15.01 hrs.

COMMITTEE ON PRIVATE MEMBERS' BILLS AND RESOLUTIONS

FORTY-SIXTH REPORT

MR. DEPUTY SPEAKER : We now take up Private Members' Business. Shri Chandradeo Prasad Verma.

श्री चन्द्रदेव प्रसाद वर्मा : उपाध्यक्ष महोदय, मैं प्रस्ताव करता हूं कि 'यह सभा 28 जुलाई, 1982 को सभा में प्रस्तुत किए गए गैर-सरकारी सदस्यों के विधेयकों तथा संकल्पों संबंधी समिति के 46वें प्रतिवेदन से सहमत है ।

MR. DEPUTY SPEAKER : The question is :

"That this House do agree with the Forty-sixth Report of the Committee on Private Members' Bills and Resolutions presented to the House on the 28th July, 1982."

The motion was adopted.

15.02 hrs.

RESOLUTION RE : STEPS TO PROMOTE SECULAR OUTLOOK IN THE COUNTRY—*CONTD.*

MR. DEPUTY SPEAKER : The House will now take up further discussion on the following resolution moved by Shrimati Vidya Chennupati on 23rd April 1982;

"Keeping in view the secular character of our Constitution and the fact that secularism is one of the basic tenets of our State Policy, this House recommends to the Government to take immediate steps to :—

(a) promote a sense of castelessness through intercaste and inter-religion marriages;

(b) prepare suitable text books to propagate secular ideas by laying emphasis on fundamental duties enshrined in the Constitution;

(c) encourage secular outlook among the employees working in Government and Public Sector Undertakings;

so that a feeling of national brotherhood and of human dignity is promoted among the people."

Shri K. M. Madhukar to continue his speech. He will be the last speaker and immediately after him, the Minister will intervene and the mover will reply.

श्री कमला मिश्र मधुकर (मोतिहारी) : उपाध्यक्ष महोदय, मैंने पिछली दफ़ा कहा था—भारत के संविधान में धर्मनिर्पेक्षता, जनतंत्र और समाजवाद की व्यवस्था करने के बावजूद आजादी के 34 सालों के बाद भी इस बिल को लाने की जरूरत पड़ी है । यह इस बात का द्योतक है कि पिछले 34 सालों में हमने इस समस्या का हल नहीं किया है । भारत का इतिहास इस बात का साक्षी है कि भारत की संस्कृति एक मिली-जुली संस्कृति रही है, इसमें हिन्दू, मुसलमान, सिख, ईसाई, पारसी सभी जातियों का योगदान रहा है । इसी लिए भारत के संविधान में धर्मनिर्पेक्षता का विशेष रूप से उल्लेख है । लेकिन आज हालत क्या है ? हालत यह है कि आज धर्म-निर्पेक्षता के सिद्धांत पर कुठाराघात हो रहा है, इस पर काफ़ी चोटें पड़ रही हैं खास कर राष्ट्रीय स्वयंसेवक संघ और जमायते-इस्लामी—ये दो संस्थाएं ऐसी हैं जो देश की राष्ट्रीय गति को भंग करने पर तुली हैं । भारत सरकार के गृह मंत्री जी यहां पर बैठे हुए हैं—इस इस बात को अच्छी तरह से जानते हैं ये विघटनकारी प्रवृत्तियां हिन्दू और मुसलमानों में भेद पैदा करने की कोशिश कर रही हैं, एक तरफ हिन्दू राष्ट्र की कल्पना है और दूसरी तरफ़ उनके अनुसार मुसलमानों को पूरे हुकूक नहीं मिल रहे हैं । सही मायनों में राष्ट्रीय स्वयं सेवक संघ और जमायते-इस्लामी दोनों के मोर्चे एक हैं कि हिन्दुस्तान का फिर से विभाजन किया जाए, यहां हिन्दू राष्ट्र बने, यहां मुसलमान राष्ट्र बने । यह कितनी खतरनाक चीज़ है । पंजाब से आज खालिस्तान की आवाज उठ रही है । उत्तर-पूर्वी क्षेत्र से पृथकवादिता की आवाज़ उठ रही है । इस पर गृह मंत्री जी और भारत सरकार नहीं सोचते हैं ।

