film 'Gandhi' which was acclaimed all over the world, enlightened people on this subject to some extent. If possible this film should be screened once again, specially

in rural areas. Only non-violence can counter the atmosphere of fear created by terrorism in our country. This is the moment for us to remember what Mahatma Gandhi stood for.

SHRI RAM BAHADUR SINGH (Chapra): Mr. Chairman, Sir, according to the Joint Committee on Offices of Profit no M.P. can become a member of the Rajghat Samadhi Committee. This Bill has been introduced to make this provision ineffective. Only after the Bill is passed will M.Ps. also get an opportunity to become members of the Rajghat Samadhi Committee.

The Bill makes it quite clear that out of the total 11 members of the Rajghat Samadhi Committee, 10 will be the Government's choice. Barring one member, who is the Mayor of Delhi, all the rest will be those desired by the Government or the ruling party.

The Government will enjoy a lot of power in the Committee. I request the Government to make sure that whoever is appointed as a member should not only believe in Gandhian thoughts and principles but also put them into practice. As long as such people are not made members of this committee, the very purpose of introducing this Bill will not be fulfilled.

I request that Mahatma Gandhi's Samadhi be made the best of all samadhis situated on the banks of the river Yamuna. Because Mahatma Gandhi enjoys pride of place in the country's history. Not only did he free India from colonial bondage but was also an inspiring light for the whole of mankind. A light that can help us build a new civilization where discrimination on the basis of caste and creed is unheard of. I request the Government to make Rajghat extremely attractive from the point of view of learning and beauty. So much so that a visitor to Delhi should consider his visit incomplete without seeing Rajghat. Every visitor to the place will be inspired to retain his spirit of nationalism and think good thoughts. And this will put theory into practice.

I once again request the Government

[Shri Rambahadur Singh]

to select only those people as Committee members who put Gandhian philosophy into practice and not remain content with just believing in it. The reason why I am emphasizing this point is that such people are looked down upon in this country.

There are three types of Gandhians in this country. The first are those who run ashrams in the name of Mahatma Gandhi, secondly those who are associated with the Government and thirdly those who are staunch Gandhians. Ashramites are people who are aided by the Government in their efforts to strengthen existing system according to Gandhian principles. Gandhians associated with the Government merely give lip service to his ideology but act in a contrary manner. If this were not true, Gandhian values would not have eroded as speedily as they have in the last 40 years. Who are staunch Gandhians? These are people who believe in Gandhian principles and try to apply them in their work. The Government is requested that while having faith in those who run ashrams based on Gandhian thought and in those Gandhians associated with the Government, the cooperation of staunch Gandhians be they from the ruling party or the Opposition should also be sought. I do not say that there is a lack of staunch Gandhians in this country. But it is seen that staunch Gandhians are being neglected. As long as this continues Rajghat Samadhi can never be the best in terms of educational value and attractiveness. And the speed at which Gandhian values are being eroded in the country today will continue in future also.

SHRI VIRDHI CHANDER JAIN (Barmer) : Madam Chairperson, I support the Rajghat Samadhi (Amendment) Bill, 1988, which has been presented in the House. The father of our nation, Mahatma Gandhi was not only a great man of India but also of the world. We are proud to have such a leader who achieved freedom for India through non-violence.

The Bill under discussion is very simple. Members of Lok Sabha should be inducted as members in Rajghat Samadhi Committee and the objection raised in this connection about the office of profit will vanish after

passing of this Bill. I want that members of this committee should be staunch followers of the principles preached by Mahatma Gandhi. It has been seen till now that only Government officials were made members and they were given preference on all committees but you are going to give importance to non-officials also in this Committee.

People in our country are forgetting Khadi now. It gives me great pain not to see the members of Lok Sabha and the Ministers clad in khadi. When Janata Party was formed under the leadership of Shri Morarji Desai, they had too given importance to khadi. But the members of Lok Sabha and the Hon. Ministers are also not wearing khadi now-a-days. On this occasion, I want to stress that we all should wear khadi.

Besides this, there is another problem of drinking in our country. Little efforts have been made by State Governments to enforce prohibition. The Government of Rajasthan once enforced prohibition but scrapped it later on. Consumption of wine is fast increasing as a source of revenue. Mahatma Gandhi whom we claim as the father of our nation had said that wine is the mother of debauchery. We are pained to state that we are not taking any concrete step in this direction. In this connection I want to say that the Central Government should take prohibition in her own hands even by meeting 100% loss of revenue by the State Governments because it has given rise to crimes, disturbances, deterioration in law and order situation and poverty. Therefore, this problem should be taken in hand. If really, we are the followers of Mahatma Gandhi, if we are pupils of Mahatma Gandhi, if we have faith in the principles preached by Mahatma Gandhi, if we acknowledge Mahatma Gandhi as the father of our nation, then we should take the matter of prohibition completely in our hands. The name of Samadhi as Rajghat Samadhi, in fact, is not proper. Our friend Dr. Rajhans was expressing his views about it earlier. I am much surprised how he has been christened as Dr. Rajhans, this is also contradictory to each other. He opposes 'Raj' when he expresses such views, it is my view that when he talks about the change in the name of Rajghat, he should change his name

too. I want to give a suggestion about it. Steps should be taken in this connection.

I have been to Rajghat, Shantivan and Lal Bahadur Shastriji Samadhi but the most attractive of them is not the Rajghat Samadhi, it does not create much attraction, it does carry its importance in simplicity. Mahatma Gandhi also gave importance to simplicity but attraction should also accompany simplicity. Therefore, we should make some changes in it. Somehow it should be beautified in consultation with the experts so that it attracts people as pilgrims. Therefore, it should be made more attractive so that it retains its importance.

It is correct that there is a library nearby but it does not have sufficient literature about Mahatma Gandhi. If all the literature brought out about Mahatma Gandhi in the country or abroad is exhibited there, it will be a fine thing. A collection of the entire literature about Mahatma Gandhi should be made available at the Samadhi so that people can have full knowledge about his literature.

With these words, I support the Rajghat Samadhi (Amendment) Bill, 1988, which has been presented in the House.

[*English*]

SHRI K.R. NATARAJAN (Dindigul) : Hon Madam Chairperson, I thank you for giving me an opportunity to speak on this Rajghat Samadhi (Amendment) Bill.

This Bill seeks to amend the original Act, the Rajghat Samadhi Act, 1951 in order to give protection to the Members of Parliament who are elected on the Rajghat Samadhi Committee from disqualification from article 102 (1) (a) of the Constitution of India. According to me, there is no provision prohibiting the Members of Parliament from being members of the Committee, the Rajghat Samadhi Committee. But now in order to give protection the Bill has been introduced. I support this Bill.

Here I have to make some suggestions regarding the Samadhi. Some hon. Members have already spoken about the change of name of the Rajghat Samadhi to some other

name. My suggestion is that the Samadhi of the Father of the Nation of India, should be clearly inscribed to show that. Everybody who goes there, immediately should know that it is the Samadhi of Gandhiji. They should not be made to know that it is some body's Samadhi. In the Samadhi, plaques inscribing the main teachings of Gandhiji—Swadeshi movement, Prohibition and other main principles, for which Gandhi lived throughout his life, should be put up.

The library attached to the Samadhi is not having many books about Gandhi. It should be a full-fledged library. The workers who are working there are not given proper remuneration. They should be given proper remuneration. Their salary should be properly fixed.

With these words, I conclude.

[*Translation*]

SHRI AZIZ QURESHI (Satna) : Madam Chairperson, I am very grateful to you for giving me an opportunity to support this Bill. This Bill has a great importance in the context of the prevailing atmosphere of violence, communalism and treason which has thrown a challenge to the unity and integrity of our country. Observing the present day problems of violence, communalism and mutual hatred, a common Indian is forced to think at times whether the places is a "Samadhi of Mahatma Gandhi" or it is a Samadhi of the entire Gandhism. But it gives us one inspiration that there is only one way to face the present problem of communalism, violence and act of treason and that is as shown by Mahatma Gandhi. Perhaps we have not been able to follow that path fully.

[*English*]

Madam Chairperson, I recollect that Mahatma Gandhi once said "I prefer to be violent than to be coward".