उपाध्यक्ष महोदय, आज तक हिन्दुस्तान में जो इतिहास लिखे गए उनमें हिन्दुस्तान के इतिहास की सही व्याख्या नहीं दी गई । उन में ऐसा उल्लेख किया गया है कि हिन्दुस्तान पर मुसलमान आक्रमण करने आए और हम पर आक्रमण किया गया, वे आक्रामक थे, एक तरफ से सही बातों को गलत ढंग से पेश किया जाता है, जिस की वजह से हिन्दू

और मुसलमानों में भेदभाव की भावना पैदा होती है, जिस के चलते उनके अन्दर एकता की भावना लाने में कठिनाई होती है। आप को स्मरण होगा कि जनता पार्टी के ज़माने में इन किताबों पर बैन लगा दिया गया था, अब कांग्रेस के शासन में आपने उनमें कोई सुधार किया है या नहीं, उस दिशा में कौन सी कार्यवाही करने जा रहे हैं—हमें मालूम नहीं है।

पाठ्यपुस्तकें ऐसी हों, जिन के जरिए से बच्चों के मन में बचपन से ऐसे ख्यालात पैदा किए जाएं कि भारत में सब एक हैं और उनमें हिन्दू-मुसलमान और दूसरे धर्मों के मानने वालों के बीच में सद्-भाव की बातें हों। इस दिशा में आप क्या कदम उठाने जा रहे हैं। मैं आप को बताऊं कि मैं कुछ समय पहले पूर्वी जर्मनी गया था। वहां पर मैंने पूर्वी जर्मनी के बच्चों से प्रश्न किए तो उनसे पता चला कि उनके मन में हिटलर के प्रति नफ़रत की भावना थी। 12 वर्ष के बच्चों को जब ट्रेनिंग दी गई, तो उन बच्चों के दिमाग में यह बात आ गई कि हिटलर ने जर्मन राष्ट्र का उत्थान नहीं किया बल्कि राष्ट्र को गिरा देने की बात की और उस ने विश्व शांति को खतरे में डाल दिया था। क्या आप भी इस तरह का कोई कदम उठा रहे हैं।

जहां तक अन्तर्जातीय विवाहों का प्रश्न है, हमारी पार्टी की यह राय है कि यह कोई बुरी चीज़ नहीं है और इसको प्रोत्साहित करना चाहिए लेकिन सिर्फ इस से ही समस्या हल होने वाली नहीं है। यह समस्या को हल करने की दिशा में एक कदम है और हमें इसको प्रोत्साहित करना चाहिए। यह मैं जानता हूं कि इस से समस्या हल होने वाली नहीं है लेकिन हमें उस दिशा में आगे बढ़ना चाहिए।

आप के यहां अल्पसंख्यकों के अधिकारों की रक्षा नहीं होती है और जिस देश में हरिजनों पर अत्या-चार होता हो, महिलाओं पर अत्याचारों की घटनाएं रोज बढ़ती जाती हो, जहां रायट्स हो रहे हों और यहां दिल्ली में रायट्स हो रहे हैं, वहां कैसे आप इस चीज़ को कर सकते हैं। मंत्री जी, आप छाती पर हाथ रख कर पूछिए कि क्या इस ढंग से काम हो सकता है। जहां हरिजनों की हत्याएं होती हों, उन पर हजारों की संख्या से अत्याचार होते हों, जहां मुसल-मानों का कत्लेआम होता हो, उनके नागरिक अधि-कारों पर हमले होते हों, जहां यह नारा दीवारों पर लिखा हो, "बन्देमातरम् गाना होगा, नहीं तो भारत से जाना होगा', वहां कैसे आपसी सद्भाव रह सकता है। हम ने घूम-घूम कर लोगों को समझाया कि इस चीज़ से डरना नहीं चाहिए और यह कहा कि एक-एक कम्युनिस्ट मर जाएगा लेकिन हिन्दू-मुस्लिम एकता की अपनी जान की बाजी लगा कर हिफ़ाजत करेगा। क्या आप इस तरह की भावना को प्रसारित कर रहे हैं।

आप की राष्ट्रीय इन्टेग्रेशन कौंसिल बनी हुई है। उसमें कुछ फैसले लिए गए लेकिन वे फ़ैसले सब खटाई में पड़े हैं। क्या उन पर अमल किया गया है? उन पर अमल करने के लिए कौन से कदम उठाए जा रहे हैं? हमें इस मामले में समाजवादी देशों से शिक्षा लेनी चाहिए। उन देशों में जहां भी समाज-वाद का झंडा बुलन्द है, जहां समाजवाद फलता-फूलता है, वहां मुसलमान भी हैं और दूसरी जातियों के लोग भी हैं लेकिन क्या कभी उनमें आपस में झगड़े हुए हैं, रायट्स हुए हैं। मेरा कहना यह है कि जिन शक्तियों का हाथ इन रायट्स में होता है, उनको कुचलने की दिशा में कौन से कदम उठाए जा रहे हैं।

मेरा कहना यह भी है कि सरकारी कर्मचारियों में भी ऐसी भावना को प्रोत्साहन देना चाहिए। मैं बताना चाहता हूं कि सरकारी कर्मचारियों में आर० एस० एस० की जड़ें मज़बूत होती जा रही हैं और इस चीज़ को रोकने में आप नाकामयाब हो रहे हैं। यह चीज़ खतरे के बिन्दु पर पहुंच गई है और सरकार को इस को संभालना चाहिए। जब ये लोग सरकार में थे, तो इन्होंने सरकारी कार्यालयों में अपने लोगों का प्रवेश करा दिया और उन्होंने प्रवेश करने के बाद प्रभाव डाला है, जो प्रभाव अभी भी दिखाई दे रहा है। मैं जानता हूं कि जब रायट्स होते हैं, तो हिन्दू पुलिस हिन्दुओं की मदद करती है। जब सरकारी तंत्र में ऐसी स्थिति बनी रहेगी, तो आप सोच सकते हैं कि क्या हिन्दुस्तान की एकता कायम रहेगी, वह कायम नहीं रहने वाली है। इस बात पर आप को ध्यान देना चाहिए।

सबसे बड़ी बात यह है कि जो पूंजीवादी नीति आप चलाते हैं, उस के लिए यह जरूरी है कि हिन्दू-मुस्लिम रायट्स हों, उनमें आपस में झगड़े हों, जब बैकवर्ड और फारवर्ड के अन्दर झगड़े होते रहेंगे, जब ब्राह्मण और राजपूतों में झगड़े होते रहेंगें और जब राजपूतों और जाटवों में झगड़े चलते रहेंगें, तभी आप का उल्लू सीधा होता है क्योंकि वोट लेने के समय आप इन भावनाओं का इस्तेमाल करते हैं और उसके जरिए गद्दी पर आते हैं। जब ऐसी बात है तो फिर आप इसको बढ़ावा कैसे नहीं देगें। आप के लिए यह जरूरी है कि पूंजीवादी व्यवस्था

(श्री कमला मिश्र मधुकर) :

रहे, जिस से समाज के विभिन्न वर्गों म, विभिन्न वर्णों में, विभिन्न समुदायों में फूट डाली जाती रहे और मजदूर वर्गों की एकता कायम न हो । जब मजदूरों की एकता कायम हो जाएगी, तो ये तमाम चीज़ें नहीं हो सकतीं । जहां पर यह एकता कायम है, वहां पर ऐसे तत्वों और भावनाओं को जगह नहीं मिलती और वहां पर ऐसे रायट्स कम होते हैं । पश्चिम बंगाल में जहां पर कम्युनिस्ट सरकार है, वहां पर क्या कभी रायट्स हुए हैं ।

श्री जी० एम० बनातवाला (पोन्नन्नानी) : वहां पर भी हुए हैं ।

شری جی - ایم - بنات والا (پونانی) :
وهاں پر بھی ہوئے ہیں -

श्री कमला मिश्र मधुकर : बहुत कम हुए हैं ।

श्री जी० एम० बनातवाला : ऐसे-ऐसे रायट्स हुए हैं, जिनकी मिसाल नहीं मिलती है । वहां पर ऐसे रायट्स हुए हैं कि मुसलमानों को बंगला-देश में जाकर पनाह लेनी पड़ी और यह मार्कसिस्टों की गवर्नमेंट के जमाने में हुआ है । ऐसे रायट्स मगरबी बंगाल में हुए हैं, वेस्ट बंगाल में हुए हैं ।