[*Translation*]

I think that the Samadhi which is made of concrete and bricks stands for something very valuable and under the Bill which we are going to pass, should be ensured that its maintenance should be in such a way that

[Shri Aziz Qureshi]

environment around it gives us glimpses of Gandhism, where the visitors may get inspiration to promote those principles through which Mahatma Gandhi brought about a revolution in our country. I want that the Samadhi and the environment around it should be such where we find the glimpses depicting high ideals and principles of Mahatma Gandhi for which he fought for and through which he was able to push out the greatest imperialist power from this country—an empire where the sun never set. I will like that the environment which we are going to create around it should be such so as to kindle the fire in the hearts of visitors, particularly young students from Sikkim to Kanyakumari who may be inspired to shed their blood even to the last drop for the unity and integrity of the country from Kashmir to Kanyakumari in the same way as Mahatma Gandhi shed his last drop of blood in facing communalist forces by taking three shots from a pistol on his chest and thereby become immortal in the world. I would like to say that if Samadhi is constructed with these ideals in view, it would carry greater significant and would be more useful even if it is made of concrete and bricks.

The second thing I would like to ask the hon. Minister is about the present state of all those things which are kept safe at Mahatma Gandhi Samadhi like old symbols of fight for independence, the soil of pious places, the pair of spectacles of Mahatmaji, clothes and his other articles because there is a rumour that many of these things have disappeared. Some people say that some of these things have reached America and the other claim that these have been taken away by somebody. I want the hon. Minister to make a statement in the House after making a proper investigation into this matter so that we are satisfied that Mahatma Gandhi's spectacles, his wooden foot-wear and all other things which were kept for safety, are available even now in original and that there has been no hanky-panky about it.

With these words I support this Bill.

[English]

SHRI NARAYAN CHOUBEY (Midna-

pore) : While taking part in this debate I want to make a few submissions.

Gandhi ghat belongs to the entire nation and Mahatma Gandhi represented our freedom struggle. Mahatma Gandhi belongs to the entire nation and not to one party only. It will be wrong to be partisan in the matter of claiming Mahatma Gandhi.

As has been stated by my friend, Rajhansji, the history of freedom struggle is being forgotten everyday. The history of freedom struggle should be a compulsory subject in schools and it should be well prepared. It should be the real history of freedom struggle, not from any party angle. After 40 years of independence we can afford to be very objective in getting appraisal of the freedom struggle.

Mahatma Gandhi was the most leading star in the freedom struggle. There were many like Motilal Nehru, Jawaharlal Nehru, Chitranjan Das, Maulana Abul Kalam Azad, Ali Brothers and a host of freedom fighters who fought for independence. Mahatma Gandhi was one of the shining stars amongst them.

Freedom struggle in India had three streams. One stream was the non-cooperation movement, non-violent movement led by Congress Party, led by Mahatma Gandhi. Another stream was of Sahid-e-Azams like Bhagat Singh, Khudi Ram and other people who laid down their lives, faced the bullets and fought with British imperialism. The third stream was mass action, labour movement, kisan movement, Mopla rebellion, rebellion of peasants and workers and other struggles.

SHRI AZIZ QURESHI (Satna) : I want to remind my horrible friend one thing. It was only Mahatma Gandhi who brought masses and classes together. It was because of Mahatma Gandhi's inspiring leadership that masses and classes came together and started a new struggle. Everybody else failed in that regard.

SHRI NARAYAN CHOUBEY : Who denies that? You always clamour that independence was achieved only through non-violence. I do not agree with the view

that independence come only through non-violence. Other people also had played their part. Bhagat Singh was never non-violent. Khudi Ram was never non-violent. You are just telling that the first liberation struggle was started in 1857, the *gaddar* of the Indian soldiers. When you praise Mahatma Gandhi, we join with you. But you should also admit that there were struggles for independence which were not non-violent. Independence struggle cannot be claimed only by the non-violent people. Those people who were violent also fought for that like Santhal rebellion. They were not non-violent people.

MR. CHAIRMAN : Please come to the point.

16.00 hrs.