شری جی - ایم بنات والا : ایسے ایسے رائٹس ہوئے ہیں جن کی مثال نہیں ملتی ہے - وهاں پر ایسے رائٹس ہوئے ہیں که مسلمانوں کو بنگله دیس میں جا کر پناہ لینی پڑی آریه مارکسسٹوں کی گورنمنٹ کے زمانے میں ہوا ہے - ایسے رائٹس مغربی بنگال میں ہوئے ہیں - ویسٹ بنگال میں ہوئے ہیں -

Why do you want to hide the facts ? Let us take up the challenge.

श्री कमला मिश्र मधुकर : आप मेरी बात सुनिए । आप कहिएगा, जब आप का मौका आएगा । इस वक्त मुझे कहने दीजिए । मेरा कहना यह है कि जहां पर वर्ग-विभिन्नता नहीं है और जहां समाजवाद की भावना होती है, वहां पर ऐसी घटनाएं कम होती हैं । वहां हिन्दू-मुस्लिम का भेदभाव कम होता है । इसलिए हम जानते हैं कि कितनी ही कोशिश कीजिए, संकल्प ले लिया जाए, प्रस्ताव पास कर दिया जाए, इनसे केवल भावनाओं की अभिव्यक्ति हो सकती है, कोई और काम नहीं हो सकता ।

आज जरूरत इस बात की है कि देश की तमाम वामपंथी ताकतें जो धर्म निरपेक्षता में विश्वास रखती हैं, समाजवाद में विश्वास रखती हैं, उनको एकजुट होना चाहिए और देश में पैदा हुए भयंकर खतरे का मुकाबला करना चाहिए । हमें अल्प मत के लोगों की भावनाओं की कद्र करते हुए राष्ट्रीय एकता को मजबूत करना चाहिए । यह काम नहीं हो रहा है । यह काम तभी होगा जब भेद-भाव भुला कर, एक होकर राष्ट्रीय दृष्टिकोण से राष्ट्रीय सवाल को सामने रखकर चला जाए । अगर देश में धर्म-निरपेक्षता नहीं रहती, राष्ट्रीय एकता नहीं रहती तो हिन्दुस्तान टुकड़ों में बंटने से नहीं बच सकता । यह सरकार की बहुत बड़ी जिम्मेदारी होती है । संकल्प कुछ भी ले लिया जाए, प्रस्ताव पास कर लिया जाए, लेकिन जब तक सरकारी अधिकारीगण, सरकार की नीति इस तरह की नहीं होगी तब तक ऐसी ताकतों का मुकाबला नहीं किया जा सकता । आज इस बात की जरूरत है ।

एक बात और कहना चाहता हूं । "राष्ट्रीय एकता परिषद" में एक प्रस्ताव पास हुआ था, रायट्स का दमन करने के लिए, उनका मुकाबला करने के लिए स्पेशल कोर्ट बनाने चाहिएं, जिसमें हिन्दू-मुसलमान और तमाम जातियों के लोग अपने-अपने धर्म और जाति के भेद भाव छोड़कर जाएंगे और इन खतरों का मुकाबला किया जाएगा । इसको लागू करने की दिशा में माननीय मंत्री जी बताएंगे कि कब तक लागू करेंगे ?

अंतिम बात कहना चाहता हूं कि आप संकल्प पास करिए, कोई भी प्रस्ताव पास करिए, लेकिन जब तक देश के शासक वर्ग की नीति पूंजीवादी रहेगी, तब तक यह समस्या हल होने वाली नहीं है । वर्गहीन समाज में, समाजवादी समाज में ये चीजें नहीं पनप सकतीं हैं, लेकिन जब पनप रही हैं तो उसका मुकाबला करने के लिए तमाम लोगों को एक हो जाना चाहिए, जो लोग धर्म-निरपेक्षता, समाजवाद और लोकतंत्र में विश्वास रखते हैं । बच्चों को इस प्रकार की शिक्षा दी जानी चाहिए, जिससे उनके अंदर राष्ट्रीय एकता की भावना पैदा हो ।

इन शब्दों के साथ मैं इस संकल्प का समर्थन करता हूं, लेकिन समझता हूं कि संकल्प मात्र से कुछ होने वाला नहीं है ।

THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS (SHRI NIHAR RANJAN LASKAR) : At the outset I would like to express my thanks to the hon. Members who have participated in this discussion and more particularly to the Mover of this Resolution, Shrimati

Chennupati Vidya. I personally know about her deep commitment to some of the proposals she has made in this Resolution, and naturally she wants these to be speedily implemented. The other Members who have participated are Shri Jaipal Singh Kashyap, Shri Keyur Bhusan, Shri C. T. Dhandapani, Shri Harish Rawat, Shri Virdhi Chander Jain, Shri Satyanarayan Jatiya, Shri Chandra Pal Shailani, Shri G. M. Banatwalla, Prof. N. G. Ranga—he is not here, but I have taken note of all the points he has made—, Shri Bapusaheb Parulekar who is here, Shrimati Krishna Sahi, Shri Satyasadhan Chakraborty who is not here. Shri Namgyal, Shri Jagpal Singh, Shri Arjunan, Shri S. B. Sidnal, Shri Chitta Basu, Prof. Narain Chand Parashar and, lastly, my friend Mr. Madhukar. I would like to say that the points they have made only show their eagerness to create a climate to promote secular outlook in the country, and most of the hon. Members have directed their suggestions towards that. That is why I welcome all your participation in this very important subject. There cannot be any disagreement on the spirit behind the resolution which, I have already said, is to create a climate for and to promote a secular outlook in the country.

I would like to emphasize here that the Government's stand on this general question has been that the foundation of our national life is common citizenship, unity in diversity, freedom of religion, secularism, equality, justice—social, economic and political and fraternity among all communities.

SHRI BAPUSAHEB PARULEKAR : That is the preamble.

SHRI NIHAR RANJAN LASKAR : In fact our Constitution makes specific provisions to guarantee these basic concepts of ours. You have rightly said; the Preamble in our Constitution opens like that :

> "WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC."

It is not only here, but if you go a little beyond also, Art 15 prohibits discrimination on grounds of religion, race, caste, sex and place of birth.

Then, again, the most important point which every hon. Member mentioned, is the question of untouchability. This is one of the ugly things in our country which is still existing. I am sorry to say that. In spite of our national leaders both past and present tirelessly trying to abolish this system in our society, that somehow has remained as a tradition with us. In spite of all our attempts it is still existing in some parts in our country. As early as possible this should be abolished. In our Constitution under Art 17 this has been abolished.

So, Sir, having regard to the special needs of the weaker sections of the society, particularly, the Scheduled Castes and the Scheduled Tribes and other Backward Classes, especially in regard to educational and employment facilities, special provisions have been made in our Constitution. I would like to refer to Articles 15(4) and 16(4) which enable the State to provide special facilities to these downtrodden people of ours. This has been done in spite of our Fundamental Rights Chapter of the Constitution, to give them special status and special privileges. The various provisions of the Constitution thus provide the driving force for the removal of caste distinctions.

Not only that, our Government also have taken various steps to remove these caste distinctions from the Society. For example, in the census enumeration of as early as 1951 no entry about caste is made in the records except in the case of Scheduled Castes, Scheduled Tribes or where it might be necessary for administrative reasons to meet some statutory obligations. So, there also we have given a clear direction not to enlist the caste. . . .

MR. DEPUTY SPEAKER : But, Mr Laskar, along with the name, the caste name comes.

SHRI NIHAR RANJAN LASKAR : This is only for the Scheduled Castes and Scheduled Tribes.

MR. DEPUTY SPEAKER : For instance, in our place, supposing I put 'Lakshmanan', they put 'Lakshmanan Naidu'. There caste comes. In the Bill itself you may say that the name of the caste should not be taken.

SHRI NIHAR RANJAN LASKAR : It is a very good suggestion, Sir, from the Chair.