SHRI NARAYAN CHOUBEY : There should be research on Mahatma Gandhi, real appraisal of Gandhivad and Mahatma Gandhi at that time what should have been done. Naturally without this thing, we are in a very critical situation. My country is in danger. We must remember our martyrs. We must remember Mahatma Gandhi. We must remember our national liberation struggle. These are being forgotten. For this there must be a very good book. And that book should be in all the languages. And it should be taught in every school. If they can do that thing, that will be a very big contribution on the part of the Government. They are making Rajghat. O.K. I fully agree with them. But only by making Rajghat and by beautifying Rajghat, they cannot save my poor country. We are facing the forces of disintegration in Punjab. We are seeing that the forces of disruption are raising their head. As correctly said, communal forces like Ram Janam Bhoomi and Babri Masjid are raising their head. So, naturally a very good book on national liberation struggle, brought by our scientists by our historians—and that too a most objective book is a must for this country. (*Interruptions*)

SHRI AZIZ QURESHI : Including 1942 ?

SHRI NARAYAN CHOUBEY : Of

course including 1942. At that time you were not born perhaps. I was there very much. Of course, 1942. You want to make a pinch that why did the Communists not join in 1942. That is your pinch. But there are other things also. I do not want to make any pinches here. I want to say that the Communists also played a very big role in the national liberation struggle. They might have made mistakes here or there. Even Mahatma Gandhi never questioned the integrity of the Communists. That you must know ..(*Interruptions*).

MR. CHAIRMAN : Now please conclude Mr. Choubey.

SHRI NARAYAN CHOUBEY : So, Madam, I beg to submit that while I support this Bill, I will request the Ministry, through our Minister, that we want a good book for our boys so that this can be studied in all the schools.

MR. CHAIRMAN : Now, just one minute. The time allotted for this is only one hour. Since we have exceeded one hour, we will take five-six minutes more to complete this Bill and after that we will take up discussion under rule 193. I think the House will agree to that.

SOME HON. MEMBERS : Yes.

MR. CHAIRMAN : Now Prof. N. G. Ranga.

PROF. N. G. RANGA (Guntur) : Madam Chairman, I agree with our friend who suggested that the name of this place should be changed. I would like it to be called the Mahatma Gandhi Samadhi, instead of the present name. Secondly, I want that the chimney which goes on emitting terrible quantity of smoke, should be removed from there. If Mahatma Gandhi stood for any thing in the beginning. He stood for environmental cleanliness. He took objection to the pollution that was being caused by so many factories in Ahmedabad, and now here, Mahatma Gandhi's Samadhi is being polluted all the time by the smoke. This is the second time that I am raising this point.

Thirdly, some of our friends have

[Prof. N.G. Ranga]

suggested that there should be a library. Evidently, they do not know that quite close by, there is what is known as Gandhi Darshan, having more than ten acres of land in its possession. It is also being managed by the Government. It is owned by Government, donated by Government but managed by a committee, of which I happen to be one of the members. There is a very good library there. There is also an exhibition and there is also a photographic area. All these things are being carried on and maintained there I would like a placard to be placed at the Gandhi *Samadhi*, indicating to the people who go there that quite close by, on the other side of the road, they would find all these things displaced in the Gandhi *Darshan*.

In addition to that, there is another Memorial a very big one, depicting the modernity, that is, the Gandhi *Smriti*, where Mahatma Gandhi was shot dead. It is worth, I do not know how much. The Government themselves had paid Rs. 60 lakhs some years ago as compensation and taken it over. That is also being maintained by the same committee, and there is a very good library there also which is growing. There is a very good exhibition also. There is also a small mimicry exhibition and a cartoonists room there. So, there must be an indication, prominently placed at the *Samadhi*, helping people to go there, to reach these two other great institutions which are being maintained by the Government, where they would find headquarters for all these various Gandhian institutions.

There is a magazine *Gandhi Marg* also. My hon. friend, Mr. Choubey was saying that Gandhi should be studied from every point of view. From the quasi-communist point of view, Gandhism is being studied sometimes by some writers who contribute their articles to '*Gandhi Marg*'. Now, Gandhiji is being kept alive and some friends have said that Gandhi is relevant. Certainly he is relevant today. NPTA has proved it, the Delhi Declaration has proved it, the Six-Nation Declaration in Delhi has also proved it. Gandhiji is being proved to be relevant even by these terrorists by their dastardly

activity there in Punjab and making the whole of India horror-stricken because Gandhiji stood for peace, Gandhiji stood against all this kind of blood-bathing. That today seems to be made popular among some of the youth in Punjab with the support of their elders. I hope Gandhism and Gandhian thought would be made more and more popular among all our children, all our students in all the universities and high-schools and schools also. Thank you

[*Translation*]

THE MINISTER OF STATE IN THE MINISTRY OF URBAN DEVELOPMENT (SHRI DALBIR SINGH) : Madam Chairman, I give due respect to the feelings expressed by the Members about Rajghat. The hon. Members have asked us to maintain the beauty and purity of Rajghat. I would like to submit that keeping aside all the feelings of attachment and malevolence and party politics, the administration is maintaining 45 acres land of the '*Samadhi*' properly.

As the time is very short, I would like to explain in brief that the Bill has been introduced just for amending rules and sub-rules. The Bill has already been passed by Rajya Sabha and we want to pass the same. This amending Bill has been brought forward to enable the Members of Parliament to become Members of the Rajghat *Samadhi* Committee as the joint Parliamentary Committee has declared it an office of profit according to which M.Ps. have been debarred to become its Members. Three Members—two from Lok Sabha and one from Rajya Sabha—will be appointed on this Committee. Shri Qureshi has talked about the articles of Mahatma Gandhi, but I would like to submit that this subject is under the Ministry of culture.

16.06 hrs.

[SHRI VAKKOM PURUSHOTHAMAN
in the Chair]

[*English*]

SHRI AZIZ QURESHI : You can convey it to them.

[*Translation*]

SHRI DALBIR SINGH : This is what

I am telling you I will convey your feelings to them. Similarly Shri Ranga has referred to the library and the Gandian philosophy and Rajhansji has also expressed his views and also urged to change the name of Rajghat I would like to submit that this Bill relates only to a specific committee. I would, however, convey your feelings to the concerned Ministry through this Ministry.

I have nothing to say much. There are rules and sub-rules and we want that the Bill should be passed according to Rule and hope that prospective Members of this committee would maintain the Samadhi in a better way giving due respect to the feelings of the hon. Members. Party-politics have nothing to do in this regard. There is no question of what has been said by this or that side. All of us should keep the ideals of Gandhiji in our mind and maintain the literature and other articles related to him properly.

With these words I appreciate the feelings of the hon. Members and thank them.

[English]

MR. CHAIRMAN : The question is :

“That the Bill further to amend the Rajghat Samadhi Act, 1951, as passed by Rajya Sabha, be taken into consideration.”

The motion was adopted

MR. CHAIRMAN : The House will not take up Clause by Clause consideration of the Bill.

The question is :

“That Clauses 2 to 4 stand part of the Bill.”

The motion was adopted

Clauses 2 to 4 were added to the Bill

MR. CHAIRMAN : Now the question is :

“That clause 1, the Enacting Formula and the Long Title stand part of the Bill.

The motion was adopted

Clause 1, the Enacting Formula and the Long Title were added to the Bill

SHRI DALBIR SINGH : I beg to move :

“The the Bill be passed”.

MR. CHAIRMAN : The question is :

“That the Bill be passed.”

The motion was adopted

16.10 hrs.

DISCUSSION UNDER RULE 193

[English]

Continued growth of Population

MR. CHAIRMAN : We shall now take up discussion under Rule 193. Mr. Digvijay Singh may raise it.

16.10 hrs.

SHRI DIGVIJAY SINH (Surendranagar) : Mr. Chairman, Sir, before I say anything, let me first express my gratitude to all those from all political parties who are in the Business Advisory Committee for having considered the importance of this issue and allowed me to raise this debate. I shall be failing in my duty if I did not recognise their support.

For the last two-and-a-half years there has been no debate on this very vital issue. I have been attempting to convince those who can decide for the last two years and that clearly proves that in our political thought process, because we all are creatures of this so-called process from all political parties, the importance that we give to this vital issue.

When we say that here is an issue on which the future of India depends, and unless we do not tackle it, we cannot raise, we cannot improve our living standards, it is considered so important, then why don't