I would like to say that the Government is very specific on the subject and, as I said, as early as 1951 we have suggested ...

DR. SUBRAMANIAM SWAMY (Bombay North-East) : Sir, is it a direction from the Chair ?

MR. DEPUTY SPEAKER : It is not a direction. It is a suggestion for the consideration by the Government.

SHRI NIHAR RANJAN LASKAR : Then, again, Sir, a law has been passed by which registration of documents is to be made without any reference to the caste of the person concerned.

So, Sir, we are taking steps of various types so that this caste distinction in the society goes.

Sir, I think I should also mention that we have already examined the question of references to castes and sub-castes. In all matters connected with States or its services we have come to the conclusion that references to caste or sub-caste in various forms and registers used in jails, Police Education, Services and other departments and also in judicial proceedings can be eliminated except where it is absolutely necessary. We have asked the various State Governments to change the forms according to the advice we have given. We have also suggested to them the census questionnaire must serve as a model for this purpose.

SHRI MALIK M. M. A. KHAN (Etah) : In the form for registration in the employment exchanges there is one caste column also.

SHRI NIHAR RANJAN LASKAR : This is necessary so as to take care of the interests of scheduled castes and scheduled tribes.

SHRI ANANTHA RAMULU MALLU (Nagarkurnool) : The directions given by the Centre are not being implemented properly by the States. (*Interruptions*)

SHRI NIHAR RANJAN LASKAR : Further I want to emphasise that the Protection of Civil Rights Act, 1951 has been passed with a view to enlarging the scope of the legislation. Grants are also made available for certain purposes relating to Untouchability under the Act. Moreover legislative and executive measures pertaining to status of women, land reforms, indebtedness, alienation of lands, reduction in inequalities of income, equalisation of opportunities, expansion of employment opportunities etc. have been undertaken which help in the re-construction of social order and raising the social and economic status of all classes of people, particularly the under-privileged. Further, our basic approach to development planning has been to evolve a socialistic pattern to achieve a casteless and classless society.

Sir, in the Resolution there is a suggestion for promoting secularism in the country. Government has taken specific steps in this regard. With a view to promoting the image of secularism and fraternity among communities, the Government encourages inter-communal, inter caste and inter-religions marriages. Some of the State Governments also provide specific incentives in this direction. Common citizenship is an essential ingredient of our national life. The three-language formula being followed in education encourages the study of inter-regional literature and promotes the feeling of national unity.

So far as the subject of communal and caste harmony is concerned, these are constantly kept in focus by us by organising meetings with groups of States. Their attention is also drawn from time to time to various provisions of the law with a view to take prompt and stern action in all matters which impinge upon disturbances of peace and tranquility.

So far as the question of preparation of text-books to propagate secular ideas by laying emphasis on fundamental duties enshrined in the Constitution is concerned, the Committee on Education of the National Integration Council has examined this subject in depth at ts meetng held on the 3rd April and 21st September, 1981. Very recently we have gone into this problem. The National Council of Educational Research and Training

(NCERT) have been given the assignment regarding preparation and evaluation of text-books.

So far, 21 States (with the exception of West Bengal) and 4 Union Territories have initiated the programme and have identified the agencies which will undertake evaluation of text-books. Regarding three more Union Territories we have the information with us. The Union Territories of Chandigarh, Lakshadweep and Arunachal Pradesh are using the text-books of the neighbouring States or that of NCERT.

Sir, the first phase of action is related to history and language text-books. So far as history and language text-books are concerned, these will be ready and will be used from the next session of 1983-84 onwards and these will be in the modified form. Efforts would also be made to make modified versions available even earlier. We are trying to do this as early as possible.

Sir, we are also of the view that building up of the character of students should be one of the major aims of education and for this purpose special attention should be given to value orientation in Education. Efforts are under way to prepare teaching/learning materials relevant to moral/spiritual values. It is proposed to give particular emphasis to values like Secularism, Nationalism, Composite culture, Pride in Heritage, etc. In accordance with the realisation of the importance of environment-based education, the attempt is also made, to involve the concept of living in harmony with nature and natural resources.

Then again, Sir, one more point made is that the text-books should be made available at cheap rates. On this also, I should mention that Government have taken a number of steps, to make text-books available at low prices. In order to ensure availability of text-books at reasonable prices, most of the States have partially or completely nationalised their text-books and have issued general instructions for administering strict control over the price trend. The Government of India is also supplying printing paper at concessional rates to both the public and private sector for production of text-books in order to keep down the prices of text-books. There has generally been no rise in the prices of the text-books produced by NCERT. I think this is also the experience of the hon. Members. NCERT also supplies text-books to the book banks at concessional prices.

One more step which Government has taken is in regard to making books available for university courses at reasonable rates. This is only for university courses. The Government gives assistance to the State Governments for preparation of University-level books in regional languages.

Not only that. The National Integration Council and its Committees on 'Education' and 'Communal and Caste Harmony' provide a national level forum regarding imparting education on secular and nationalistic lines and to mobilise public opinion to eradicate the vils of caste conflicts, and to focus the attention of the public and voluntary agencies on the welfare aspects of the Scheduled Castes, Scheduled Tribes and other weaker sections of society.

So, Sir, these are the main points that have been raised by the hon. Members. Before I conclude, I would again thank the hon. Members who have taken part in the discussion, for the valuable suggestions for taking up various measures to achieve the objectives of the Resolution. It would be seen that the measures of the type contemplated in the Resolution and suggested by some of the hon. Members are already in progress. In this context, I would like to emphasise that one of the cardinal principles for the functioning of the Government and other public institutions is secularism and national integration. The Government is not only seized of the evils of caste system but its policies and programmes are also directed towards lessening the effects of this system in such a manner that the suffering of the under-privileged sections are mitigated without creating any serious friction in the social order. What is really needed is a change in the mental attitude of the people and, in this task, all parties and people irrespective of caste and creed must work together to bring about an atmosphere where the evils of caste system may be eliminated.

[Shri Nihar Ranjan Laskar]

I would therefore appeal to my friend, the mover of the Resolution, Shrimati Chennupati to withdraw this Resolution. I once again thank the hon. Members for their valuable views and suggestions to promote secular outlook in the country.

श्री जयपाल सिंह कश्यप (आवला) : मैं मंत्री महोदय से एक स्पष्टीकरण चाहता हूं। उन्होंने बताया है कि फार्म्ज में, आवेदन पत्रों में, जाति का कालम नहीं होगा और इसलिए उनमें जाति और उप-जाति नहीं लिखी जाएगी। यह एक सराहनीय कदम है। लेकिन इस देश में परम्परा है कि लोग नाम के साथ जाति जोड़ लेते हैं। कालम से जाति लिखी हो या न लिखी हो, लेकिन जाति सूचक सरनेम से मालूम हो जाता है कि यह अमुक जाति का व्यक्ति है। मंत्री महोदय से जानना चाहता हूं कि क्या सरकार कोई ऐसा कदम उठाने जा रही है या उठाएगी, जिससे इस देश में जाति-सूचक शब्द को नाम से हटा दिया जाए, ताकि इस समस्या का समाधान आसानी म हो सके।

SHRI NIHAR RANJAN LASKAR : This suggestion is worth for consideration. But we do not compel anybody to mention the caste after the name.

SHRIMATI VIDYA CHENNUPATI (Vijayawada) : Mr. Deputy-Speaker, Sir, at the outset, let me thank the Members of the House, Hon'ble Home Minister and yourself for the keen and lively interest shown in the deliberations on this resolution. The unanimity of opinion about secularism reveals in unmistakable terms where the future of the country lies.

In the course of the discussion, many Members have given valuable suggestions for further strengthening the secular commitment of the country. Their suggestions are very valuable. I am thankful to them.

In a vast country like India, where people are with diverse backgrounds, it is but natural to have different view points on many matters.

However, one thing is clear. In spite of pressure from various sides, India is growing steadily because it is a secular State. As Prime Minister Jawaharlal Nehru, rightly pointed out in 1950—

> "The Government of a country like India, with many religions, that have secured great and devoted followings for generations, can never function satisfactorily in the modern age except on a secular basis."

Thus, the nation's unity, stability and progress are interlinked with the spread of secularism.

In many societies fundamentalism and fanaticism are on the rise. In India, we could preserve our secular democratic heritage. It is not a small achievement. However, eternal vigilance is the price of liberty. The same is true of secularism also. In every generation efforts should be made to further strengthen our secular heritage.

Nineteenth century was a century of social reform, and the twentieth century is a century of secularism and scientific outlook. Social reforms received necessary encouragement and legal backing from the Government. Abolition of sati, infanticide, child marriages and promotion of widow re-marriages and monogamy and many other social reforms were supported by the Government. Even the movement for the abolition of untouchability and abolition of dowry system are supported by the legislations. They are helpful in further strengthening public opinion.

As social change is a continuous process, in the modern age, we should outgrow the consideration of caste, religion and move steadily towards secularism. The whole world is moving towards post-religious society. India cannot lag behind in this matter. Secularism is the philosophy and life-style of the coming age of post-religious society. We have to respect and give opportunities to individual citizens, irrespective of their religious or non-religious beliefs. Morality and social discipline are beyond personal religious or non-religious beliefs. They are secular. Prime Minister, Indira Gandhi, took bold and decisive steps towards secularism by the Forty-second amendment.

Old values must yield place to the new. Inter-caste and inter-religious marriages are the order of the coming age. They

pave way for social equality, human dignity and brotherhood. In this great task of national reconstruction, the Government and the Government employees have a vital role to play. Effective implementation of secular legislations will be possible when there is the growth of secular outlook among the Government employees. They must be the harbingers of change.

Sir, revitalisation of our educational system on secular lines enables us to inculcate the new value system in the minds of the younger generation.

Even today many names of persons reveal their caste and religious identity. Hence, Government should liberalise rules for dropping caste and religious names. This would be in furtherance of secularism.

Sir, the promotion of inter-caste and inter-religion marriages are the surest way to promote national unity in this country. Marriages do not fail simply because they are inter-caste or inter-religious. Even within the same caste, sometimes marriages fail. In fact, the inter-caste and inter-religion marriages tend to be more secure in view of the special responsibility cast on them. Society must move forward to achieve social change. In this effort, the inter-caste and inter-religion marriages play a vital role.

As the hon. Members urged, a uniform civil code is very essential for the progress of the nation. The Government should take effective steps to fulfil the goal set in the Directive Principles of the Constitution. The Government should take effective steps to fulfil the goal set in the Directive Principles of State Policy in the Constitution.

Sir, in this country, the cherished goals of Democracy secularism and socialism should get equal attention. Then alone, there will be all-round development of the country. Let us not forget that secularism is the necessary pre-condition for the unity of the nation, and future of the country is invariably linked with its growth. Hence, propagation of secular values among the young through education is a must.

Sir, the Government is well aware of the dangers of communalism, casteism and sectarian outlook. Once again, I urge the Government to take effective step to promote secularism.

I am thankful to the Hon. Minister for his assurances in this regard. The united efforts of the government and the people go a long way in achieving secularism on a firm footing.

MR. DEPUTY-SPEAKER : I shall now put the amendment moved by Shri Nawal Kishore Sharma to the Resolution.

The Amendment was put and negatived

SHRI MOOL CHAND DAGA (Pali) : I seek the leave of the House to withdraw my amendment.

The Amendment was put and withdrawn

SHRIMATI VIDYA CHENNUPATI : Sir, in view of the assurance given by the Hon. Minister, I seek leave of the House to withdraw my Resolution.

MR. DEPUTY-SPEAKER : Has the hon. Member leave of the House to withdraw her Resolution ?

SEVERAL HON. MEMBERS : Yes.

The Resolution was by leave withdrawn.

RESOLUTION RE: STEPS FOR REMOVAL OF BACKWARDNESS OF THE NORTH-EASTERN REGION

SHRI BAJU BAN RIYAN (Tripura East): Sir, I beg to move :

> "This House urges the Government to take immediate steps for the removal of backwardness of the North-Eastern region, which has enormous potential and raw material for sustaining rapid industrialisation, by setting up industries there and by connecting the region with a network of Railway, communication and transport system."

*Hon. Deputy Speaker, Sir, I shall move my resolution in English and thereafter I

*The Original speech was delivered in Bengali.